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PREFACE

This volume covers the publications of the year 2009, with some additions from previous years that we missed in earlier volumes and from studies published after 2009 but pertaining to material from 2009. We are aware of some omissions, which will be covered in *SEG* LX.

After serving as a senior editor of *SEG* from the first day of its resurrection in 1977, Ron Stroud has stepped down as senior editor responsible for Attica and the Peloponnesos. To our delight he has agreed to remain associated with *SEG* as an advisory editor, and for this volume he has contributed a substantial part of that section. We are very grateful for his invaluable contribution to *SEG* over so many years; it is with great gratitude and in friendship that we dedicate *SEG* LIX to him.

Stroud is succeeded by Papazarkadas, who had served as assistant editor for *SEG* LIV-LVIII. Chaniotis, assisted by Kantor, Richardson, and Sverkos, contributed the lemmata pertaining to Greece (from Boiotia to Thrace), Moesia, Dacia, the North Shore of the Black Sea, and the islands (except Cyprus); most of the lemmata pertaining to the North Shore of the Black Sea were written by Kantor. Corsten, assisted by Kuhn, Richardson, and Veronika Scheibelreiter-Gail (Vienna), who now joins the editorial board as an assistant editor, was responsible for Asia Minor. The section on Ionia was primarily Kuhn's responsibility. Many lemmata pertaining to Asia Minor were written by Pleket. Tybout, assisted by Stavrianopoulou, contributed the sections on Sicily, Italy, the other regions covered by *IG* XIV (western Europe), the Near East (the sections from Cyprus to Kyrenaika), and Unknown Provenance. The lemmata in the section 'Varia' were primarily written by Tybout with contributions from his editorial colleagues, especially from Chaniotis and Pleket. The four editors and their assistant editors have compiled indices I-VII for their respective sections. Indices I-III were consolidated by Corsten. Chaniotis consolidated Indices IV-VII and compiled Index VIII. The concordance was made by Sverkos.

We are deeply indebted to our advisory editors for their valuable assistance. Matthaiou (Athens) has generously shared yet again his expertise with Papazarkadas and Stroud. Pleket has carefully read and commented on large parts of the manuscript. Hatzopoulos (Athens) and Hallof (Berlin) offered comments on lemmata from Thessaly/Macedonia and the Aegean Islands, respectively. Avram (Maine, France), has read the sections dedicated to Thrace, Moesia, Dacia, and the North Shore of the Black Sea, making many valuable contributions. Martin (Brussels) read the sections pertaining to the Near East (from Cyprus to Kyrenaika), Di Segni (Jerusalem) those devoted to Syria, Palaestina, and Arabia; working with characteristic precision, they both contributed many pertinent comments. All our advisory editors saved us from many errors, added valuable editorial comments, and provided bibliographical help.

Papazarkadas and Stroud are indebted to Voula Bardani for help with the Messenian lemmata, and to Adrià Piñol Villanueva for help with Catalan and Spanish articles. For their invaluable clerical, technical, and research assistance they are grateful to Eric Driscoll, Randall Souza, and Michael Zellmann-Rohrer whose work was funded by a grant awarded to Papazarkadas by the Committee on Research (UC Berkeley). Chaniotis and Kantor would like to express their gratitude to Sergey Tochtasiev (St Petersburg) and Andrey Vinogradov (Moscow) for sending offprints for their section. Tybout would like to express his gratitude to María Paz de Hoz (Salamanca), Adam

Łajtar (Warsaw), Julia Lugovaja-Ast (Heidelberg), and Giulia Macin (Turin) for bibliographical support, and to Jonathan Prag (Oxford) for generously communicating to him his edition of and comments on the remarkable text in our lemma no. 1100 prior to publication. Corsten would like to thank Wolfgang Blümel for checking Caria and Ionia. We warmly acknowledge the continuous help of Toos Pleket, who has typed a substantial number of Greek inscriptions. John Morgan (University of Delaware) checked the index of month names.

We acknowledge our deep gratitude to the Packard Humanities Institute; without its generous grant and its continuing support the publication of *SEG* would have been impossible. For the preparation of *SEG* LIX, Tybout's position in Leiden was funded by the Packard Humanities Institute and Scheibelreiter-Gail's position by the Austrian Academy of Sciences. Our publisher, Brill, covers part of our operating expenses. At Brill we thank Jennifer Pavelko and Tessel Jonquière, who maintain direct contacts with the editors. Pavelko and Jonquière have succeeded Irene van Rossum and Caroline van Erp, respectively, whom we warmly thank for many years of pleasant and efficient co-operation.

As to the abbreviation system (see the Preface of *SEG* XXXIX) we continue our policy outlined in the Preface of *SEG* XLVI. We start from the list of abbreviations in the Consolidated Index for *SEG* XXXVI-XLV (1986-1995) pp. 677-688, and from the lists of abbreviations in *L'Année Philologique* 67-74 (1999-2005) (see also http://www.annee-philologique.com/files/sigles_fr.pdf). Abbreviations not covered by these lists have been included in the list of abbreviations on pp. XX-XXXV. An integrated list of abbreviations is accessible at *SEG* Online: http://referenceworks.brillonline.com/browse/supplementum-epigraphicum-graecum

A serious obstacle in our work is the fact that local periodicals, especially in Italy, Eastern Europe, and the Near East, are usually not accessible to us. We can ensure that a publication pertaining to Greek epigraphy will be presented in *SEG* only when a copy is sent to us. We repeat our request to our colleagues around the world to send us copies, offprints, xeroxes, or scans of their epigraphical publications, particularly those that appear in Festschriften, Acta of Conferences and Symposia, occasional collections of papers, and other media likely to escape our notice. Addresses of the senior editors are:

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October 2013

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ABBREVIATIONS

(see p. VI of the Preface)

AAAS	=	*Annales Archéologiques Arabes Syriennes*
Achaïe I, II, III	=	A.D.Rizakis, *Achaïe* I. *Sources textuelles et Histoire regionale* (*Μελετήματα* 20; Athens 1995). *Achaïe* II. *La Cité de Patras: Épigraphie et Histoire* (*Μελετήματα* 25) (Athens 1998). Achaïe III. *Les cités achéennes: épigraphie et histoire* (Athens 2008)
ACSS	=	*Ancient Civilizations from Scythia to Siberia*
ADAJ	=	*Annual of the Department of Antiquities of Jordan*
AEMΘ	=	*Το Αρχαιολογικό Έργο στη Μακεδονία και Θράκη* (Thessaloniki 1989)
Ager, *Arbitrations*	=	S.L.Ager, *Interstate Arbitrations in the Greek World, 337-90 B.C.* (Berkeley-Los Angeles-London 1996)
ala 2004	=	C.Roueché, second edition of *ALA* on the internet: http://www.insaph.kcl.ac.uk/ala2004 (see *SEG* LIV 1018)
AMS	=	*Asia Minor Studien* (Münster)
Ancient History	=	O.Tekin (ed.), *Ancient History, Numismatics and Epigraphy in the Mediterranean World. Studies in Memory of Clemens E. Bosch and Sabahat Atlan and in Honour of Nezahat Baydur* (Istanbul 2009)
Aneziri, *Techniten*	=	S.Aneziri, *Die Vereine der dionysischen Techniten im Kontext der hellenistischen Gesellschaft. Untersuchungen zur Geschichte, Organisation und Wirkung der hellenistischen Technitenvereine* (Stuttgart 2003)
ANMED	=	*Anadolu Akdenizi Arkeoloji Haberleri – News of Archaeology from Anatolia's Mediterranean Areas*
AP	=	*Anthologia Palatina*
APMA IV	=	O.Vizyenou (ed.), *Ἀρχεῖον τῶν μνημείων τῶν Ἀθηνῶν καὶ τῆς Ἀττικῆς IV. Εὑρετήρια τοῦ βιβλίου τοῦ Alexander Conze Die Attischen Grabreliefs* (*Berlin 1893-1922*) (Athens 2007)

Arena I-V	=	R.Arena, *Iscrizioni greche arcaiche di Sicilia e Magna Grecia* vol. I-V (Milan-Torino 1989-1998). Second editions of vol. I and II, referred to as Arena I² and II², appeared in 1996 and 2002, respectively
AST	=	*Araştırma Sonuçları Toplantısı* (Ankara)
Ἀττικὰ Ἐπιγραφικά	=	A.A.Themos, N. Papazarkadas (edd.), *Ἀττικὰ Ἐπιγραφικά. Μελέτες πρὸς τιμὴν τοῦ Christian Habicht* (Athens 2009)
AvP VIII.3	=	C.Habicht, *Altertümer von Pergamon.* VIII 3. *Die Inschriften des Asklepieions* (Berlin 1969)
BAAH	=	*Βιβλιοθήκη τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἑταιρείας*
Bean, *JNLyc*	=	G.E.Bean, *Journeys in Northern Lycia 1965-1967* (*Denkschrift der Österreichische Akademie der Wissenschaften*, phil.-hist. Klasse, 104) (Vienna 1971)
Bosnakis, Ἀνέκδοτες ἐπιγραφὲς τῆς Κῶ	=	D.Bosnakis, Ἀνέκδοτες ἐπιγραφὲς τῆς Κῶ. Ἐπιτύμβια μνημεῖα και ὅροι (Athens 2008)
Boubon	=	C.Kokkinia (ed.), *Boubon. The Inscriptions and Archaeological Remains. A Survey 2004-2006* (Athens 2008)
Bull.amph.	=	*Bulletin amphorique*, in *Revue des Études Grecques*
Bresson, *Recueil Pérée*	=	A.Bresson, *Recueil des inscriptions de la Perée Rhodienne* (*Pérée Intégrée*) (Paris 1991)
Brixhe, *Essai²*	=	C.Brixhe, *Essai sur le grec anatolien au début de notre ère* (Nancy 1987²)
Cabanes, *L'Épire*	=	P.Cabanes, *L'Épire de la mort de Pyrrhos à la conquête romaine* (Paris 1976)
Canali De Rossi, *Selezione*	=	F.Canali De Rossi, *Selezione di iscrizioni storiche tardo-ellenistiche* (Rome 2000) [Rome 1999; 'stampato in proprio'; see *SEG* L 1685]
Catalogo Denizli	=	T.Ritti (ed.), *Museo Archeologico di Denizli-Hierapolis. Catalogo delle iscrizioni greche e latine. Distretto di Denizli* (Naples 2008)

CCCA	=	M.J.Vermaseren, *Corpus Cultus Cybelae Attidisque* I-VII (*Études préliminaires aux religions orientales dans l'empire romain* 50; Leiden etc. 1977-1989)
Chemin faisant	=	L.Bodiou, V.Mehl, J.Oulhen, F.Probst, J.Wilgaux (edd.), *Chemin faisant. Mythes, cultes et société en Grèce ancienne. Mélanges en l'honneur de Pierre Brulé* (Rennes 2009)
CIGD	=	L.Ruscu, *Corpus inscriptionum Graecarum Dacicarum* (Debrecen 2003)
CIIP	=	(Various edd.), *Corpus Inscriptionum Iudaeae/Palestinae* (Berlin 2010 →)
CIPG[3]	=	P.Kóvacs, *Corpus Inscriptionum Graecarum Pannonicarum Editio* III. *Aucta* (Budapest 2007)
Delemen, *Rider-Gods*	=	I.Delemen, *Anatolian Rider-Gods. A Study on Stone Finds from the Regions of Lycia, Pisidia, Isauria, Lycaonia, Phrygia, Lydia and Caria in the Late Roman Period* (*AMS* 35; Bonn 1999)
Donateur, offrande, déesse	=	C.Prêtre (ed.), *Le donateur, l'offrande et la déesse. Systèmes votifs dans les sanctuaires de déesses du monde grec. Actes du 31ᵉ colloque international organisé par l'Umr Halma-Ipel (Université Charles-de-Gaulle/Lille 3, 13-15 décembre 2007)* (Kernos Suppl. 23; Liège 2009)
Dumont-Homolle, *Mélanges*	=	T.Homolle (ed.), *Mélanges d'archéologie et d'épigraphie par A.Dumont* (Paris 1892)
Durrbach, *Choix*	=	F.Durrbach, *Choix d'inscriptions de Délos* (Paris 1921)
EAH	=	*Τὸ Ἔργον τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἑταιρείας*
EBGR	=	A.Chaniotis et alii, *Epigraphic Bulletin for Greek Religion* in *Kernos*
EGH	=	M.P.de Hoz, 'Epigrafía griega en Hispania', *Epigraphica* 59 (1997) 29-96 (see *SEG* XLVII 1533
Ergo Thessalias -Stereas	=	A.Mazarakis-Ainian, *Ἀρχαιολογικὸ Ἔργο Θεσσαλίας καὶ Στερεᾶς Ἑλλάδας* 2 (2006). *Πρακτικὰ Ἐπιστημονικῆς Συνάντησης, Βόλος 16.3.-19.3.2006* (Volos 2009)

Estudios de Epigrafía	=	Á.Martínez Fernández (ed.), *Estudios de Epigrafía Griega* (La Laguna 2009)
Feissel, *Recueil*	=	D.Feissel, *Recueil des inscriptions chrétiennes de Macédoine du IIIe au VIe siècle* (Paris 1983)
Felle, *Biblia*	=	A.E.Felle, *Biblia Epigraphica. La sacra scrittura nella documentazione epigrafica dell'*orbis christianus antiquus, *III-VIII secolo* (Bari 2006; cf. *SEG* LVI 2126)
FHN	=	T.Eide, T.Hägg, R.Holton Pierce, L.Török, *Fontes Historiae Nubiorum. Textual Sources for the History of the Middle Nile Region between the eighth century* B.C. *and the sixth century* A.D., vol. I-IV (Bergen 1994-2000; cf. *SEG* XLIV 1529; XLVI 2181; XLVIII 2043; L 1625)
Filges, *Didyma*	=	A.Filges, *Didyma* III 4. *Skulpturen und Statuenbasen von der klassischen Epoche bis in die Kaiserzeit* (Mainz 2007)
From Hellenism to Islam	=	H.M.Cotton, J.J.Price, D.J.Wasserstein (edd.), *From Hellenism to Islam. Cultural and Linguistic Change in the Roman Near East* (Cambridge 2009)
F.Xanthos VII	=	A.Balland, *Fouilles de Xanthos VII. Inscriptions d'époque impériale du Létôon* (Paris 1981)
Gignac, *Grammar*	=	F.T.Gignac, *A Grammar of the Greek Papyri of the Roman and Byzantine Periods* (2 vols.; Milano 1976-1981)
Greek History and Epigraphy	=	L.Mitchell, L.Rubinstein (edd.), *Greek History and Epigraphy. Essays in Honour of P.J.Rhodes* (Swansea 2009)
Hagel-Tomaschitz, *Repertorium*	=	S.Hagel, K.Tomaschitz, *Repertorium der westkilikischen Inschriften nach den Scheden der Kleinasiatischen Kommission der Österreichischen Akademie der Wissenschaften* (*ETAM* 22; Vienna 1998)
Hatzopoulos, *Macedonian Institutions* I, II	=	M.B.Hatzopoulos, *Macedonian Institutions under the Kings.* I. *A Historical and Epigraphic Study*; II. *Epigraphic Appendix* (*Μελετήματα* 22; Athens 1996)
Herrmann, Malay, *New Documents*	=	P.Herrmann (†), H.Malay, *New Documents from Lydia* (Österr. Akad. der Wiss., Ph.-Hist. Kl., Denkschriften, 340. Band; Vienna 2007)

HTC	= A.Bresson, P.Brun, E.Varinlioğlu, in P.Debord, E.Varinlioğlu (edd.), *Les Hautes Terres de Carie* (Bordeaux 2001) 81-241
L'huile	= O.Curty (ed.), *L'Huile et l'argent. Gymnasiarchie et évergétisme dans la Grèce hellénistique. Actes du colloque tenu à Fribourg du 13 au 15 octobre 2005, publiés en l'honneur du prof. Marcel Piérart à l'occasion de son 60e anniversaire* (Paris 2009)
Hyettos	= R.Étienne, D.Knoepfler, *Hyettos de Béotie et la chronologie des archontes fédéraux entre 250 et 171 avant J.-C.* (Paris 1976)
I.Alexandreia Troas	= M.Ricl, *The Inscriptions of Alexandreia Troas* (*IGSK* 53; Bonn 1997)
I.Alex.Imp.	= F.Kayser, *Recueil des inscriptions grecques et latines (non funéraires) d'Alexandrie impériale* (*I*^{er}*-III*^{e} *s. apr. J.-C.*) (Cairo 1994)
I.Alex.Ptol.	= E.Bernand, *Inscriptions grecques d'Alexandrie ptolémaïque* (Cairo 2001)
I.Ancyra	= S.Mitchell, D.French, *The Greek and Latin Inscriptions of Ankara (Ancyra)* (vol. 1; Vestigia 62; Munich 2012)
I.Aphr.	= J.Reynolds, C.Roueché, G. Bodard (edd.), *Inscriptions of Aphrodisias* (2007): http://insaph.kcl.ac.uk/iaph2007 (cf. *SEG* LVII 1006)
I.Apollonia	= P.Cabanes, N.Ceka, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire. I. Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia. 2 A. Inscriptions d'Apollonia d'Illyrie* (Athens-Paris 1997)
I.Apulum	= I.Piso, *Inscriptions d'Apulum. Inscriptions de la Dacie Romaine* III.5 (Paris 2001)
I.Aquileia	= J.Brusin, *Inscriptiones Aquileiae* I-III (Udine 1991-1993)
I.Arykanda	= S.Şahin, *Die Inschriften von Arykanda* (*IGSK* 48; Bonn 1994)
I.Beroia	= L.Gounaropoulou, M.B.Hatzopoulos, *Ἐπιγραφὲς Κάτω Μακεδονίας (μεταξὺ τοῦ Βερμίου Ὄρους καὶ τοῦ Ἀξιοῦ Ποταμοῦ). Τεῦχος Α´. Ἐπιγραφὲς Βεροίας* (Athens 1998)
I.Bubon	= F.Schindler, *Die Inschriften von Bubon (Nordlykien)* (Wien 1972)

I.BurdurMus = G.H.R.Horsley, *The Greek and Latin Inscriptions in the Burdur Archaeological Museum* (*RECAM* vol. V; The British Institute at Ankara Monograph 34; London 2007)

I.Bouthrôtos = P.Cabanes, F.Drini, M.Hatzopoulos, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire 2. Inscriptions de Bouthrôtos* (Athens 2007)

I.Byzantion = A.Łajtar, *Die Inschriften von Byzantion. I. Die Inschriften* (*IGSK* 58; Bonn 2000)

I.Caesarea Maritima = C.M.Lehmann, K.G.Holum, *The Greek and Latin Inscriptions of Caesarea Maritima* (Boston 2000)

I.Catania = K.Korhonen, *Le iscrizioni del Museo Civico di Catania. Storia delle collezioni - Cultura epigrafica - Edizione* (Helsinki/Tammisaari 2004)

I.Col.Memnon = E.Bernand, *Les inscriptions grecques et latines du Colosse de Memnon* (Cairo 1960)

I.Deir el-Bahari = A.Łajtar, *Deir el-Bahari in the Hellenistic and Roman Periods. A Study of an Egyptian Temple Based on Greek Sources* (*JJP* Suppl. 4; Warsaw 2006)

Identität und Zugehörigkeit = A.Coşkun, H.Heinen, S.Pfeiffer (edd.), *Identität und Zugehörigkeit im Osten der griechisch-römischen Welt. Aspekte ihrer Repräsentation in Städten, Provinzen und Reichen* (Frankfurt am Main 2009)

I.Dor.Ins. = W.Peek, *Inschriften von den dorischen Inseln* (Berlin 1969)

IDR I-III.4 = I.I.Russu, *Inscripţiile Daciei Romane* I-III.4 (Bucharest 1975-2001) [for vol. III.5 see *I.Apulum*]

IDR III.6 = C.L.Băluţă, *Inscripţiile Daciei Romane* III. *Dacia Superior* 6. *Apulum. Instrumentum domesticum* (Bucharest 1999)

IDRE II: = C.C.Petolescu, *Inscriptions de la Dacie Romaine. Inscriptions externes concernant l'histoire de la Dacie (Ier-IIIe siècles): tome* II (Bucharest 2000)

I.Eleusis = K.Clinton, *Eleusis. The Inscriptions on Stone. Documents of the Sanctuary of the Two Goddesses and Public Documents of the Deme.* I A. Text; I B: Plates (*BAAH* no. 236; Athens 2005);

II: Commentary (*BAAH* no. 259; Athens 2008)

I.Épidamne = P.Cabanes, F.Drini, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire. I. Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia. 1. Inscriptions d'Épidamne-Dyrrhachion* (Athens-Paris 1995)

I.Estremo Oriente = F.Canali De Rossi, *Iscrizioni dello Estremo Oriente Greco. Un repertorio* (*IGSK* 65; Bonn 2004)

I.Éthiopie = E.Bernand, A.J.Drewes, R.Schneider, *Recueil des inscriptions de l'Éthiopie du périodes pré-axoumite et axoumite* (Paris 1991-2000; cf. *SEG* XLII 1637-1656; L 1625)

IGDGG I, II = L.Dubois, *Inscriptions grecques dialectales de Grande Grèce*; vol. I: *Colonies eubéennes. Colonies ioniennes. Emporia* (Genève 1995); vol. II: *Colonies achéennes* (Genève 2002)

IGDOP = L.Dubois, *Inscriptions grecques dialectales d'Olbia du Pont* (Genève 1996)

IGDS, IGDS II = L.Dubois, *Inscriptions grecques dialectales de Sicile. Contribution à l'étude du vocabulaire grec colonial* (Rome 1989); *Inscriptions grecques dialectales de Sicile.* II (Geneva 2008) [= *IGDS* II]

I.Georgien[3] = T.Kauchtschischwili, *Korpus der griechischen Inschriften in Georgien - Sakartvelos berdznuli c'arc'erebis k'orp'usi* (3rd ed., revised by L.Gordesiani; Tbilisi 2009)

I.Gerasa = C.B.Welles in C.H.Kraeling, *Gerasa. City of the Decapolis* (New Haven 1938)

IGF = J.-C.Decourt, *Inscriptions grecques de la France* (Lyon 2004)

IGLN = V.Božilova et al., *Inscriptions grecques et latines de Novae* (*Mésie Inférieure*) (Bordeaux 1997)

IGLS XI = *Inscriptions grecques et latines de la Syrie.* XI. J.Aliquot, *Mont Hermon* (*Liban et Syrie*) (Beirut 2008)

IGLS XXI = *Inscriptions grecques et latines de la Syrie. Inscriptions de la Jordanie.* XXI.2. P.-L.Gatier, *Région centrale* (*Amman - Hesban - Madaba - Main*

		- *Dhiban*) (Paris 1986); XXI.4: M.Sartre, *Pétra et la Nabatène méridionale du Wadi al-Hasa au golfe de 'Aqaba* (Paris 1993)
I.Hadrianopolis	=	E.Laflı, E.Christof, *Hadrianopolis* I. *Inschriften aus Paphlagonia.* Mit einem Beitrag von M.Metcalfe (Oxford 2012)
I.Hermoupolis	=	E.Bernand, *Inscriptions grecques d'Hermoupolis Magna et de sa nécropole* (Cairo 1999)
IJO I-III	=	D.Noy, *Inscriptiones Judaicae Orientis* I (Tübingen 2004); W.Ameling, *Inscriptiones Judaicae Orientis* II (Tübingen 2004); D.Noy, *Inscriptiones Judaicae Orientis* III (Tübingen 2004)
I.Ikaria	=	A.P.Matthaiou, G.K.Papadopoulos, *Ἐπιγραφὲς Ἰκαρίας* (Athens 2003)
I.Kallatis	=	A.Avram, *Inscriptions antiques de Dacie et de Scythie Mineure.* Deuxième série. *Inscriptions grecques et latines de Scythie Mineure.* Vol. III. *Callatis et son territoire* (Bucharest–Paris 1999)
I.Kanais	=	A.Bernand, *Le Paneion d'el-Kanaïs* (Leiden 1972)
I.Kaunos	=	C.Marek, *Die Inschriften von Kaunos* (*Vestigia* 53; München 2006)
I.KerchMuseum	=	T.Matkovskaya, A.Twardecki, S.Tokhtasev, A.Bekhter, *Bosporan Funerary Stelae, 2nd century BC-3rd century AD* (*From the Collection of the Kerch History and Culture Reserve Lapidary Collection* III.2.1) (Kiev-Warsaw 2009)
I.Khartoum	=	A.Łajtar, *Catalogue of the Greek Inscriptions in the Sudan National Museum at Khartoum* (Leuven 2003)
I.Kibyra	=	T.Corsten, *Die Inschriften von Kibyra.* I. *Die Inschriften der Stadt und ihrer näheren Umgebung* (*IGSK* 60; Bonn 2002)
I.Kition	=	M.Yon (ed.), *Kition-Bamboula* V. *Kition dans les textes.* Testimonia *littéraires et épigraphiques et* Corpus *des inscriptions* (Paris 2004)
I.Komana	=	F.Baz, *Die Inschriften von Komana (Hierapolis) in Kappadokien* (Istanbul 2007)
I.Leukopetra	=	P.M.Petsas, M.B.Hatzopoulos, L.Gounaropoulou, P.Paschidis, *Inscriptions du sanctuaire de la Mère des Dieux autochthone de Leukopétra (Macédoine)* (Athens 2000)

ILGR	=	M. Šašel Kos, *Inscriptiones Latinae in Graecia repertae. Additamenta ad CIL III* (Faenza 1979)
I.Lipara	=	L.Bernabó Brea, M.Cavalier, L.Campagna, *Meligunìs Lipára* XII: *Le iscrizioni lapidarie greche e latine delle isole eolie* (Palermo 2003)
I.Messina	=	I.Bitto, *Le iscrizioni greche e latine di Messina* I (Messina 2001)
I.Mésie Sup. VI	=	B.Dragojević-Josifovska, *Inscriptions de la Mésie Supérieure* VI. *Scupi et la région de Kumanova* (Belgrade 1982)
I.Napoli	=	E.Miranda, *Iscrizoni Greche d'Italia: Napoli* (2 vols.; Rome 1990 and 1995)
Inscr.Ital.	=	*Inscriptiones Italicae* (Rome 1931*)
Interpreting the Athenian Empire	=	R.Parker, N.Papazarkadas, J.Ma (edd.), *Interpreting the Athenian Empire* (London 2009)
Inv.Palm.	=	*Inventaire des inscriptions de Palmyre* I-IX (ed. J.Cantineau; Beirut 1930-1933). X (ed. J.Starcky; Damascus 1949). XI (ed. J.Teixidor; Beirut 1965). XII (edd. A.Bounni, J.Teixidor; Damascus 1975)
I.Oropos	=	B.C.Petrakos, *Οἱ ἐπιγραφὲς τοῦ Ὠρωποῦ* (Athens 1997)
I.Pal. Tertia I a, I b	=	Y.E.Meimaris, K.I.Kritikakou-Nikolaropoulou, *Inscriptions from Palaestina Tertia.* I a. *The Greek inscriptions from Ghor es-Safi (Byzantine Zoora)* (*Μελετήματα* 41; Athens-Paris 2005); *Inscriptions from Palaestina Tertia.* Ib. *The Greek Inscriptions from Ghor es-Safi (Byzantine Zoora) (Supplement), Khirbeth Qazone and Feinan* (*Μελετήματα* 57; Athens-Paris 2008)
I.Parion	=	P.Frisch, *Die Inschriften von Parion* (*IGSK* 25; Bonn 1983)
IPArk	=	G.Thür, H.Taeuber, *Prozessrechtliche Inschriften der griechischen Poleis: Arkadien* (*IPArk*) (SB Akad. Wien 607; Vienna 1994)
I.Perge	=	S.Şahin, *Die Inschriften von Perge* (*IGSK* 54, Bonn 1999; *IGSK* 61, Bonn 2004)
I.Perinthos	=	M.H.Sayar, *Perinthos-Herakleia (Marmara Ereğlisi) und Umgebung. Geschichte, Testimonien, griechische und lateinische Inschriften* (Vienna 1998)

I.Pessinous	=	J.Strubbe, *The Inscriptions of Pessinous* (*IGSK* Band 66; Bonn 2005)
I.Pisid.Cen.	=	G.H.R.Horsley, S.Mitchell, *The Inscriptions of Central Pisidia* (*IGSK* 57; Bonn 2000)
I.Reggio Calabria	=	L.D'Amore, *Iscrizioni greche d'Italia. Reggio Calabria* (Rome 2007)
I.Salamis	=	T.B.Mitford, I.Nicolaou, *The Greek and Latin Inscriptions of Salamis* (Nicosia 1974)
ISE III	=	F.Canali De Rossi, *Iscrizioni storiche ellenistiche. Decreti per ambasciatori greci al senato* (Rome 2002)
I.Sinope	=	D.H.French, *The Inscriptions of Sinope.* Part I (*IGSK* 64; Bonn 2004)
I.Stobi	=	S.Babamova, *Inscriptiones Stoborum* (Studies in Antiquities of Stobi 1; Stobi 2012)
I.Sultan Dağı I	=	L.Jonnes, *The Inscriptions of the Sultan Dağı I* (*Philomelion, Thymbrion/Hadrianopolis, Tyraion*) (*IGSK* 62; Bonn 2002)
I.Syringes	=	J.Baillet, *Inscriptions grecques et latines des tombeaux des rois ou syringes* (Cairo 1926)
I.Thespiai	=	P.Roesch, *Les inscriptions de Thespies*, édition électronique mise en forme par G.Argoud, A.Schachter, et G.Vottéro (Lyon 2007) [second edition, 2009]
I.ThessEnipeus	=	J.-C.Decourt, *Inscriptions de Thessalie.* I. *Les cités de la valle de l'Enipeus* (Paris 1995)
I.Thrac.Aeg.	=	L.D.Loukopoulou et alii, *Ἐπιγραφὲς τῆς Θράκης τοῦ Αἰγαίου μεταξὺ τῶν ποταμῶν Νέστου καὶ Ἕβρου* (*Νομοὶ Ξάνθης, Ροδόπης καὶ Ἕβρου*) (Athens 2005)
I.Tyana	=	D.Berges, J.Nollé, *Tyana. Archäologisch-historische Untersuchungen zum südwestlichen Kappadokien* (*IGSK* 55, 1/2; Bonn 2000) (cf. *SEG* L 1366)
I.Tyr I, II	=	J.-P.Rey-Coquais, *Inscriptions grecques et latines découvertes dans les fouilles de Tyr* (1963-1974). I. *Inscriptions de la Nécropole* (Beirut 1977; see *SEG* XXVII 995) [= *I.Tyr* I]; *Inscriptions grecques et latines de Tyr*

		(Bulletin d'Archéologie et d'Architecture Libanaises, Hors-Série III; Beirut 2006) [= *I.Tyr* II]
I.Varsovie	=	A.Łajtar, A.Twardecki, *Catalogue des inscriptions grecques du Musée National de Varsovie* (Warsaw 2003)
I.Velia	=	L.Vecchio, *Le iscrizioni greche di Velia* (Österr. Akad. Wiss., philos. hist. Kl., Denkschr. 316; Vienna 2003)
Jenseits des Euphrat	=	R.Merkelbach, J.Stauber, *Jenseits des Euphrat. Griechische Inschriften. Ein epigraphisches Lesebuch* (Leipzig 2005)
JIWE I, II	=	D.Noy, *Jewish inscriptions of Western Europe*, vol. I: *Italy (excluding the city of Rome), Spain and Gaul* (Cambridge 1993); vol. II: *The city of Rome* (Cambridge 1995)
Κερμάτια	=	S. Drougou et alii (ed.) *Κερμάτια φιλίας: τιμητικός τόμος για τον Ιωάννη Τουράτσογλου* (2 vols.; Athens 2009)
Kramolisch, *Die Strategen des Thessalischen Bundes*	=	H.Kramolish, *Die Strategen des Thessalischen Bundes vom Jahr 196 v.Chr. bis zum Ausgang der römischen Republik* (Bonn 1978)
KST	=	*Kazı Sonuçları Toplantısı* (Ankara)
Kubinska, *Monuments funéraires*	=	J.Kubinska, *Les monuments funéraires dans les inscriptions grecques de l'Asie Mineure* (Warschau 1968)
Le Guen, *Technites*	=	B.Le Guen, *Les associations de technites dionysiaques à l'époque hellénistique* (Nancy 2001)
Leschhorn, *Ären*	=	W.Leschhorn, *Antike Ären* (Historia Einzelschriften 81; Stuttgart 1993)
LGPN II	=	M.J.Osborne, S.G.Byrne, *A Lexicon of Greek Personal Names. 2. Attica* (Oxford 1994)
LGPN III.A	=	P.M.Fraser, E.Matthews, *A Lexicon of Greek Personal Names. 3 A. The Peloponnese, Western Greece, Sicily and Magna Graecia* (Oxford 1997)
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Lhôte, Lamelles oraculaires	= É.Lhôte, Les lamelles oraculaires de Dodone (Geneva 2006)
LIMC	= *Lexicon Iconographicum Mythologiae Classicae* vol. I-IX (Zürich 1981-1999)
LSJ	= H.G.Liddell, R.Scott, H.Stuart Jones, *A Greek–English Lexicon* (9th edition with a revised supplement by P.G.W.Glare and A.A.Thompson, Oxford 1996)
McLean, *Konya Museum*	= B.H.McLean, *Greek and Latin Inscriptions in the Konya Archaeological Museum* (RECAM IV; Ankara 2002)
Maier, *Mauerbauinschriften*	= F.G.Maier, *Griechische Mauerbauinschriften* (Heidelberg 1959)
Malay, *Researches*	= H.Malay, *Researches in Lydia, Mysia and Aiolis* (Österr. Akad. der Wiss., Ph.–Hist.Klasse, Denkschriften Band, 279; *Ergän-zungsbände zu den Tituli Asiae Minoris* 23) (Vienna 1999)
Masson, *OGS* I-III	= O.Masson, *Onomastica Graeca Selecta*, edd. C.Dobias, L.Dubois. I-II (Paris 1990); III (Geneva 2000)
MEP	= Minima Epigraphica et Papyrologica (1998*)
Merkelbach-Stauber, *SGO* I-V	= R.Merkelbach, J.Stauber, *Steinepigramme aus dem griechischen Osten.* I. *Die Westküste Kleinasiens von Knidos bis Ilion* (Stuttgart-Leipzig 1998). II. *Die Nordküste Kleinasiens* (*Marmarameer und Pontos*) (Munich-Leipzig 2001). III. *Der "Ferne Osten" und das Landesinnere bis zum Tauros* (Munich 2001). IV. *Die Südküste Kleinasiens, Syrien und Palaestina* (Munich 2002). V. *Register* (Munich-Leipzig 2004)
Migeotte, *Emprunt*	= L.Migeotte, *L'emprunt public dans les cités grecques* (Quebec 1984)
Migeotte, *Souscriptions*	= L.Migeotte, *Les souscriptions publiques dans les cités grecques* (Quebec-Geneva 1992)
Milner, *Survey*	= N.P.Milner, *An Epigraphical Survey in the Kibyra-Olbasa Region, conducted by A.S.Hall* (RECAM vol. III; Oxford 1998)

Müze	=	*Müze Kurtarma Kazıları Semineri* (Ankara)
Nachtergael, *Galates*	=	G.Nachtergael, *Les Galates en Grèce et les Sotéria de Delphes. Recherches d'histoire et d'épigraphie hellénistique*, (Brussels 1977)
NCIDélos	=	C.Prêtre et al., *Nouveau choix d'inscriptions de Délos. Lois, comptes et inventaires* (Paris 2002)
Networks	=	I.Malkin, C.Constantakopoulou, K.Panagopoulou (edd.), *Greek and Roman Networks in the Mediterranean* (London 2009)
NGSL[2]	=	E.Lupu, *Greek Sacred Law. A Collection of New Documents* (*NGLS*[2]) (2nd Edition with a Postscript; Leiden 2009)
Nigdelis, *Ἐπιγραφικὰ Θεσσαλονίκεια*	=	P.M.Nigdelis, *Ἐπιγραφικὰ Θεσσαλονίκεια. Συμβολὴ στὴν πολιτικὴ καὶ κοινωνικὴ ἱστορία τῆς ἀρχαίας Θεσσαλονίκης*, (Thessalonike 2006)
Norme – religieuse	=	P.Brulé (ed.), *La norme en matière religieuse en Grèce ancienne. Actes du XI*[e] *colloque du CIERGA (Rennes, septembre 2007)* (Liège 2009)
Nouv.inscr.d'Antioche	=	M.A.Byrne, G.Labarre, *Nouvelles inscriptions d'Antioche de Pisidie d'après les Note-books de W.M.Ramsay* (*IGSK* 67; Bonn 2006)
N.Suppl.Epigr.Rh.	=	G.Pugliese Carratelli, Nuovo Supplemento Epigrafico Rodio, *ASAA* 33/34 (1955/56) [1957] 157-181
Onomatologos	=	R.W.V.Catling, F.Marchand (edd.), *Onomatologos. Studies in Greek Personal Names presented to Elaine Matthews* (Oxford 2010)
PA	=	J.Kirchner, *Prosopographia Attica* (Berlin 1901)
PAT	=	D.R.Hillers, E.Cussini, *Palmyrene Aramaic Texts* (Baltimore 1996)
Perdrizet-Lefebvre, *Memnonion*	=	P.Perdrizet, G.Lefebvre, *Les graffites grecs du Memnonion d'Abydos* (Nancy-Paris-Strasbourg 1919)
Petrakos, *Δῆμος τοῦ Ραμνοῦντος*	=	B.C.Petrakos, *Ὁ Δῆμος τοῦ Ραμνοῦντος: Σύνοψη τῶν ἀνασκαφῶν καὶ τῶν ἐρευνῶν (1813–1998)*. I. *Τοπογραφία*. II. *Οἱ Ἐπιγραφές* (*BAAH* vols. 181, 182; Athens 1999)
Petzl, *Beichtinschriften*	=	G.Petzl, *Die Beichtinschriften Westkleinasiens* (Bonn 1994); = *EA*

22 (1994) (see *SEG* XLIV 951)

PG = J.-P.Migne, *Patrologia Graeca* (Paris 1857-1963)

Philippi II = P.Pilhofer, *Philippi*. II. *Katalog der Inschriften von Philippi* (Tübingen 2000)

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PIR² = *Prosopographia Imperii Romani* (Berlin 1933²)

PLRE = A.H.M.Jones, J.R.Martindale, J.Morris (edd.), *The Prosopography of the Later Roman Empire* (Cambridge 1971-1992)

Πρακτικὰ Γ΄ Διεθνοῦς Σιφναϊκοῦ Συμποσίου = *Πρακτικὰ Γ΄ Διεθνοῦς Σιφναϊκοῦ Συμποσίου: Σίφνος 29 Ἰουνίου – 2 Ἰουλίου εἰς μνήμην Νικολάου Βερνίκου-Εὐγενίδη* (Athens 2009)

Prêtre, *Le donateur* = C.Prêtre (ed.), *Le donateur, l'offrande et la déesse. Systèmes votifs dans les sanctuaires de déesses du monde grec. Actes du 31ᵉ colloque international organisé par l'Umr Halma-Ipel (Université Charles-de-Gaulle/Lille 3, 13-15 décembre 2007)* (Kernos Suppl. 23; Liège 2009)

Ramsay, *CB* = W.M.Ramsay, *The Cities and Bishoprics of Phrygia* (Oxford 1895-1897)

Reinmuth, *Eph.Inscr.* = O.W.Reinmuth, *The Ephebic Inscriptions of the Fourth Century* B.C. (*Mnemosyne* Suppl. 14; Leiden 1971)

Religions orientales = C.Bonnet, V.Pirenne-Delforge, D.Praet (edd.), *Les religions orientales dans le monde grec et romain: cent ans après Cumont (1906-2006)* (Brussels-Rome 2009)

Rhodes-Osborne, *GHI* = P.J.Rhodes, R.Osborne (edd.), *Greek Historical Inscriptions, 404–323* B.C. (Oxford 2003)

RICIS	= L.Bricault, *Recueil des inscriptions concernant les cultes isiaques* (*RICIS*) (3 vols.; Paris 2005)
Rigsby, *Asylia*	= K.J.Rigsby, *Asylia. Territorial Inviolability in the Hellenistic World* (Berkeley-Los Angeles-London 1996)
Robert, *Ét.anat.*	= L.Robert, *Études anatoliennes* (Paris 1937)
Robert, *Hellenica*	= L.Robert, *Hellenica: Recueil d'épigraphie, de numismatique et d'antiquités grecques* I-XIII (Paris 1940-1965)
Roueché, *Performers*	= C.Roueché, *Performers and Partisans at Aphrodisias in the Roman and Late Roman Periods* (London 1993)
Salamine de Chypre XIII.1	= J.Pouilloux, *Testimonia Salaminia* 2 (Salamine de Chypre XIII; Paris 1987)
SBS	= *Studies in Byzantine Sigillography*
Schwarzer, *AvP* XV.4	= H.Schwarzer, *Altertümer von Pergamon* XV. *Die Stadtgrabung* Teil 4: *Das Gebäude mit dem Podiensaal in der Stadtgrabung von Pergamon* (Berlin, New York 2008)
Selbstdarstellung und Kommunikation	= R.Haensch (ed.), *Selbstdarstellung und Kommunikation. Die Veröffentlichung staatlicher Urkunden auf Stein und Bronze in der römischen Welt* (Vestigia, Band 61; München 2009)
ΣEMA	= V.Bardani, G.Papadopoulos, *Συμπλήρωμα τῶν ἐπιτυμβίων μνημείων τῆς Ἀττικῆς* (*BAAH* 241; Athens 2006)
Solin-Salomies, *Repertorium*	= H.Solin, O.Salomies, *Repertorium nominum gentilium et cognominum Latinorum* (Hildesheim 1994^2)
Solomonik, *Graffiti Khers.*	= E.I.Solomonik, *Graffiti antichnogo Khersonesa* (Kiev 1978)
Solomonik, *NEPKh*	= E.I.Solomonik, *Novye epigraficheskie pamyatniki Khersonesa* (Kiev 1964-1973)
Studia Pontica III	= J.G.C.Anderson, F.Cumont, H.Grégoire, *Recueil des inscriptions grecques et latines du Pont et de l'Arménie* (*Studia Pontica* III; Brussels 1910)

Symposion 2007	=	E.Harris, G.Thür (edd.), *Symposion 2007. Vorträge zur griechischen und hellenistischen Rechtsgeschichte (Durham, 2.-6. September 2007)* (Vienna 2008)
TEAD	=	*The Excavations at Dura-Europos. Preliminary Reports* I-IX (New Haven, 1929-1952)
Temi selinunti	=	C.Antonetti, S.De Vido, *Temi selinunti* (Pisa 2009)
Termessos IV	=	B.Iplikçioğlu, G.Çelgin, A.Vedat Çelgin, *Epigraphische Forschungen in Termessos und seinem Territorium* IV (Österr. Akademie der Wissenschaften, Ph.-Hist. Klasse, Sitzungsberichte Band 743 = Veröffentlichungen der Kleinasiatischen Kommission Band 18; Vienna 2007)
Tracy, *ADT*	=	S.V.Tracy, *Athenian Democracy in Transition. Attic Letter-cutters of 340 to 290 B.C.* (Berkeley-Los Angeles-London 1995)
Tracy, *A&M*	=	S.V.Tracy, *Athens and Macedon. Attic Letter-Cutters of 300 to 229 B.C.* (Berkeley-Los Angeles-London 2003)
Trademarks	=	A.Johnston, *Trademarks on Greek Vases* (Warminster 1979)
Trademarks Addenda	=	A.Johnston, *Trademarks on Greek Vases. Addenda* (Oxford 2006)
Traill, *PAA*	=	J.S.Traill (ed.), *Persons of Ancient Athens*, 20 vols. (Toronto 1994-)
Wallner, *Yozgat*	=	C.Wallner, *Die Inschriften des Museums in Yozgat* (*Tyche* Sonderband 6; Wien 2011)
Wessel, *IGCVO*	=	C.Wessel, *Inscriptiones Graecae Christianae Veteres Occidentis* (Bari 1989)
Zacos-Veglery	=	G.Zacos, A.Veglery, *Byzantine Lead Seals* (Basel 1972)
Zgusta, *KON*	=	L.Zgusta, *Kleinasiatische Ortsnamen* (Heidelberg 1984)
Zgusta, *KP*	=	L.Zgusta, *Kleinasiatische Personennamen* (Prague 1964)

NOTE ON TRANSCRIPTIONS

[αβ]	=	letters restored by the editor as once having been inscribed but now lost
{αβ}	=	superfluous letters added in error by the inscriber of the text and excised by the editor
⟨β⟩	=	letters added by the editor which the inscriber of the text either omitted or for which he erroneously inscribed other letters
(αβ)	=	letters which complete a word left in abbreviation in the text
⟦αβ⟧ ⟦..⟧	=	letters or spaces deliberately erased in antiquity
α̣β̣	=	letters of which sufficient traces remain to print them in the text but not enough to exclude other possible readings
α̲β̲	=	letters seen by an earlier editor but no longer visible on the stone
α‿β	=	ligature
[. . 5. . .]	=	lost letters, equal to the number of dots, for which no restoration is proposed
[----]	=	lost letters of an uncertain number
	=	illegible letters for which the editor proposes precisely their number but for which no reading is proposed
	=	illegible letters of an uncertain number
	=	one uninscribed letter-space
vacat	=	the remainder of the line has been left uninscribed
ed(d).pr.	=	the first editor(s) of the inscription under discussion
ph.	=	photograph
dr.	=	drawing

= denotes the start of a new line on the stone where we have not printed the text in the same configuration as on the stone

= denotes the start of the 5th, 10th, 15th, etc., line on the stone

= denotes the direction of each line in texts inscribed in boustrophedon or retrograde manner

= denotes an *SEG* lemma, in an earlier volume, where the reader can find further references to an inscription

ATTICA

1. Athens. The new Attic corpus. We here announce publication of the first two fascicles of the third edition of *IG* II/III published by the Berlin Academy under the general editorship of Klaus Hallof. *IG* II/III^3 *Pars 1, Leges et Decreta, Fasciculus II, Leges et Decreta Annorum 352/1-322/1*, ed. S.D.Lambert (Berlin 2012); *IG* II/III^3 *Pars 1, Leges et Decreta, Fasciculus V, Leges et Decreta Annorum 229/8-168/7*, eds. V.N.Bardani, S.V.Tracy (Berlin 2012). Since the numbering is continuous across the fascicles of the new corpus, we use the same abbreviation *IG* II^3. Beginning in *SEG* LIX and continuing in subsequent volumes we insert references to these two fascicles in all appropriate contexts.

S.D.Lambert has kindly sent us the following corrigenda to his fascicle of *IG* II^3:

IG II^3 302, line 4 of commentary. Delete *APF* 4328.

IG II^3 306 L. 26: for [καὶ read [κα; L. 29: for πρυταν ευόντων read πρυτανευόντων; L. 45 (end): for ἀρετῆς τὰς ἕ[νεκα read ἀρετῆς ἕ[νεκα; L. 46 (end): for ἐπειδὰν δ[ήμο]υ read ἐπειδὰν τὰς; L. 47 (end): for παρὰ τοῦ [εὑρέσθαι read παρὰ τοῦ δ[ήμο]υ [εὑρέσθαι

IG II^3 417 L. 57: for ἱμων read Σίμων

IG II^3 429 L. 27: for χειρο τονῆσαι read χειροτονῆσαι

IG II^3 467 L. 6: for . .]Λιων read . . .]Λιων

On the page, "Hoc Fasciculo Continentur", line 6, for VI read IV.

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2. Athens. Dedications. We here note the publication of †D.J.Geagan, *The Athenian Agora* XVIII: *Inscriptions: The Dedicatory Monuments* (Princeton 2011), to be covered in a future volume of *SEG*.

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3. Athens. Essays in honor of Christian Habicht. *Ἀττικὰ Ἐπιγραφικά. Μελέτες πρὸς τιμὴν τοῦ Christian Habicht*, eds. A.A.Themos and N.Papazarkadas (Athens 2009). 'Prologue' 11-13, A.P.Matthaiou; 'Christian Habicht and the Study of Attic Inscriptions' 15-21, R.S.Stroud; 'Oratiuncula' 23-28, K. Hallof; 'Christian Habicht and the Institute for Advanced Study' 29-30, S.V.Tracy; 'Attic Inscriptions. An Agenda for the next Generation' 31-39, J.K.Davies; 'How I Came to Greek Epigraphy' 41-45, C.Habicht. There follow 16 papers on Attic inscriptions and institutions, with the exception of K.Clinton and N.Dimitrova on *IG* XII.8.51, from Imbros (our lemma no. 947), which we cover in separate lemmata (nos. 27, 48, 53, 99, 102, 104, 106-108, 117, 136, 139, 141, 143, 146, 148, 168, 193, 195, 553). For M.J.Osborne, 'The Athenian Decrees of the 290s B.C.,' see *SEG* LVI 12. Likewise, G.Malouchou's paper (97-110) was presented in *SEG* LVIII 99.

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4. **Athens. Inscriptions of the Augustan and Julio-Claudian period.** G.C.R.Schmalz, *Augustan and Julio-Claudian Athens. A New Epigraphy and Prosopography* (*Mnemosyne* Suppl. 302) (Leiden and Boston 2009), is the author's groundwork for his in-progress monograph on the history of Athens in the late 1st cent. B.C. to the mid-1st cent. A.D. Part 1 is an epigraphical catalogue consisting of 298 documents, typologically arranged in 32 categories. Schmalz does not reproduce texts, unless he offers new readings or restorations. Each entry is accompanied by a comprehensive commentary, and occasionally by new analysis. Part 2 consists of a detailed prosopographical catalogue. Each entry contains a reference to *LGPN* II [but, alas, not to Traill's *PAA*]; testimonia; an epigraphical note, whenever appropriate; status; and family connections, sometimes accompanied by detailed stemmata. Appendix on 'The major officials, priests and priestesses of Augustan and Julio-Claudian Athens' on 319-325; epigraphical concordances (*IG*, *SEG*, *BE*, *Agora* XV, *AD*, etc.) on 327-337; bibliography; detailed indices (personal names; rulers; civic institutions; γένη and tribes; religious topics; significant terms; toponyms; buildings and sites; selected topics; other epigraphical citations). We cannot do justice to such a large-scale oeuvre but we have created lemmata on inscriptions for which Schmalz puts forward new supplements, interpretations, dates, etc. Our readers should take note of the fact that Schmalz's monograph has already been cited in the past: *SEG* LVI 210 bis, 214 bis; LVII 184, 192.

There are occasional misprints. His no. 219, for instance, is *IG* II² 3954 not *IG* II² 3554. For a detailed favorable review, see S.Follet, *Sehepunkte* 9 (2009) no. 11 [15.11.2009], who critically addresses, however, some of Schmalz's takes on individual texts, and notes: 'Nous ferions aussi des réserves sur la correction du grec: accents omis ou erronés, confusion de désinences -os/-on/-ou, de lettres de timbres voisins. . .'. See also G.Kantor's similarly favorable review in *CR* 60 (2010) 500-502, which contains insightful notes on *Augustan and Julio-Claudian Athens* nos. 116, 119, 123, 130, 143, 155, 237, 240, 255.

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5. **Inscriptions from the Epigraphical Museum.** S.Follet, D.Peppas-Delmousou, *BCH* 133 (2009) 391-470 (ph.), have now offered part II of 'Inscriptions du Musée épigraphique d'Athènes', with the publication of several inscribed fragments dating to the Roman Imperial period. [Part I was covered in *SEG* LVIII, producing lemmata nos. 148, 151/152, 162-169, 172, 181-186, 208-211, 218, 223/224, 227, 229, 233, 235/236, 247, 250-256, 262/263. Papazarkadas]. Although many of these fragments are of unknown provenance, all of them almost certainly come from Athens. At 470, the authors provide a useful table of concordances between EM nos. and inscriptions presented in their article.

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6. **Athens. Pheidias: The sculptures and ancient sources.** Under this title C.C.Davison publishes a massive, three-volume work, *BICS* Supplement 105 (London 2009), aimed at gathering 'all the known evidence concerning the life and works of Pheidias and to produce an organized account for scholarly use.' Volume 1, Part I consists of essays on works of sculpture associated with Pheidias, both named works attributed to him in written sources and sculptural styles known from Roman copies traditionally thought to be in his manner. Part II is devoted to the Parthenon. Part III is a synthesis 'of all that can be gleaned from the sources concerning the life, the achievements and the

reputation of Pheidias.' Volume ■ contains the written evidence for his life and works, first literary testimonia in Greek and Latin, and then the inscriptions (1085-1170). Volume 3 contains more than 300 illustrations of sculptures, bibliography (45 pages), detailed indexes (including epigraphical: 1520-1522).

For each inscription Davison provides Greek text, translation, commentary, and bibliography. The texts appear to have been taken over from publications and nothing is said about autopsy of the stones, although there are some detailed discussions of readings. We give a catalogue of the inscriptions in Volume II, Part VI. Since Davison does not label these texts in consecutive numerical order, the numbers in our right column are those of pages.

Publication	**Davison**
Athens	
IG I^3 52, LL. A.15-18, B.21-25. Decree of Kallias	1158/1159
IG I^3 207, LL.14-16. Uncertain Decree	1158
IG I^3 435. Athena Promachos Accounts	1098-1112
IG I^3 436-451. Parthenon Building Accounts	1115-1145
IG I^3 453-460. Athena Parthenos Accounts	1085-1097
IG I^3 505. Acropolis Statue Base	1112-1114
Parthenon Treasures Inventory Lists	
Selected Votive Objects. *IG* I^3 323-II^2 1477	
[This section contains references to far too many inscriptions to catalogue here.]	1146-1157
IG II^2 1828. Honorific Herm	1169/1170
IG II^{2}4225. Statue Base for Herkoulios	1163/1164
IG II^2 5064. Throne in the Theater of Dionysos	1170
Olympia	
IvO 466. Honorific Inscription for Titus Flavius Herakleitos	1169/1170
Delphi	
IG I^3 1463. Epigram on the Treasury of the Athenians	1166/1167
Paphos	
SEG XXXIX 1529. Epigram of a statue of Athena	1164/1165
Ninica-Claudiopolis	
SEG XXXI 1323. Dedication to Athena	1168

7. **Athens. Classical gravestones with representations of children.** Among the many examples of Attic funerary reliefs depicting children collected by J.H.Oakley in *Art in Athens* (our lemma no. 35) 207-235, we note the following for which the author provides brief description, ph., and often a translation of the inscriptions.

IG II^2	**Oakley**	**Clairmont, *CAT***
10650 Ampharete	221/222	1.660
12147 Mnesagora and Nikochares	218-220	1.610

12300 Nikostrate	222/223	2.670
12332 Xanthippos	222/223	1.630
12485 Polyeuktos	218/219	0.691
SEG	Oakley	Clairmont, *CAT*
XXIII 46 Eupheros	217/218	1.081

8. **Athens. Hellenistic funerary epigrams.** E.Cairon, *op.cit.* (our lemma no. 1972) 33-93 nos. 1-29, offers a useful mini-corpus of Hellenistic metrical inscriptions from Attica. Each entry consists of detailed description; bibliography; Greek text; French translation; app.crit.; and often detailed analysis. We offer here a table of concordances.

IG II²	Cairon	12236	no. 18	*SEG*	Cairon
5255	no. 9	12599	no. 20	XXI 1006	no. 13
5808	no. 10	12764	no. 7	XXI 1088	no. 26
6179	no. 5	13120	no. 24	XXVIII 305	no. 15
7198	no. 16	13122	no. 22	XXX 273	no. 28
7406	no. 11	13124	no. 21	XXX 275	no. 29
8494	no. 6	13125	no. 14	XXX 297	no. 17
9052	no. 3	13126	no. 27	XXX 318	no. 19
9204	no. 25	*Agora* XVII	Cairon	LII 216	no. 4
10490	no. 8	887	no. 29	*ISE*	Cairon
10620a	no. 23	1031	no. 21	13	no. 2
11960	no. 1	1034	no. 26	24	no. 1
12141	no. 12	1035	no. 27		

9. **Athens. Inscribed Attic little-master cups from Central Italy.** Cf. *SEG* LVI 81.* This class of material is examined by P.Heesen, in E.M.Moormann, V.V.Stissi (edd.), *Shapes and Images. Studies on Attic Black Figure and Related Topics in Honour of Herman A.G. Brijder* (BABESCH Suppl. 14) (Leuven 2009) 119-124, who starts with the observation that Central Italy has produced 38% of the 3,356 cups of this type with a known provenance. The same region has produced '65.2% of all the χαῖρε- and 69.3% of the ἐποίησεν-inscriptions' on these cups (121), a pattern that might show that the local market was attracted to real or imaginary literacy. Signatures, however, may be attributed to workshop-preference. The existence of many sparsely or poorly decorated cups with signatures may suggest that customers actively sought such artifacts. Signatures had a commercial value, and they were in fact imitated already in antiquity. On 122, ■ helpful colored chart of 'Provenances of inscriptions on Attic little-master cups'.

10. **Athens. Graffiti. South slope of the Acropolis — Panathenaic Stadium.** In *AR* 55 (2008-2009) 3, there is brief mention of the excavation of a wall at the back of the Stoa of Eumenes, which

'appears to have been constructed in the 4th CT BC as part of an athletics facility and also supported the peripatos above. Many graffiti were discovered on the faces of the blocks, indicating that the structure was part of the first Panathenaic Stadium of the Athenians.'

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11. **Athens. Inscribed Roman lamps.** In *MDAI(A)* 124 (2009) 403-494 (ph.), D.Grigoropolis publishes ca. 400 fragments of Roman and Late Antique ceramics now in the sherd collection of the DAI in Athens. Table of finding-places in Athens and Attica (466-485). Among these are the following inscribed lamps that are briefly discussed on 420-423 and catalogued on 445-454. For several of these Grigoropolis does not print a text. We give page nos. first followed by the catalogue no. in bold.

A. 446. **134.** 'Werkstatt des Soter' (ph.)
B. 446. **135.** 'Werkstatt des Stratolaos?' (ph.)
C. 447. **137.** 'Stratolaos-Werkstatt' (ph.)
D. 447. **138.** Uncertain signature (ph.)
E. 450. **163.** Uncertain signature (ph.)
F. 450. **170.** Uncertain signature (ph.)
G. 452. **183.** Ἰσιδότου (ph.)
H. 452. **184.** ΙΣΙ (ph.)
I. 452. **185.** ΠΑ incised (ph.)
K. 452. **186.** Lamp mould. ΦΙΛΟ incised (ph.) G. compares ΦΙΛΟΜΟΥΣΟΥ, Howland, *Agora* II nos. 882/883.
L. 453. **187.** Ἰλάρου (ph.)
M. 453. **189.** An A in relief (ph.)

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12. **Athens. The reforms of Kleisthenes.** This topic is treated by S.C.Humphreys, in A.P.Matthaiou, I.Polinskaya (edd.) *Μικρὸς Ἱερομνήμων. Μελέτες εἰς μνήμην Michael H. Jameson* (Athens 2008) 13-24, who reviews the history of scholarship on Athens in the 19th and early 20th cent. to show how the analytical paradigm famously presented in D.M.Lewis's seminal 1963 *Historia* article was very much the product of its time. She points out the fact that recent archaeological work has undermined the model of the one-center deme. Work on the council lists has further modified the picture. Discussion of phratries, ναυκραρίαι, trittyes: '[R]ather than drawing up a list of demes, Kleisthenes defined his trittyes, approximately, in terms of naucraric centres, and then instructed the citizens to register in the community (deme) where they lived, leaving them to decide what this meant' (19). 'The process of registration, then, will have produced lists organized by trittys and deme. There must have been surprises, communities that turned out to be larger or smaller than expected... [A]djustments may also have been needed.' (20). The military ventures of the 5th cent. B.C. indirectly led to the success of the system.

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13. **Athens. Inscriptions and Athenian imperialism, 5th cent. B.C.** Epigraphic documents inevitably play a major role in many of the nine essays collected by J.Ma, N.Papazarkadas, and R.Parker (edd.), *Interpreting the Athenian Empire* (London 2009), based on a lecture series at Oxford in 2007. We deal with individual contributions in separate lemmata; see nos. 14, 30, 42, 47, 49/50, 52, 55/56, 60, 77/78, 81/82. Some of these studies confront the impact of the discrediting of the three-bar sigma as a firm dating criterion in official Athenian inscribed documents of the 5th cent. B.C. This process, launched and sustained by Mattingly almost single-handedly for many years (e.g. *The Athenian Empire Restored: Epigraphic and Historical Studies* [Ann Arbor 1996]), has recently quickened and spread; cf. e.g. *SEG* LVIII 26. In this volume it finds its most extended treatment in the essays by Kallet (43-66) and Papazarkadas (67-88); in agreement is also Kroll (195-209).

'Did the Athenian Empire promote democracy?', is the question posed by R.Brock, *ibid.* 149-166, who examines the literary and epigraphic evidence for Athenian support and/or imposition of democratic constitutions on members of her *arche*, concluding that it is 'pretty thin.' Conversely, he collects ample evidence for Athenian endorsement or toleration of oligarchic regimes, as well as kings, dynasts, and tyrants (155-163). Nor did Athens 'feel inhibited by ideology from going to war with a democracy' such as Syracuse. He concludes that the pattern of Athenian policy was not uniform, which 'tends to suggest that [it] was not strongly driven by ideology' (156). For discussions of the epigraphic evidence for individual states see our lemmata nos. 42 (Samos), 47 (Miletos), and 50 (Chalkis).

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14. **Athens. The role of Epigraphy in assessments of the Athenian Empire.** In a wide-ranging essay entitled 'European Colonialist Perspectives on Athenian Power: Before and After the Epigraphic Explosion,' *Interpreting the Athenian Empire* 13-42, P. Liddel traces the historiography of assessments of the Athenian Empire mainly in historians of ancient Greece in Britain in the 18th and 19th centuries (Young, Mitford, Bulwer Lytton, Grote). The 'epigraphic explosion' occurred soon after the Greek War of Independence with the large numbers of newly discovered fragments of Attic documents presented to the scholarly world first by Pittakys and Rangabé and later in the early volumes of *Inscriptiones Graecae*. Liddel maintains, however, that the ready availability of this new, precise data 'was serving to confirm what was already hypothesized rather than shaping interpretations of the empire.'(22) Scholars deployed epigraphic texts to support their assessments of the Athenian Empire as a sometimes brutal, economically self-interested entity or as a model of international cooperation championing free trade and freedom from barbarianism. New epigraphic discoveries helped to refine methods of presenting different points-of-view but 'if scholarship is on the cusp of another paradigm shift in the study of this subject, it is just as likely that this will be inspired by reinterpretation of the old evidence as by discovery of new evidence.' (31)

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15. **Athens. Attic public inscriptions of the 5th cent. B.C. in Ionic script.** This is the title of a concise study by A.P.Matthaiou, in *Greek History and Epigraphy* 201-212, who compiles two lists of such documents and summarizes their content. The first list includes documents of the Athenian asty: *IG* I^3 10, 36, 39, 55, 62, 92, 522, 1153, 1164/1165, 1178, 1353; *SEG* XLVIII 83 (our lemma no. 77). The

second list comprises documents from the Attic demes: *IG* I^3 242, 252-254, 256, 256 bis, 258, 258 bis; *SEG* XXXIV 107; two unpublished texts (our lemmata nos. 58 and 62). Matthaiou argues that the use of Ionic letters in Attic inscriptions started slowly in the Attic demes and spread in the asty, that the change might have reflected a change in pronunciation, and that Archinos' decree of 403/2 B.C. simply made official a pre-existing trend. On this topic, cf. *SEG* LIV 2.

16. Athens. Inscriptions and the rule of Demetrios of Phaleron, 317-307 B.C. L.O'Sullivan devotes a monograph to *The Regime of Demetrius of Phalerum in Athens, 317-307 BCE* (*Mnemosyne* Suppl. 318) (Leiden 2009), covering all aspects of this administration, including νομοφύλακες, γυναικονόμοι (312-318), χορηγία/ἀγωνοθεσία, ἐφηβεία, political institutions, the courts, the Areiopagos, burial legislation, financial administration, the philosophical schools, foreign policy, and many other matters. Cited often throughout for biographical information is *IG* II^2 1201, honorific decree for Demetrios from Aixone. On the dearth of official decrees dating to the decade of his rule, O'Sullivan (116-131) argues that 'our lack of assembly resolutions owes more to a cost-saving reduction in the practice of inscribing resolutions than to a curtailment of the assembly itself' (117). She therefore warns against inferences about political ideology or democratic versus oligarchic institutions on the basis of the surviving decrees. Nor does the sparse evidence permit any conclusions about the use of a secretary cycle during this decade or even the continued presence of the γραμματεὺς κατὰ πρυτανείαν. In a substantial chapter (241-287) O'Sullivan gives a detailed narrative of the period of Cassander's rule over Athens, in which the following inscriptions form part of the evidence: *IG* II^2 350 (245/246); 418 (284); 682 (254-258; our lemma no. 122); 1209, and *SEG* XXI 319=*Agora* XVI 105 (243-247); *IG* II^2 1623 (282); 2971 (247-248); *SEG* XXX 325, no. 2 (271/272).

For the two surviving assembly decrees from the regime of Demetrios of Phaleron, *IG* II^2 450 and 453, see our lemmata nos. 114/115; in general on gynaikonomoi see our lemma no. 2076.

17. Athens. Catalogues of councilors. W.Cavanagh, *AJA* 113 (2009) 405-421, (especially 408/409) uses the deme-quotas from these lists as compiled by J.S.Traill, *The Political Organization of Attica*, *Hesperia* Suppl. 14 (Princeton 1975), as one of the data-points with which to analyze the settlement pattern of Attica (as opposed to Lakonia) by means of the 'fractal dimension with its consequent property of self-similarity.'

18. Athens. The eponymous archons of the 3rd cent. B.C. Concluding a massive work that has spanned several decades and in anticipation of *IG* II^3 fasc. IV, M.J.Osborne, *ZPE* 171 (2009) 83-99, provides the most up-to-date list of the eponymous archons of Athens for the period 300-224 B.C. We reproduce it below since it supersedes all the lists published earlier by the author. The study concludes with Appendix I: The demotic of Phoryskides, secretary for the year of Diomedon (see our lemma no. 124), and Appendix II: Lysiades and his successors. We cover some material in individual lemmata [The double column under 'Meton' shows predicated and attested (O)rdinary or (I)ntercalary year].

Year	Meton	Archon	Secretary	Tribe of secretary
Metonic Cycle VIII				
300/299	O O	Ἡγέμαχος		6
299/8	O O	Εὐκτήμων	Θεόφιλος Ξενοφῶντος Κεφαλῆθεν	VII
298/7	I	Μνησίδημος		8
297/6	O	Ἀντιφάτης		9
296/5	O	Νικίας (I)		10
		Νικίας (II) ὕστερος	Ἀντικράτης Κρατίνου [ἐκ Κο]ί̣λης	II
295/4	I I	Νικόστρατος	Δωρόθεος Ἀρ[ιστογέ]νους Φαληρεύς	XI
294/3	O	Ὀλυμπιόδωρος I		(?)
293/2	O O	Ὀλυμπιόδωρος II	Ἐπίκουρος Ἐπιτέλου[ς] Ῥαμνούσιος -» Anagrapheus	
292/1	I	Φίλιππος		(?)
290/1	O	Ἀριστίων/Ἀμβρόσιος/Χαρῖνος} Exact		
290/89	I	Ἀριστίων/Ἀμβρόσιος/Χαρῖνος} order		
289/8	O	Ἀριστίων/Ἀμβρόσιος/Χαρῖνος} unclear		
			Θεότιμος Κλε[οδ]ω[ρίδ]ου Ῥαμν[ν]ούσ[ιος]	(XI)
288/7	O	Κίμων		(?)
287/6	I	Ξενοφῶν		(?)
286/5	O O	Διοκλῆς	Ξενοφῶ[ν Ν]ικέου Ἁλαιεύς	IV
285/4	O O	Διότιμος	Λυσίστρατος [Ἀ]ριστο[μ]άχου Παιανιεύς	V
284/3	I	Ἰσαῖος	[- - - ca. 15–19 - - -]	6
283/2	O O	Εὔθιος	Ναυσιμένης Ναυσικύδου Χολαργεύς	VII
282/1	I I	Νικίας	Θεόφιλος Θεοδότου Ἀχαρνεύς	VIII
281/0	O O	Οὐρίας	Εὔξενος Καλλίου Αἰξωνεύς	IX
Metonic Cycle IX				
280/79	O O	Τηλοκλῆς	[- - - 21 - - -]	10
279/8	I [I]	Ἀναξικράτης	[..4..]ης Λυσιστράτου Μαραθώνιος	XI
278/7	O O	Δημοκλῆς	[- - -25-29 - - -]	12
277/6	O O	Ἀριστώνυμος	[........16........]ς Αἰθαλίδης	I
276/5	I I	Φιλοκράτης	Ἡγήσιππος Ἀριστομάχου Μελιτεύς	II

275/4	O	O	Ὄλβιος	Κυδίας Τιμωνίδου Εὐωνυμεύς	III
274/3	O		Εὔβουλος	Κλειγ[ένης --- Ἁλαιεύς]	[IV]
273/2	I	I	Γλαύκιππος	Εὔθοινος Εὐθυκρίτου Μυρρινούσιος	V
272/1	O	O	Λυσιθείδης	Σημωνίδης Τιμησίου Σουνιεύς	VI
271/0	I	I	Πυθάρατος	Ἰσήγορος Ἰσοκράτου Κεφαλῆθεν	VII
270/69	O	O	Σωσίστρατος	Ἀθηνόδωρος Γοργίππου Ἀχαρνεύς	VIII
269/8	O	O	Πειθίδημος		9
268/7	I		Διογείτων	Θεόδοτος Θεοφίλου Κειριάδης	X
267/6	O	O	Μενεκλῆς	Θεόδωρος Λυσιθέου Τρικορύσιος	XI
266/5	O	O	Νικίας (Ὀτρυνεύς)	Ἰσοκράτης Ἰσοκράτους Ἀλωπεκῆθεν	XII
265/4	I		Εὔβουλος		1
264/3	O		Διόγνητος		[illegible]
263/2	I		Ἀντίπατρος		3
262/1	O	O	Ἀρρενείδης		(?)
Metonic Cycle X					
261/0	O		[- - -]σῖνος		(?)
260/59	I	I	Φιλόστρατος	[---ca.9--- Φ]ανοπόνπου Ποτά[μιος]	I, II, or VI
259/8	O	O	Φιλῖνος	Θεότιμος Στρατοκλέους Θοραιεύς	II
258/7	O		Ἀντιφῶν		(?)
257/6	I	I	Θυμοχάρης	Σώστρατο[ς] Ἀ[ρ]ιστ[- - - 16 - - -]	(?)
256/5	O	O	Ἀντίμαχος	Χαιριγένης Χαιριγένους Μυρρι[νούσιος]	V
255/4	O	O	Κλεόμαχος	Ἀφθόνητος Ἀρχίνου Κήττιος	VI
254/3	I		Φανόστρατος		(?)
253/2	O	O	Φειδόστρατος	[. .3 .]οχάρης Κτησι.[- - - ca. 9 - - -]	(?)
252/1	I	I	Καλλιμήδης	[Καλ]λίας Καλλιάδου Πλωθεύς	IV
251/0	O	O	Θερσίλοχος	Διόδο[τος] [Δ]ιογνήτου Φρεάρριος	VI

250/49	O	O	Πολύευκτος	Χαιρεφῶν Ἀρχεστράτου Κεφαλῆθεν	VII
249/8	I	I	Ἱέρων	Φαίνυλος Πανφύλου Ὀῆθεν	VIII
248/7	O	O	Διομέδων	Φορυσκίδης Ἀριστομένους Λ[ευκονοεύς]	VI
247/6	O	O	Θεόφημος	Προκλῆς Ἀπ[— 15 —]	(?)
246/5	I	I	Φιλόνεως	[— 23 —]δήμου ΥΜ[—]	(?)
245/4	O	O	Κυδήνωρ	Πολυκτήμων Εὐκτιμένου Εὐπυρίδης	VI
244/3	I	[I]	Λυσιάδης	Ἀριστόμαχος Ἀριστο[- - - ca.13 - - -]	(?)
243/2	O		Εὐρυκλείδης		(?)
Metonic Cycle XI					
242/1	O		Φανόμαχος		(?)
241/0	I	[I]	Λυκέας	[- - -14-17- - -]ωνος Ἐλευσίνιος	
240/39	O	O	Πολύστρατος		(?)
239/8	O	O	Ἀθηνόδωρος	Ἄρκετος Ἀρχίου Ἀμαξαντεύς	X
238/7	I	I	Λυσίας	Ἐπιχάρης Εὐδήμου Ἀφιδναῖος	XI
237/6	O		Ἀλκιβιάδης		12
236/5	O		Κίμων		1
235/4	I	I	Ἔχφαντος	[- - - 7 - - -ος] Δημητρίο[υ] Ἱπποτ[ομά]δης	II
234/3	O	O	Λυσανίας	Εὔμηλος Ἐμπεδίωνος Εὐωνυμεύς	III
233/2	I				4
232/1	O		Μνησείδης		5
231/0	O		Ἰάσων		6
230/29	I				7
229/8	O				8
228/7	O	O	Ἡλιόδωρος	Χαρίας Καλλίου Ἀθμονεύς	IX

We reproduce Osborne's text for the demotic of the secretary who served in the archonship of Philoneos (246/5 B.C.), although Matthaiou, per epistulam, has pointed out that no Attic demotic would appear to be appropriate. In fact, in *Agora* XVI 215 L. 2, Woodhead printed [.........7........]δήμου Υ[βάδης ἐγραμμάτευεν]

19. **Athens. The Athenian gymnasiarchy.** In Curty, *L'huile* 115-142, E.Culasso Gastaldi traces the history of the institution of *γυμνασιαρχία* with discussions of qualifications for office, election, term of service, tribal affiliation, interaction with the ephebate, funding, liturgical status, religious and secular duties, dedications, sponsorship of festivals and games, and other aspects. On 129-139 she outlines the careers of several holders of this office with prosopographical discussion of their other activities (stemmata of the families of Εὐκλῆς Ἀφιδναῖος, Ἀπόληξις ἐξ Οἴου, and Πάτρων Περιθοίδης on 140-142). Inscriptions form a major share of the documentation and from the numerous texts discussed we single out *IG* II² 1227, 1299, 1303+*ISE* 31; *IG* II² 2974, 3105+*SEG* XXXI 162; *IG* II² 3019/3020, 3023, 3206; *SEG* XXV 177.

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20. **Peiraieus. The population of the Peiraieus in the Roman period.** On the basis of an analysis of Attic epitaphs found in the port city itself and elsewhere in Attica, D.Grigoropoulos, *G&R* 56 (2009) 164-182, argues that during the Roman period the number of citizens registered in the deme of Peiraieus probably increased, migration from the port to the city of Athens, however, continued apace, and the population of Peiraieus at this time consisted mainly of people from other Athenian demes and foreigners. His findings do not support the proposition that the Sullan sack of 86 B.C. had a devastating impact on the demography of the port. On 179 he provides a helpful table of the ethnic origins of non-Athenians commemorated on tombstones of the Roman imperial period from Peiraieus.

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21. **Athens. Worshipping women.** *SEG* LVIII 5. For a detailed review of both the book and the exhibit on this topic in New York analyzed in *SEG* LVIII 5, see J.M. Padgett, *AJA* 113 (2009) 643-650, with a colored ph. of the Boiotian grave stele of Polyxena, now in Berlin, *SEG* LVIII 492.

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22. **Athens. The streets and roads of Athens and Attica.** *SEG* LVIII 38. Under the general editorship of M.Korres, fifteen scholars contribute chapters on the streets and road system of Athens and Attica to *Αττικής Οδοί. Αρχαίοι Δρόμοι της Αττικής* (Athens 2009). After discussion of the literary and epigraphic sources for the ancient roads of Attica by A.P.Matthaiou (22-33), the surviving archaeological remains of all these thoroughfares are described, region-by-region, including the asty, Peiraieus, the quarries on Pentele, and many of the country demes. G.Steinhauer (64-69) and I.A.Pikoulas add brief comments (244-248) on technical matters such as wheel-ruts, road-width, and the overall organization of regional networks of roads. The work is richly illustrated by numerous photographs (many in color), maps (many reprinted from *Karten von Attika*), plans, and drawings. The level of detail and scholarly focus of these papers ranges from major research contributions to more general, undocumented essays. Epigraphic evidence is often cited and there are many photographs of Attic inscriptions. References to inscriptions are too numerous and often too brief to warrant attempting a conspectus here and there is no index or epigraphic concordance. Moreover, some photographs of inscriptions are printed without identifying labels; we provide a selection of references to photographs:

IG I³	Αττικής Οδοί
79	28
1023	26, 188
1109	26
1204	25
1261	194
IG II²	Αττικής Οδοί
2624	22
2639	23
SEG	Αττικής Οδοί
XXII 147	27
LI 168	24

23. Athens. Private and public literacies. Returning to a favorite topic of hers (see *SEG* XXXIX 312), R.Thomas, in W.A.Johnson, H.N.Parker (edd.), *Ancient Literacies. The Culture of Reading in Greece and Rome* (Oxford 2009) 13-45 (ph.; dr.), takes a nuanced view that explores 'multi-literacies' rather than one single literacy. Of the various Athenian types of literacy, the following are discussed with specific reference to epigraphical material: i) 'Name literacy', manifested in ostraka (see our lemma no. 83), and dikastic pinakia. ii) 'Commercial literacy' (letters and other documents on lead tablets, e.g. the commercial transaction of Pech-Maho *SEG* XXXVIII 1036). iii) 'List literacy', private (discussion of mid-4th cent. B.C. list of slaves *SEG* XXXV 134, 'not actually a complicated text'), and public (e.g. the Athenian Tribute Lists, casualty lists, Attic stelai: 'We may also suspect that they were indeed more readily read than most other inscriptions.'); iv) 'Literacy of the official': several clauses of decrees of the Athenian Empire (e.g. *IG* I³ 34, 52, 68) show that a degree of literacy was essential, a trend that almost certainly intensified in the 4th cent. B.C. with the proliferation of records produced by bodies such as the *poletai*. In the case of the grain tax law, *SEG* XLVIII 96 (our lemma no. 103), some of the functions of the board of the 10 elected men must have involved a degree of commercial literacy. Thomas concludes: 'As the democracy developed. . . there was increasingly a need for anyone active as an official, magistrate, or *boule* member to be familiar. . . with keeping or reading accounts. . . By their very layout, the written records show degrees of accessibility and legibility, some exceptionally well presented in list form, others not. . . [s]ome Athenians were more likely to read certain inscriptions than others' (42).

24. Athens. Formulae of disclosure and the Athenian epigraphic habit. Cf. *SEG* XLVI 2. J.P.Sickinger, in *Greek History and Epigraphy* 87-102, returns to, and takes issue with, a topic first addressed by C.W.Hedrick, Jr. in the seminal article reported in *SEG* XLIX 11. Sickinger makes heavy use of epigraphical material, citing, translating, and analyzing extensive extracts. We single out *IG* I³ 84; *IG* II² 223, 788, 1252, 1289. Few decrees can be shown to reflect democratic ideology, for instance, *IG* II² 509 and 1062, both of which were passed in constitutionally transitional periods. Even though the Athenians might have been setting up stone inscriptions to keep the people informed of state

affairs, this is not something brought out by formulae of disclosure, which 'appear primarily in honorific decrees and, to the extent that they explain why some honorific decrees were inscribed on stone, they do so primarily in terms of honour, competitive display, and emulation' (98).

25. Athens. Terms of civic praise in honorary decrees. *SEG* XXXIII 249; XLIX 26. D.Whitehead, in *Greek History and Epigraphy* 47-58, revisits aspects of praise as they materialize in the language of Attic honorary decrees, this time addressing issues raised by C.Veligianni-Terzi in her monograph *Wertbegriffe in den attischen Ehrendekreten der klassischen Zeit* (*Heidelberger Althistorische Beiträge und Epigraphische Studien* 25) (Stuttgart 1997), for which see *SEG* XLVIII 7. Whitehead examines the gradual democratization of the elitist ἀρετή (one of his ten cardinal virtues; cf. *SEG* XLIV 26) in Attic epigraphy (first attestation in *IG* II² 107 = Rhodes-Osborne, *GHI* no. 31) to the point when ἀρετή almost overtook the term ἀνδραγαθία. The latter, which had 'begun by embracing *any and every* manifestation of, so to speak, ἀνὴρ-ἀγαθός-ness' (54) ended up replacing the epigraphically absent ἀνδρεία and denoting something very specific, namely physical prowess, either in war or in sport.

In the context of the dispute between Aischines and Demosthenes over the terms of praise for the latter in Ktesiphon's decree, B.L.Cook, *GRBS* 49 (2009) 31-52, examines the use of ἀρετή, ἀνδραγαθία, and εὔνοια in a selection of contemporary honorific Athenian decrees, stressing the critical role of εὔνοια in the struggle against the growing power of Macedon.

26. Athens. Name forms of Athenian dedications of the 5th and 4th cent. B.C. This is the title of a concise treatment by C.M.Keesling, in *Epigrafía Griega* 349-356. Evidence from the Acropolis and the Asklepieion shows that, in contrast to the practice observed in ostracism, inclusion of patronymic and demotic in name formulas of dedicants did not become popular before the middle of the 5th cent. B.C. '[V]otive inscriptions as a genre should be read not as an index of official naming practices, but as the outcome of personal preferences which were not always rational or predictable' (353). On 353-356, a useful Appendix: 'Complete names from Acropolis dedications on stone, ca. 600-300 B.C. (*IG* I³ and II²)' consists of 133 dedicants, divided in 4 categories: i): name only (38 individuals); ii) name+patronymic (32 individuals); iii) name+patronymic+demotic (41 individuals); iv) name+demotic (14 individuals); name+occupation/office (8 individuals).

27. Athens. The name Στράτος. In the context of a study of *SEG* XXVI 221 and XXX 128 (see our lemmata nos. 195/196), A.Makres, in *Ἀττικὰ Ἐπιγραφικά Habicht* 237-239, demonstrates that the four examples of this name in *LGPN* II are erroneous and that the name Στράτος should be banished from this publication. In *IG* VII 358 L.2 the correct reading is Σωκράτου; *I.Oropos* 165. After autopsy of the stone, Makres reports that in *Agora* XVII 984 the deceased is Ἐρατώι. In *Agora* XV 39, L. 17, the restoration [Στ]ράτος is one letter too short; cf. G.Stamires, *Hesperia* 26 (1957) 236, no. 95, [. . .]ρατος. In the epitaph *SEG* XXXV 183, the editors of *ΣΕΜΑ* after autopsy have corrected the patronymic to Στρατίου, no. 596.

28. **Athens. The ephebe Demetrios, son of Philon, and homonymous Athenians.** In his monograph *Der Philosoph in der Stadt* - - - (Munich 2007) 287/288, reported in *SEG* LVII 2138, M.Haake revised a view he had expressed in an earlier article (*SEG* LV 47), suggesting that the 2nd-cent. B.C. sculptor Δημήτριος Φίλωνος Πτελεάσιος, known from *IG* II² 3782, 4257, *SEG* XVII 78, and XLIII 158, could after all be identified with Demetrios son of Philon, ephebe in the Pythais of 138/7 B.C., *F.Delphes* III 2, 23 col. I, L. 3, on sound prosopographical grounds. In *ZPE* 169 (2009) 123/124, M.Haake reviews the evidence, observing that the combination of the names Demetrios and Philon also occurs in families from Pithos (*IG* II² 7234), Phlya (*IG* II² 1011), and Anagyrous (*IG* II² 5621), with the last two inscriptions dating to the 2nd cent. B.C. Identification of the ephebe of the Pythais should be withheld: 'Ein *non liquet* ist angebracht.' (124).

29. **Larisa. Decree in honor of the philosopher Satyros of Athens.** See our lemma no. 600.

30. **Athens. Cleruchies and colonies in the 5th cent. B.C.** C.Pébarthe, in C.Moatti, W.Kaiser, C.Pébarthe (edd.), *Le Monde de l'itinérance en Méditerranée de l'antiquité à l'époque moderne* (Bordeaux 2009) 367-390, examines the Athenians' two main modes of emigration as means of imperial integration, as both colonists and cleruchs retained Athenian citizenship and allied cities were assimilated to colonies. P. utilizes the canonical Greek historians as well as inscriptions to examine sundry topics: Ambiguous distinction in meaning between ἀποικία and κληρουχία: *IG* I³ 237. Citizenship retained: *IG* I³ 14, 34, 41, 1164/1165, 1505. Athenians on Salamis effectively cleruchs: *IG* I³ 1. Grain trade with the Black Sea underway in the 5th cent. B.C.: *IG* I³ 61. Military colony at Brea formed by zeugitai and thetes: *IG* I³ 46 (see also our lemma no. 45). Emigrants to other settlements not exclusively poor: *IG* I³ 41, 47B. Large number of 4th-cent. B.C. cleruchs originally from the deme Acharnai: *IG* II² 1952. Administration of colonies: *IG* I³ 46/47, 420. Allied cities framed as colonies: *IG* I³ 71, 78. Pébarthe denies that *IG* I³ 291 is valid evidence for the Athenian reintroduction of tribute in 410 B.C.

A.Moreno in *Interpreting the Athenian Empire* 211-221, argues that 'modern accounts of Athenian imperialism ignore the full exploitative effect of the cleruchies.' (213) In partial support he cites his theory that the grain-producers on Lemnos, Imbros, and Skyros, targeted for taxes in the Athenian Grain-Tax Law of 374/3 B.C. (*SEG* XLVIII 96; LVIII 89;* see our lemma no. 103), were members of the pentakosiomedimnoi, 'the highest Athenian income class.' He collects other examples of cleruchs who returned home to live as rentiers of their overseas possessions. Income to the state from these possessions dwarfed the annual yield of the tribute.

Using as her guidelines the decisive literary, epigraphic, and archaeological evidence that Lemnos was an Athenian cleruchy after 387/6 B.C., D.Marchiandi, *ASAA* 86 (2008) [2010] 11-39 (ph.), examines these same types of data for the much more uncertain legal status of the Athenian settlement in the 5th cent. B.C. She demonstrates the unsatisfactory nature of the current scholarship on this problem, while establishing 'una massiva "atticizzazione" di Lemno' from ca. 475 B.C. onwards. But she leaves the question of cleruchy or colony open. Marchiandi adduces a large number of inscriptions in her

discussion, among which we single out: *IG* I³ 1164/1165, 1466, 1477, 1500/1501, 1506, 1522; *IG* II² 1224, 7716; *IG* XII Suppl. 338; *SEG* LII 73.

31. Athens. Athens and the cities of Magna Graecia. For a wide-ranging collection of essays concerning the impact of Athens on the poleis of Magna Graecia in architecture, sculpture, art, vase painting, politics, institutions, coinage, drama, cults, trade, town-planning, and many other aspects, see *Atene e la Magna Grecia dall'età arcaica all'ellenismo: Atti del quarantasettesimo Convegno di Studi sulla Magna Grecia. Taranto 27-30 Settembre 2007* (Taranto 2008) 2 vols. Volume 1 begins with 'L'identità di Atene da Ippia a Pericle,' featuring essays on the architecture of Classical Athens by M.Korres (17-46), Athenian Sculpture in the 5th cent. B.C. by I.Trianti (47-60), discussion of the tribute-quota lists on the Athenian Acropolis by M.C.Monaco (our lemma no. 64). Among the other essays using inscriptions are a survey of Athenian cemeteries by D.Marchiandi, who adduces numerous epitaphs (105-136, ph.), and an account of the urban development of Peiraieus in the 5th cent. B.C., using the boundary stones *IG* I³ 1097, 1106-1108 [misprinted as II²], by F.Longo (137-155, ph.). The bulk of these two volumes is taken up with the archaeology of the west.

In a summation of the entire Convegno, 2.981-992, C.Ampolo highlights the role of Attic epigraphy in shaping modern views about Athenian foreign policy in Sicily and Magna Graecia in the 5th cent. B.C., especially now that the date of the alliance between Athens and Egesta has been established as 418/7 B.C., *IG* I³ 11 (*SEG* LIII 54). Letterforms no longer play the decisive role they once did in dating Attic inscriptions, as can be seen in the appearance of three- and four-barred sigmas in the casualty list, *SEG* LII 60 (985-989). For Ampolo's comments on the Attic decree in *IG* II² 1629, LL. 165-271, authorizing a colony in the Adriatic, 325 B.C., see our lemma no. 164.

32. Athens. State and religion in Athenian inscriptions. Under this title, P.J.Rhodes, *G&R* 56 (2009) 1-13, presents a compendium of Athenian state decrees of the fifth and fourth centuries B.C. dealing with religious affairs that 'make it clear that every major aspect of religion in Athens was, or could be, controlled by the organs of the state.'

33. Athens. Formulas of proclamation of honors at the City Dionysia. This topic is explored in detail by P.Wilson, A.Hartwig, *ZPE* 169 (2009) 17-27, who dissect key epigraphical texts (e.g., *IG* II² 448, 555, 653; *IG* XII.8.4; *SEG* XXII 120, XXIX 86, XLIII 26B), and provide a useful 'Chronological list of literary and epigraphical evidence for the announcement of honours at the Athenian City Dionysia with specific reference to tragedy' (22/23). For their treatment of individual texts, see our lemmata nos. 53, 97, 116, 129.

34. Athens. Honorary shares of sacrificial meat. In a study based primarily on 54 representations of choice legs of sacrificial meat in 5th-cent. B.C. Attic vase painting, V.Tsourkala, *Hesperia* 78 (2009) 1-40, cites a wide range of Attic inscriptions of sacred content and relevant

literary evidence in support of her contention that this particular cut (σκέλος, κωλῆ) was bestowed on select individuals honored by the polis at festivals, in addition to being reserved as part of their ἱερώσυνα for officiating priests.

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35. **Eleusis and Athens. The Eleusinian sanctuary during the Peloponnesian War.** Under this title, K.Clinton, in O.Palagia (ed.), *Art in Athens during the Peloponnesian War* (Cambridge 2009) 52-65, examines the literary, art historical, architectural, and especially the epigraphic evidence for the fortunes of this sanctuary in events leading up to the war and during hostilities themselves, until the end of the 5th cent. B.C. Among the many inscriptions that play a role in his account we single out *IG* I^3 6 (=*IEleusis* 19) at 53; I^3 32 (=*IEleusis* 30) at 53-57, our lemma no. 46; I^3 78 at 54-58, our lemma no. 51. Clinton observes that 'there is no evidence that the annual celebration of the Mysteries was ever suspended during the War. Nor is there any sign that there was a break in the recording of the annual accounts, even during the Dekeleian War' (61).

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36. **Athens. Gene and priesthoods.** This intricate topic is explored by J.H.Blok, S.D.Lambert, *ZPE* 169 (2009) 95-121, who start with S.B.Aleshire's position that priests of cults controlled by γένη were appointed through κλήρωσις ἐκ προκρίτων, i.e. by allotment from a pool of pre-elected candidates (cf. *SEG* XLIV 250). After detailed treatment of the available evidence —e.g. Rhodes-Osborne, *GHI* 37, *IG* I^3 35, *IG* II^2 1146 (our lemma no. 140), 4969— the authors accept that gentilician priests were alloted but they reject the concept of prokrisis. In part II they provide itemized tables of the four most prominent Attic gene and their main sacred officials (Ἐτεοβουτάδαι — priestess of Athena Polias, and priest of Poseidon Erechtheus; Εὐμολπίδαι — hierophant; Κήρυκες — dadouch; Φιλλεῖδαι — priestess of Demeter and Kore at Eleusis), and of men and women attested as having held the priesthoods. In the process they carry out thorough prosopographical analysis of some of the most illustrious Athenian families. For discussion of individual documents see our lemmata nos. 128, 140, 161, 201, 217, 282/283.

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37. **Athens and Delphi. Athenian pythaistai.** K.Karila-Cohen, in *Chemin faisant* 133-142, discusses the role and social position of the κανηφόροι, who attended the Hellenistic Πυθαΐδες in 138/7, 127/7, 106/5, and 98/97 B.C. (cf. *SEG* LV 28). The known κανηφόροι belong to the most important elite families (on 140-142, a prosopography based on the epigraphic evidence: *F.Delphes* III.2.29-31; cf. *IG* II^2 3477; *I.Délos* 2336; *SEG* XXXIII 197). Unlike the male participants, no κανηφόροι are known to have attended more than one Pythaid, probably because they married between two Pythaids. In the procession, the group of the κανηφόροι was probably associated with that of the παῖδες.

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38. **Athens. The Athenian Κουροτρόφος.** C.Leduc, in *Chemin faisant* 143-163, examines the literary, epigraphical, and archaeological evidence for this deity, especially on the Acropolis, eventually suggesting that she may have been 'une représentation animée de l'Olivier de l'Acropole.' Among

the inscriptions providing evidence are the sacrificial calendars of Marathon (*IG* II² 1358), Thorikos (*IG* I³ 256bis; *SEG* LV 58), Erchia (our lemma no. 157), and the genos of the Salaminioi (our lemma no. 147). For this deity see also our lemma no. 218.

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39. **Athens. Attic votive reliefs and the Peloponnesian War.** C.Lawton, in O.Palagia (ed.), *Art in Athens* (our lemma no. 35) 66-93 (ph.), assembles a corpus of 38 marble monuments ca. 420-405 B.C., which represent a renewed interest in this type of sculpture in the course of the war. '[T]he large size and high quality of most of the reliefs suggest that... they were offerings of relatively prominent and wealthy individuals, people for whom the dedications may have had patriotic as well as religious intent, commemorating their participation in the recovery of the city and in the affirmation of its most significant cults.' The reliefs are grouped by the deity represented. She discusses the style, iconography, chronology, and functions of these reliefs with illustrations of ten of them. We note those bearing inscriptions with references to Lawton's article: *IG* I³ 79 (69), 899 (83, no. 8), 956 (80, 87, no. 33), 999 (69-72, 86, no. 28), 1000bis (72, 86, no. 29); *IG* II² 4545 (87, no. 37).

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40. **Athens. Identifying hands by computer.** In *AJA* 113 (2009) 99-102, S.V.Tracy and C.Papaodysseus report the preliminary results of a computerized digital approach to the problem of assigning multiple inscriptions to the same hand ('cutter'). 'Blind' testing, without any identifying markers or references, of 23 Attic inscriptions led to their being assigned by the computer to six different hands, previously identified by Tracy, on purely formal criteria of the shapes of four different letters. We here list the inscriptions examined in this test and the 6 different hands.

Hand 1. Date: ca. 260-235 B.C.
IG II² 680, 766, 778, 788, 791.
S.V.Tracy, *A&M* 128-134.

Hand 2. Date: 229/8-ca. 203 B.C.
IG II² 833, 847, 917, Agora I4033.
S.V.Tracy, *Attic Letter-cutters of 229 to 86 B.C.* (Berkeley 1990) 44-50.

Hand 3. Date: 169/8-135/4 B.C.
IG II² 907, 960, 974, *Agora* XV 240, EM 5297.
S.V.Tracy, 1990, 146-151.

Hand 4. Date: 340/39-ca. 320 B.C.
IG II² 336, 392, 449
S.V.Tracy, *Athenian Democracy in Transition: Attic Letter-cutters of 340 to 290 B.C.* (Berkeley 1995).

Hand 5. Date: 334/3-314/3 B.C.
IG II² 264, 405.

S.V.Tracy, 1995, 120-126.

Hand 6. Date: 281/0-ca. 240 B.C.
IG II^2 550, 706, 775, 1222.
S.V.Tracy, *A&M* 99-104.

Cf. also *Archaeometry* 49 (2007) 749-764 (non vidimus); S.V.Tracy, in *Estudios de Epigrafia* 105-110, usefully summarizes principles, methods, and problems inherent in 'dating by lettering in Greek epigraphy'.

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41. Athens. The Hekatompedon decrees, 485/4 B.C. *IG* I^3 4. *SEG* LVIII 47.* For a useful summary of current views as to the identity of the 'Εκατόμπεδον and the οἰκήματα see R.Di Cesare, in E.Greco (ed.), *Topografia di Atene 1: Sviluppo urbano e monumenti dale origini al III secolo d.C.: SATAA 1* (Athens, Paestum 2010) 85-89.

For the restoration ἐντὸς τὸ Κ[εκροπίο] in *IG* I^3 4B, L. 10, see G. Despinis, *ASAtene* 87, ser. III, 9. Tomo I** (2009) [2010] 354-361, who presents a new fragment and a new reconstruction of the relief panel, Mus. Ak. no. 1342, which he attributes to this shrine.

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42. Athens. Decree concerning the settlement of the revolt of Samos, 440/439 B.C. *IG* I^3 48. *SEG* LIII 51;* LIV 8; LVII 1; LVIII 26. S.Bolmarcich, *Chiron* 39 (2009) 45-64, after autopsy of the stones confirms that all four fragments belong to this decree but she rejects previous restorations of the oath on Fr. c on the grounds that their line-lengths are too short, they contain phrases and diction that lack parallels in contemporary inscriptions, and they fail to incorporate certain standard features and formulas of other preserved oaths of 5th-cent. B.C. Athenian documents, such as *IG* I^3 14, 15, 37, 39, 40, and 89. She also maintains that the second oath in this passage, LL. 21-25, is not an oath sworn by the victorious Athenians; it does not represent leniency on the part of the Athenians and should not be used as evidence that they established a democratic constitution on Samos. It is much more likely to have been sworn by the *boule* of Samos. On 53 she offers, exempli gratia, the following restoration of the oath with a stoichedon line-length of 44 letters.

[. . . . . 22 . . . . hότι ἂν δύνομ]αι ἀ[γ]αθὸν [καὶ δί]-
[καιον καὶ οὐκ ἀποστέσομαι τô δέμο τô Ἀ]θεναίον οὔτε λ[ό]-
[γοι οὔτε ἔργοι τρόποι οὐδενὶ οὐδὲ τôν] χσυμμάχον τôν Ἀ-
4 [θεναίον καὶ χσύμμαχος ἔσομαι πιστὸς τ]ôι δέμοι τôι Ἀθ-
[εναίον . . . . 14 . . . . . . δὲ κατὰ τάδε· δρ]άσο καὶ ἐρô καὶ
[βολεύσο τôν Ἀθεναίον τôι δέμοι καὶ τôν] Σαμίον hότι ἂν
[δύνομαι ἀγαθὸν καὶ δίκαιον . . . 8 . . . . Σα]μίον κατὰ hὰ[.]

L. 2/3: Ahead of his forthcoming paper in A.P.Matthaiou, R.K.Pitt (edd.), *Ἡ τῶν Ἀθηναίων ἀρχή. Studies in honour of H. B. Mattingly*, A.P.Matthaiou points out, *per epistulam*, that the asyndeton [οὔτε ἔργοι τρόποι οὐδενί] is untenable.

In note 32 on 54 Bolmarcich proposes, e. g., another restoration of Fr. c with 47 letters in each line. In a close examination of the readings and restorations in Frs. a and d on 54-58 she rejects the Corpus text of these lines of only 35 letters each, concluding that this list cannot be reconstructed as that of the board of ten Athenian strategoi of 439/8 B.C., as in *ATL*. The identity of the Athenians listed and indeed the total number cannot be determined. Since these two fragments cannot be convincingly restored, their line-length cannot be a controlling factor in the restoration of Fr. c. 'A close reading of the accounts of the Samian Revolt suggests that the question of Persia, not oligarchy or democracy, might have played a major role.' Discussion of this thesis on 59-63.

R.Brock, in *Interpreting the Athenian Empire* 154, cautions against the hasty assumption that the Athenians installed a democratic constitution in Samos following the settlement of the revolt in 439 B.C. He notes that in *IG* I³ 48, LL. 21/22, the key word δῆμος has to be restored and πόλις or βουλή are also possible (cf. our lemma no. 13).

43. Athens. Fragmentary decree, ca. 440/439 B.C.? *IG* I³ 185. S.Bolmarcich, *Chiron* 39 (2009) 46 note 4, explores in detail R.S.Stroud's proposed association of this fragment with *IG* I³ 48, the Athenian regulations for Samos following her revolt (our lemma no. 42). While attracted to this theory on physical grounds and the size, spacing, and shape of letters, she finds that its probable restoration with a line-length of 28 letters is too short and open to the same objections she raises with previous reconstructions of *IG* I³ 48. 'I believe that the fragment is linked to this decree in some way; perhaps as with IG I³ 34 and IG II² 2496, the first lines of the decree were inscribed on a narrower line-length than the rest of the decree to allow for a decoration (painting or relief) in the upper-left corner of the stele? Another possibility is that our stone actually contained a continuous series of decrees. . .involving Lemnos and the Peloponnese and. . .the Athenian settlement with the Samians.'

44. Athens. Decree concerning the prytaneion, ca. 440-432 B.C.? *IG* I³ 131. *SEG* XLII 11,* 1746; XLIII 1235; XLVI 2264; XLVIII 55; LI 1001; LII 6; LIII 2201; LVI 3; LVIII 19. In her detailed analysis of ἐξήγησις in Archaic and Classical Athens, M.Valdés Guía, *MedAnt* 5 (2002) 185-245, suggests a new supplement in LL. 4/5 (on 245):

[ἆναι τὲν σίτεσιν τὲν] ἐμ πρυτανείοι πρôτον μὲν τοῖ[ς]
[ἐχσεγομένοις ἱερεῦσι κ]ατὰ τὰ πάτρια

Some of the same material is covered by M.Valdés Guía in her article on Βουζύγης, leges sacrae, and purification, in *Norme -- religieuse* 293-320, esp. 312/313, where the author defends her restoration above on the basis of *IG* II² 1092 A LL. 17/18, ἐξηγουμένοις ἱ[ε]ρεῦ|[σιν]. On 313-316, she also explores the possible connection between the ostrakon against Xanthippos (*Agora* XXV 1065; *SEG* LV 93*) and the privilege of σίτησις for the Bouzygai in the Prytaneion.

45. **Athens. Decree dispatching a colony to Brea, ca. 434-432 B.C.** *IG* I³ 46. *SEG* LVI 50,* 1089; LVIII 26. S.Psoma, *REG* 122 (2009) 263-280, supports the above date, reads Βρέαν for Βέροιαν in Thuc. 1.61.4, and locates this site at Verghia 14 km. north of Potidaia in the Chalkidike. She argues that Brea was an Athenian colony, not a cleruchy, whose foundation was planned as a base of operations for Athenian military force in the kingdom of Macedonia. It aroused massive opposition on the part of the cites of Chalkidike and Bottiaia, as well as Corinth and the Macedonians, and played no little part in provoking one of the causes of the outbreak of the Peloponnesian War. On 272-274 she examines the role played by the augmentation of tribute imposed by the Athenians in sparking revolt among the cities of the Chakidike and Bottiaia; see our lemma no. 60.

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46. **Eleusis. Decree concerning the epistatai of Eleusis, after 433/2 B.C.?** *IG* I³ 32. *I.Eleusis* 30. *SEG* L 13, 34,* 38, 66; LII 1, 6; LVIII 26, 43. K.Clinton in *Art in Athens* (see our lemma no. 35) 53-57, supports the view that since the 'temple and the statue on the Acropolis' (L. 13) must refer to the Parthenon and Athena Parthenos and since the past tense in ἐπε̣στ[ά]το[ν] must mean that both are now complete, this decree should be dated no earlier than 433/2 B.C. He favors 432/1 B.C. By that time the Periclean Telesterion 'had long since been constructed.' For the chronological intersection of this decree with the First Fruits Decree, *IG* I³ 78, see our lemma no. 51.

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47. **Athens. Decree concerning Miletos, after 426/5 B.C.** *IG* I³ 21. *SEG* LII 35;* LIV 2; LVIII 1343. N.Papazarkadas, in *Interpreting the Athenian Empire* 71/72, cites this inscription as an example of the problems associated with the uncritical application of the three-bar sigma lettering criterion in his advocacy of dating it in the archonship of Εὔθυνος of 426/5 B.C. or slightly later. Following Mattingly, he adverts to the Athenian military campaigns of 425 and 424 B.C. (Thuc. 4.42.1; 4.53.1; 4.54.1), which 'are the first times we explicitly hear of Milesians participating in Athenian expeditions .' He does not rule out the possible connection of *I.Milet* VI.2.1020 (quoted and translated on 71) with *IG* I³ 21, while recognizing that a secretary may be restored in L. 3, rather than the eponymous archon; see already *SEG* LVIII 1343.

R.Brock, *ibid.* 153/154, briefly notes inferences from this decree about either an oligarchic or a democratic constitution in Miletos on both the earlier and the later dating, raising the possibility that 'the Milesians may have managed the transition to democracy without any input from Athens.' (cf. our lemma no. 13.)

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48. **Athens. Decree of Kleinias, 448/7, 430s, or 426/5 B.C.?** *IG* I³ 34. *SEG* L 35,* 40; LI 55; LII 44; LIV 63, 72; LV 261, 1967 bis, 1998; LVI 27, 29; LVII 3; LVIII 26. Citing the investigative role of the *boule* in the rider of Eudikos in *IG* I³ 102, LL. 38-47, as a parallel (see our lemma no. 53), A.C.Scafuro, in *Ἀττικὰ Ἐπιγραφικά Habicht* 63-66, restores LL. 37/38 as [hὸ δ' ἂν] | καταγνȏι h[ε βολέ, τιμᾶν τε αὐτ]ọ̑ι κυρία ἔστο [καὶ ἐσ]-, and argues that 'the *boule* is granted the right to punish (=propose a penalty for) a man whom it has given an adverse vote in a preliminary hearing, but the right to execute a punishment awaits a second hearing by another tribunal.'

49. Athens. Tribute-quota assessment decree, 425/4 B.C. *IG* I³ 71. *SEG* LVII 2, 31, 61;* LVIII 26, 297. After a quick review of the payments of Lykia and Telmessos, Phaselis, and Kaunos, P.Thonemann, in *Interpreting the Athenian Empire* 167-194, reconstructs the history of this last state ca. 428 B.C. and later as under the control of a Persian overseer and directing anti-Athenian efforts, mainly on the basis of the narrative in the great stele of Xanthos. He suggests that this activity is to be linked to the massive hike in the tribute-quota assessment for Kaunos in this inscription, II, L. 98, from 3,000 drachmas to 10 talents. This activity amounted to more than a mere 'revolt' of the Karian city.

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50. Athens. Decree concerning the settlement with Chalkis, ca. 446 or 424/3 B.C.? *IG* I³ 40. *SEG* LVII 32, 59,* 2123; LVIII 26. N.Papazarkadas, in *Interpreting the Athenian Empire* 73/74, assesses the arguments in favor of a date in 446 B.C. or ca. 424/3 B.C., with possible connections to allusions in Attic comedy, to *IG* I³ 418, and, he urges, to the 'particularly lenient' terms of the punishment clause at the end of the Chalkidian oath in LL. 32-39. The fact that the penalty tithe in LL. 34-36 goes to Zeus Olympios, rather than to the Athenians, might imply that the rest of the fine went to the state treasury of Chalkis—'not a very predatory resolution on behalf of the Athenians.' He questions the unequivocal inference of a widespread revolt of Chalkis crushed by unforgiving Athens rather than seeing in the διαλλαγή of L. 51 a possible reconciliation of a 'Chalkidian στάσις, with the victorious party supporting Athens.'

J.Ma, *ibid.* 127, 'The Chalkis and Eretria decrees, in my view, should remain in 446, and confirm the picture in Thucydides: "surrender-and-grant" was an important tool of Athenian power, in shaping the relations between the Athenian empire and subject communities, well before the Peloponnesian War.'

R.Brock, *ibid.* 154/155, accepting the date of 446 B.C., finds in this inscription no certain evidence for the existence of a democratic constitution following the settlement (see our lemma no. 13).

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51. Athens and Eleusis. Decree concerning the ἀπαρχή for Demeter and Kore, date? *IG* I³ 78. *SEG* LI 8, 30;* LIII 13; LV 1972 (4), 1998; LVII 30; LVIII 15, 26, 43. K.Clinton, *art.cit.* (our lemma no. 35) 54-58, argues that since the financial officers in charge of the first-fruits in this decree are the ἱεροποιοί, and not the ἐπιστάται, who are instituted in *IG* I³ 32, in 432/1 B.C., the latter serves as a terminus ante quem for the decree on the aparche, which thus becomes a Periclean document. Clinton favors a date for the latter ca. 435 B.C. He discusses Lampon's rider, LL. 47-61, in detail, urging that it does not imply that refugees from the Attic countryside in the early years of the Peloponnesian War had already taken up residence there in the manner described by Thucydides 2.17.1. Rather, Lampon seeks to respond to the Delphic oracle's admonition, τὸ Πελαργικὸν ἀργὸν ἄμεινον. The date(s) of this oracle, as well as that authorizing the *aparche*, are not known. The outbreak of the Peloponnesian War and the Spartan invasions brought an end to the annual collection of wheat and barley *aparche*, which was revived at a reduced level only in 421 B.C., *IG* I³ 391.

C.Lawton, *art.cit.* (our lemma no. 39) 69, 81 dates this decree 'from the Peace of Nikias' and sees it as part of the recovery represented by the relief panel above the decree authorizing the construction of a bridge over the Rhetoi, *IG* I³ 79 (color ph. in Plate 5), and many other votive reliefs, which she

assembles in an Appendix (82-88), 38 items. For detailed discussion of the sculptural style of this relief, see P.Schultz, in O.Palagia (ed.), *Art in Athens during the Peloponnesian War* (Cambridge 2009) 165.

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52. **Athens. Decree renewing the alliance with Egesta, 418 B.C.** *IG* I³ 11. *SEG* LIII 54,* 67; LIV 72; LV 56, 2109; LVI 14, 27, 71; LVII 1; LVIII 11, 26, 77. In *Interpreting the Athenian Empire* 75/76, N.Papazarkadas, accepting the view that the oaths renewed in 418 B.C. originated in similar vows sworn at the time of the expedition of Laches to Sicily in 427/6 B.C. (Thuc. 3.86), points out that the archonship of Antiphon falls ten years after the original oaths and also in a Panathenaic year. In 420 B.C. the Athenians also entered into an alliance with Argos, Elis, and Mantineia with oaths that were to be renewed every 4 years, 10 days before the Great Panathenaia (*IG* I³ 83). 'Could the Egestans have abided by a similar clause in the original alliance of 427/6 when they sent their own envoys to Athens in 418/7 with the aim of renewing the alliance?' (83, note 56).

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53. **Athens. Honorific decree for the assassins of Phrynichos, 410/9 B.C.** *IG* I³ 102. Meiggs-Lewis, *GHI* 85. *SEG* LVI 21, 53,* 107; LVII 3; LVIII 15. A.C.Scafuro, in *Ἀττικὰ Ἐπιγραφικά Habicht* 47-66, first summarizes the political background of this decree in the light of Thucydides 8.92.2, Lysias 13, Lykourgos 1.112, and then analyzes Eudikos' rider, LL. 38-47 (Greek text and English translation), with particular focus on the investigative procedure of the boule. In LL. 43/44 she accepts Velsen's restoration, καὶ ἐς δικασ|[τέριον αὐτὸς ἐσάγε]ν, but before doing so, the members of the Boule are to collect testimony about the bribe-takers that emerged in the meeting of the assembly. The final three lines, 45-48, 'concern pre-trial investigation and not a trial in the *dikasteria* with the *bouleutai* acting as accusers.'(63) ἀποφαίνεν in L. 45 is to be taken as 'report,' not 'denounce.'

P.Wilson, A.Hartwig, *art.cit.* (our lemma no. 33) 17-27, take issue with the traditional restoration of the proclamation formula of LL. 12-14, and after critical review of earlier supplements and use of epigraphical evidence from Athens and elsewhere, they put forward three alternative restorations, of which they favor no. (iii):

(i)

12 καὶ [ἀνειπ]-
[εῖν Διονυσίον τραγοιδοῖς τôι] ἀγôνι hôν hέν-
[εκα αὐτὸν ho δε̂μος ἐστεφάνοσ]ε

(ii)

12 καὶ [ἀνειπ]-
[εῖν Διονυσίοις τραγοιδôν τôι] ἀγôνι hôν hέν-
[εκα αὐτὸν ho δε̂μος ἐστεφάνοσ]ε

(iii)

12 καὶ [ἀνειπ]-
[ε̂ν Διονυσίον τραγοιδôν ἐν τôι] ἀγôνι hôν hέν-
[εκα αὐτὸν ho δε̂μος ἐστεφάνοσ]ε

P.Wilson, *CQ* 59 (2009) 8-29, analyzes the chronology and the political setting of this decree with specific reference to the timing of the restoration of the democratic constitution and the

proclamation of the honors for Thrasyboulos at the contest of the tragedies at the Dionysia of 409 B.C. (not at the Panathenaia). He follows the view that the oath of Demophantos (Andokides, 1.96-98) was publicly sworn in the theater at these same pre-tragic ceremonies and he also examines the role of the speaker of Lysias 21, who was one of the three tragic *choregoi* for this festival. Although *IG* I³ 102 represents the first attested use of the festival in this way, Wilson maintains that 'this innovation itself represents a continuity, the development of a long-familiar association between the tragic contest of the Dionysia and the defining co-ordinates of democracy' (29). He briefly explores the significance of similar proclamations of honors prescribed in *IG* I³ 125, II² 2, 20 (*SEG* XXIX 86), and 351. See also our lemmata 33 and 97.

54. **Athens. Decree and republication of Drakon's law on homicide, 409/8 B.C.** *IG* I³ 104. *SEG* LVIII 50.* After an analysis of the literary tradition on Drakon and his legislation, C.Flament, *LEC* 77 (2009) 115-132, reprints LL. 11-14 of the *IG* text with French translation. Inferring from contradictions in the references to Drakon's homicide law in Andokides 1.81/82, Demosthenes 23, and Plutarch, *Life of Solon* 18/19 that the latter two did not consult the same text of the law, he suggests that Plutarch based his interpretation on the *axones*, republished on the stele of 409/8 B.C. that stood in front of the Royal Stoa, whereas Demosthenes quoted stelai erected on the Areiopagos after the revisions of 403 B.C. mentioned in Andokides. This hypothesis could have serious repercussions for the reconstruction of those parts of the text of *IG* I³ 104 that have been restored on the basis of Demosthenes 23, 'qui font peut-être reference à une autre version de la législation.' Flament's focus then falls on the identity of τὸς βασιλέας in L. 12. Excluding the possibility that they are elected officials, ἄρχοντες or φυλοβασιλεῖς, he proposes that they are chieftains, powerful leaders with armed followers who dominated Athenian society up to the time of the Kleisthenic reforms. They retained their exclusive judicial powers, evident in archaic poetry, at least until the time of Peisistratos' δικασταὶ κατὰ δήμους, Aristotle, *Athenaion Politeia* 16.5.

55. **Athens. Decree concerning Sigeion, 451/0, 418/7, or 407/6 B.C.** *IG* I³ 17. *SEG* LV 51;* LVIII 26. In *Interpreting the Athenian Empire* 77, N.Papazarkadas, accepting Mattingly's radical redating of this enactment from a niche in mid-century, urges a date in the archonship of Ἀν[τιγένης], 407/6 B.C., in the context of the 'constant state of emergency Athens found herself in throughout the Ionian War. . . reflected in a series of lenient settlements found in other contemporary inscriptions.' [Papazarkadas offers a new analysis of this text including justification of the very low date in the forthcoming volume *Ἡ τῶν Ἀθηναίων ἀρχή. Studies in honour of H. B. Mattingly*, edd. A.P.Matthaiou, R.K.Pitt.

56. **Athens. Honorific decree, ca. 440-404 B.C.** *SEG* LII 43. N.Papazarkadas, in *Interpreting Athenian Empire* (see our lemma no. 13) 72, finds in the verb καταλλάττω or the noun καταλλαγή in L. 8 'the first reverberation of the otherwise elusive Coinage decree,' *IG* I³ 1453 (and *IG* I³ 90), suggesting that the 'honorands are given the privilege of exchanging money at the same rate as Athenian citizens rather than as ordinary foreigners.'

In *Horos* 17-21 (2004-2009) [2010] 649-656 (ph.), A.P.Matthaiou, after study of the stone in the Acropolis Museum, presents a full publication of this fragment with app.crit. and very detailed commentary full of verbal parallels. He identifies the names at the beginning of L. 4 as those of the honorands; there could be a third and Matthaiou interprets them as belonging to foreign envoys who are praised and invited to the prytaneion; i.e. this is not a proxeny decree, but a decree extending privileges to a foreign (allied?) city, including the right to exchange its own coinage with that of Athens on favorable terms. He suggests that in this case the verb may have been in the middle, καταλλά[ττεται], and he proposes a possible connection with the Smyrna fragment of the Athenian Coinage Decree, *IG* I³ 1453 Fr. G, LL. 1-4, of a date similar to that which he assigns to this decree.

[.] δυ̣να̣[-]
[.]ΟΣΠΕΡΙ̣[- εἶπεν· τὰ μὲ]-
ν̣ ἄλλα καθ[άπερ τε̑ι βολε̑ι -]
άδεν καὶ Ἀρ[- - - - - - - - - - - - - - - - τὲν δὲ βολὲν τὲν ἀεὶ βολεύοσα]-
ν κα̣ὶ τὸς πρυ[τάνες - καὶ τὸς στρατεγ]-
ὸς τὸς ἀεὶ στ[ρατεγο̑ντας ἐπιμέλεσθαι - - - - - - -hόπος ἂμ μὲ ἀδι]-
κο̑νται· εἶνα[ι δὲ -]
ν̣ τις κατταλλα[- - - - - - - - - - - καλέσαι δὲ - - - - - - - - - - - - - ἐπὶ χσ]-
[έν]ια ἐς τὸ πρυ̣[τανεῖον ἐς αὔριον]
vacat 0.02 m.

[L. 8: Of the first letter, there is enough of the right vertical projecting above the line to exclude any reading other than nu. Stroud.]

57. **Athens. Decrees honoring Antiochides and Phanosthenes, ca. 430-405 B.C.** *IG* I³ 182. *SEG* XXXIII 11*; XXXIX 308, XLII 23. E.M.A.Bissa, *Governmental Intervention in Foreign Trade in Archaic and Classical Greece* (*Mnemosyne* Suppl. 312) (Leiden and Boston 2009) 126-129, reprints the text of these fragmentary decrees, provides an English translation [at places inaccurate, Papazarkadas], and goes on to ponder the nature of the ἑκατοστή tax. In the end, she opts for an import-export tax. She further argues that LL. 8-13 describe the process through which ἀτέλεια could be granted. Contra earlier interpretations, there is no change of subject in the middle of the proxeny decree: the honorands were a very specific group of importers of oars headed by Antiochides and Phanosthenes, and the *ateleia* was a financial incentive restricted to them.

58. **Laurion. Unpublished deme decree, 460-440 B.C.?** A.P.Matthaiou, *art.cit.* (our lemma no. 15) 206 no. 9, 208, refers to this enigmatic text 'seen and photographed in 1980 by two students of the University of Wales in a private house in the Laurion area'. The text has been known to N.Fisher, J.E.Jones, D.M.Lewis, S.Lambert, and Matthaiou himself. The decree is said to 'contain the

conditions for a lease of two *temenē*, a Dionysion and a Herakleion.' The date above was put forward by Lewis, who also ascribed the inscription to the deme of Thorikos.

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59. **Halai (Cape Zoster). Accounts of the hieropoioi, ca. 440 B.C.** *IG* I³ 249. *SEG* XII 52; LVIII 28. E.Kourinou, *Horos* 17-21 (2004-2009) [2010] 23-30 (ph.), announces the rediscovery of this fragmentary stele of 'Hymettian' marble in the sculpture collection of the National Museum in Athens, bearing the inventory no. 11777. It was excavated in 1936 in the ἱερατικὴ οἰκία near the sanctuary of Apollo on Cape Zoster and stored in the Ὀρφανοτροφεῖον of Vouliagmeni; 'non vidimus', Lewis in *IG* I³; transferred to the National Museum at an undetermined time. The stele is broken on all sides except the right and inscribed in near-stoichedon. The text is divided into three sections, LL. 1-8, 9-15, and 16-20; 'tres lapicidae, ut videtur' Lewis. Kourinou's text differs substantially from *IG* I³ 249 and she provides ■ very thorough description of the stone and readings, with extensive app.crit. and commentary, particularly on personal names and demotics [Kourinou does not discuss the date, which is simply taken over from *IG* I³. Stroud].

[- - - ca. 6- - -]E[- - - - - - ca. 15- - - -]
[- - - ca. 6 - - -]ν παρ[- - - ca. 12- - - -]
[- - - ca. 6- - -]αρχον[- - - - ca. 11- - - -]
[- - - - ca. 6- - -]ιθεος [- - - - ca. 11- - - -]
[- - - - ca. 7 - -]ΟΦΑṆỌ[- - - ca. 10- -]
[- - - ca. 7- - -τ]οῖς χσυ[- - - ca. 9- - - - -]
[- - - 6-7- - - -]σαν ἀρχ[- - - -ca. 10- - - -]
[- - - - 7-8- - -]χσ̣υ̣νh[- - - -ca. 10- - - - -]
[hιεροπο]ιοὶ̣ ΦΙ̣.[- - - - ca. 9 _ - - - - - - -]
[- 2-3- - καὶ χσυ]νhιερoπ̣[οιοὶ hο]-
[ῖς- - 4-5- -]ς ἐ[γ]ραμμα̣[τ]ε[υεν.]
[- - - 7-8- - -]ον παρέδοσαν [. . .]
[- - - -8-9- - -]λ̣λ̣ι̣[..] Περγα̣[σε̂]-
[θεν καὶ τοῖ]ς χσυνhιεροπ[οι]-
[οῖς - - - - -]Χ 𐅄ΔΔΔ̣Δ̣⊦̣⊦̣⊦IIIIỊ[- —]
[Θ ε] ο̣ ί
[*vac.* hιεροποι]οί: Τίμαρχος: Πε-
[(ι)ραιεὺς κα]ὶ hοι χσυνάρχοντ-
[ες hοῖς . . .]ῡ̣στρατος ἐγραμμ-
[άτευεν . . . .8. . . .]ο̣ς παρέδο̣[σ]-
[αν - - - - - - 20-21- - - - - - - - - -]

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60. **Athens. Tribute-quota lists, 454/3-414/3 B.C.** *IG* I³ 259-290. *SEG* LVIII 52.* S.Psoma, *REG* 122 (2009) 272-274, discusses the evidence in the list of 434/3 B.C. for increases in tribute on the cities of Bottiaia as possibly provoking their revolt in 432/1 B.C. See our lemma no. 45.

L.Kallet, in *Interpreting Athenian Empire* 52/53, briefly explores historical inferences drawn from unusual entries in these lists, such as those for Miletos in *IG* I³ 259, III, LL. 19/20; VI, LL. 19-22, and from absenteeism.

J.Ma, *ibid.* 137, prints a table recording 'Tribute from communities on or near Carpathos,' 454/3-428/7 B.C., i.e. Karpathos, Arkasseia, Brykous, Eteokarpathioi, Saros, Kasos. For his discussion of *IG* I³ 1454 see our lemma no. 82.

For a suggestion that the tribute-quota stelai stood next to the statue of Athena Promachos on the Acropolis see our lemma no. 64

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61. **Eleusis. Account-inventory of the epistatai at Eleusis, 408/7 B.C.** *IG* I³ 386/387. *I.Eleusis* 52. *SEG* XLVIII 31, 36, 65, 66;* XLIX 60; L 38, 64; LIII 28; LV 32, 1979, 1998. K.Clinton, in *Donateur, offrande, déesse* 239-246, reexamines the literary, epigraphic, and iconographic evidence for the κέρνος at Athens, concluding that this ritual vessel is not to be associated with the χρυσοῖ κέρχνοι in this and other Eleusinian inventories, which are pieces of jewelry. 'In fact the term *kernoi* does not appear in any document from the sanctuary at Eleusis or . . . elsewhere in Attica. . . The "kernoi" that appear in vase scenes reflecting the Mysteries and in other monuments relating to the Mysteria were shown by F.Brommer to be not *kernoi*. . . but *plemochoai*,' for which there is good evidence for their use in the Mysteries. The last day of the festival was called Πλημοχοαί. Clinton collects examples of this type of vase in art and in archaeological finds.

Kernoi, however, as described by Athenaios 11.476 e-f, clay vessels carrying a large number of small cups filled with fruit and seeds, are found at Eleusis, in the city Eleusinion, and at the sanctuary of Demeter on Kythnos. Clinton associates them with the Thesmophoria, not with the Mysteries. In commenting upon the income from the lease in *IG* I³ 386/387 (*I.Eleusis* 52A, III.L. 26) and in earlier accounts (*IG* I³ 394; *I.Eleusis* 36, LL. 1/2; and possibly *IG* I³ 392; *I.Eleusis* 34, LL. 10-13), he observes that the similarity in the votives (especially the kernoi) found on Kythnos to those from Eleusis and the Athenian Eleusinion probably indicates, not that there were mysteries related to those at Eleusis celebrated on the island, but that the dedications represent a local Thesmophoria cult.

In the context of her examination of the archaeological evidence for the recently discovered sanctuary of Demeter on Kythnos (cf. *SEG* LIII 28), C.Mitsopoulou in I.Leventi et al. (edd.), *Ιερά και Λατρείες της Δήμητρας στο Αρχαίο Ελληνικό Κόσμο. Πρακτικά Επιστημονικού Συμποσίου Πανεπιστήμιο Θεσσαλίας Τμήμα Ιστορίας, Αρχαιολογίας και Κοινωνικής Ανθρωπολογίας Βόλος, 4-5 Ιουνίου 2005* (Volos 2010) 56-72, adduces the following Attic inscriptions: *IG* I³ 79 (*I.Eleusis* 41); 386/387 (*I.Eleusis* 52); 392 (*I.Eleusis* 34); 394b (*I.Eleusis* 36). She sees in some of the female terracotta figurines found at the Demeter shrine on Kythnos close stylistic ties to the representations of Athena, Demeter, and Kore in the relief at the top of the decree concerning the bridge over the Rheitoi, *IG* I³ 79. For the fifty-drachma sum of the lease in L. 147 of *IG* I³ 386/387 she points out that the duration of the lease, the size and location of the temenos, and the identity of the lessors are unknown, as are the conditions under which Eleusis obtained this temenos. She speculates on its probable agricultural or mining purpose. This isolated reference is probably not adequate evidence for a large-scale Athenian occupation of the island.

For the kernos see C.Mitsopoulou, *Kernos* 23 (2010) 145-178, who examines the 'onomatologie,' the shape, the history of scholarship on this vessel, the kernoi at the sanctuary of Demeter in Kythnos, the Eleusinian vases and new criteria for their classification, representations of kernoi in vase painting and other media, and epigraphic attestations.

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62. Brauron. Unpublished inventory list, 430-420 B.C. In his investigation of pre-Euclidean texts in Ionic script, A.P.Matthaiou, *art.cit.* (our lemma no. 15) 206 no. 10, 208, briefly mentions this unpublished inventory, currently on display in the Museum of Brauron. The text had already been dated by D.M.Lewis to the 5th cent. B.C., whereas Matthaiou offers the more precise date above on the basis of the lettering.

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63. Athens. Accounts of statues, 5th cent. B.C. G.Marginesu, *PP* 64 (2009) 460-474 (ph.), briefly discusses some of the salient features of the form, content, and chronology of the inscribed accounts for the making of the following major statues: (1) Athena Promachos, *IG* I^3 435 (ph. of Fr. A); (see our lemma no. 64); (2) Athena and Hephaistos in the Hephaisteion, *IG* I^3 472; (3) Athena Parthenos, *IG* I^3 453-460 (ph. of 460); (4) the Golden Nikai, *IG* I^3 52 B, L.3; II^2 1424 A L. 378; 1425, L. 382. Of (1) he quotes and translates LL. 75-85 and of (2) LL. 139-160. Arrangement of material in these first two records is in the form of double columns, with the sums of payments and expenses in drachmas on the left and a brief description of the activity in question in a corresponding column on the right, sometimes with paragraphs set off by horizontal lines. In these descriptions little emphasis falls on the act of creation of the work of art itself and a great deal on the material involved and, in the case of *IG* I^3 472, the positioning of the statue within the temple.

The accounts make clear that the statue of Athena Parthenos was not merely an ἄγαλμα but 'parte integrante del tesoro di Atena.'; cf. Perikles' computation in 431 B.C. that it contains 40 talents of gold, Thuc. 3.13. The accounts for Athena Parthenos differ substantially from the others in that the funding sources include the Hellenotamiai, treasurers of Laurion, ξενοδίκαι, a private citizen, Kallaischros, and others. Also, the surviving fragments list exclusively payments for gold and ivory, not for any other commodities or services. There are no entries recording advances from the treasury. In effect, these accounts, as they survive, do not provide a comprehensive record of the process of constructing the great statue but merely a testament as to the value of the two most precious materials used. The traces of red paint in the letters on some of the surviving fragments suggest that the stelai once stood inside the temple next to the colossal statue.

Marginesu announces that he is preparing a new edition of the Parthenos accounts based on autopsy of the stones. The author returns to these accounts in more detail in his monograph, *Gli epistati dell'Acropoli: Edilizia sacra nella città di Pericle 447/6-433/2 a.C.* (Athens, Paestum 2010): *Studi di Archeologia e di Topografia di Atene e dell'Attica* 5, which we will cover in *SEG* LX.

F.Prost, in *Norme -- religieuse* 243-260, after analyzing the arguments of both sides of the debate as to whether the statue of Athena Parthenos was a cult statue receiving worship in a temple or a votive offering housed in a treasury, rejects the overly normative terms of this approach. Drawing upon the evidence of these building accounts and the Parthenon inventories, as well as testimony

for the cults of Athena Nike, Athena Hygieia, Athena Polias, and others, he advocates 'a more pragmatic and historical approach. . .which underscores the way in which Greek communities activated divine effigies at important moments in their political and religious life. . .and emphasizes the absence of pre-established norms for determining the role of religious images in ancient Greece.' (243).

64. **Athens. Accounts for the statue of Athena Promachos (?), 450 B.C.(?)** *IG* I^3 435. *SEG* LVI 59.* M.C.Monaco, *ASAtene* 87, Serie III, 9. Tomo I** (2009) [2010] 275-311, in the course of a study of the history, topography, and monuments of the area on the Acropolis once occupied by this statue, follows the view that these accounts record the construction of this statue extending over a 9-year period beginning *ca.* 450 B.C. On 281-285, after discussion of the chronology and circumstances of the treason of Arthmios of Zeleia and the bronze stele recording his conviction (Demosthenes 9.41-43; 19.271-272), Monaco offers three rock-cut candidates for its position to the right (ἐκ δεξιᾶς) of the bronze Athena. She speculates on the historical setting, the motivation, and the topographical symbolism of the specification that the alliance decree between Athens and Chios of 384/3 B.C. be set up on a stele ἐν ἀκροπόλει [πρό]σθεν τοῦ ἀγάλματος, *IG* II^2 34, LL. 21/22 (287-289). She notes that the statue base of the prefect Herkoulios, *IG* II^2 13284 (=*IG* $II^2$4225) was erected παρὰ Προμάχῳ Παλλάδι Κεκροπί[ης] (see our lemma no. 6), and that the stelai recording the tribute-quota lists may have been set up in proximity to the bronze statue of Athena Promachos. In 454 B.C. the latter was already prominent enough so that 'statua e stele insieme come emblemi comuni, corali, in un caso delle vittorie che la Grecia tutta, e non solo Atene, aveva riportato sui Persiani' (301). Monaco also interprets the phrase [πρόσθ]εν τοῦ ἀγάλμα[τος] in L. 21 of *IG* II^2 20+*SEG* XXIX 86 as a reference to this same statue; see our lemma no. 98. For an examination of the literary, epigraphic, and archaeological evidence regarding the victory dedications of a chariot and prisoners' chains against the Boiotians and Chalkidians, ca. 506 B.C., which are situated near the Promachos by many scholars, see our lemma no. 67. A.Chaniotis, *EBGR* (2009) [2012] no. 107, remarks that if the stele concerning Arthmios was erected in the 4th cent. B.C., Monaco's chronology should be revised.

In *PP* 64 (2009) 460-462, G.Marginesu prints the *IG* text of LL. 75-85, with a ph. of Fr. A, in a brief introductory paper on these accounts, preliminary to his full discussion in his 2010 monograph, *Gli epistati dell' Acropoli*, which we will cover in *SEG* LX. See also our lemma no. 63.

65. **Athens. Building accounts for the Parthenon, 447/6-433/2 B.C.** *IG* I^3 436-451. *SEG* LV 61;* LVIII 28. J.C.Younger, P.Rehak, *Hesperia* 78 (2009) 45-47, briefly describe the phases of construction of this temple, illustrating them with a chronological table.

66. **Athens. Accounts of the Erechtheion, 408/7 B.C.** *IG* I^3 476. *SEG* LVIII 53,* 60. I.Trianti, *ASAtene* 87, serie III, 9. Tomo I** (2009) [2010] 489-503, publishes 4 new fragments of the sculptured frieze of the Erechtheion, now in the National Museum. She suggests a possible connection between EAM no. 1073 and the group mentioned in *IG* $I^3$476, LL. 150/151 [=*IG* I^2 374, LL. 27-29, which Trianti

still uses], τ[ὸγ γρ]άφοντα νεα[νίσ]κον| καὶ τ[ὸμ πρ]ο[σ]ε[στ]ο̑τα hαυτο̑ι. Another possible, though uncertain, connection would be between the female head EAM 9223 and the group mentioned in Ll. 179-180, as a work of hίασος Κολλυτε|[ύς], τὲγ γυναῖκα ἑ̃ι ἑ παῖς προσ|[πέ]πτοκε. She offers provisional identifications of mythological scenes represented by several figures in the frieze.

67. Athens. Epigram for the victory over the Boiotians and the Chalkidians, ca. 506 B.C. and mid-5th cent. B.C. *IG* I³ 501. *SEG* LVII 67.* M.C.Monaco, *ASAtene* 87, serie III, 9. Tomo I** (2009) [2010] 294-301 (ph.), after a very thorough examination of the physical features and the epigraphy of the two surviving stone bases belonging to this monument, argues that the testimonies of Herodotus (5.74-77) and Pausanias (1.28.2) can be reconciled and combined with all the other evidence to show that it always stood in an area to the north of the Propylaia and not in proximity to the great bronze statue of Athena Promachos. See also our lemma no. 64.

68. Athens. Epigram and dedication in honor of the polemarch Kallimachos, 490 B.C. *IG* I³ 784. *SEG* XLVII 90;* LIII 13; LIV 70bis, 526; LVII 1. R.Kousser, *Art Bulletin* 91 (2009) 263-282, argues that this 'highly visible celebration of the lopsided Athenian victory over the Persians at Marathon' was singled out for special destructive treatment by the Persians in the sacking of the Acropolis, for 'the inscribed column was broken into more than one hundred pieces, while the statue had its face smashed and its body cut in two' (265/266). In *Mentor* 98 (2010) 161, B.C.Petrakos briefly notes and prints a ph. of the new reconstruction of this monument in the Acropolis Museum. See now C.Keesling in M.Baumbach et al. (edd.), *Archaic and Classical Greek Epigram* (Cambridge 2010) 100-130, which we will cover in *SEG* LX.

69. Athens. Dedication, ca. 600-550 B.C. Fragment of a fluted column of gray poros broken on all sides, except part of the bottom. Found on the south slope of the Acropolis in excavations in the sanctuary of the Nymph. Now in the Fetichie Mosque, inv. no. ΝΑΔ 187. Ed.pr. A.P.Matthaiou, *Horos* 17-21 (2004-2009) [2010] 12 no. 2 (ph.), who takes it as the name of the dedicator in the nominative; retrograde.

[- - -] Χόρον

70. Athens. Dedication, ca. 550 B.C. Fragment of a base(?) of gray poros; top preserved, broken on all other sides. Found on the Acropolis; now in the old Acropolis Museum, inv. MA 15733. Ed.pr. A.P.Matthaiou, *Horos* 17-21 (2004-2009) [2010] 11/12 no. 1 (ph.), who offers various supplements for the words in both lines; boustrophedon.

[- - -]α μ' ἔθ[ε- - -] →
[- - -]ΝΕ[- - -] ←

71. **Athens. Dedication, ca. 500 B.C.** Fragment of white marble rectangular base; part of upper surface preserved. Found on the Acropolis (MA 7346). Ed.pr. A.P. Matthaiou, *Horos* 17-21 (2004-2009) [2010] 12/13 no. 3 (ph.).

[- - - - - ἀνέ]θ̣εκεν : Φ[- - -]

72. **Athens. Dedicatory perirrhanterion, after 480 B.C.** *IG* I³ 941. To this basin, A.P.Matthaiou, *Horos* 17-21 (2004-2009) [2010] 13 no. 4 (ph.), adds a joining fragment found on the Acropolis (MA 13888), to form the following new text; now EM 6542.

[- - -]όδορος ἐκ Κολο[νô - - -]

73. **Athens. Dedicatory altar of Peisistratos son of Hippias to Apollo Pythios, 522 B.C.** *IG* I³ 948. *SEG* L 10, 80,* 92; LIII 13bis; LIV 1905; LV 31(a), 1998; LVI 13, 110; LVII 50, 197; LVIII 1886. In a study on the topography of the sanctuary of Pythian Apollo regarding the question as to whether it was inside or outside the city wall, E.Greco, in *Kermatia – Touratsoglou* vol. 2, 291-297, observes, 'Non credo che si possa trarre un gran partito dal luogo di rinvenimento dell' iscrizione dedicatoria di Pisistrato il Giovane, che non era certo *in situ* anche se la collocazione originaria dell'altare cui apparteneva non era distante.'

74. **Attica (?), now in Katane. Dedication to Demeter and Kore, 5th cent. B.C.** *SEG* L 1009. For speculation that this marble relief originated in Attica and once carried an inscription of the 5th cent. B.C. (now partly erased), see our lemma no. 1104.

75. **Athens. Cult regulation, ca. 450-400 B.C?** *IG* I³ 982. *LSCG* 9. *SEG* LIV 17. S.Scullion, *art.cit.* (our lemma no. 156) 158/159 note 17, briefly doubts the interpretation of this law given by G.Nemeth, in *Ancient Greek Cult Practice* 63/64 (cf. *SEG* XLVII 53), and after bringing into play Rhodes-Osborne, *GHI* 62 A, LL. 33/34, ἔ[ντ|ερ]α̣ δ̣ὲ ἐκπλύναντες παρὰ τ̣ὸ̣[μ βωμὸν κα]ρπῶντι, he wonders 'whether ἔχσο κλύζετε is a more emphatic analogue to ἐκπλύναντες: "Rinse out the intestines and clean away the ordure", that is, rinse the intestines out(ward) from their inside'.

76. **Athens. Catalogue of naval personnel, ca. 400 B.C.** *SEG* LIV 226;* LV 724; LVIII 25, 60. N.Papazarkadas, *Horos* 17-21 (2004-2009) [2010] 105-107, restores the name of the trierarch in LL. 2/3 as [Κλε]ισθ̣έ̣[ν]ης Κλ̣ε̣ισθ̣ένο[ς] | [Ἀγρ]υλῆ[θεν], and identifies him as the famous homonymous character of Aristophanic comedy, who is allusively mentioned as a naval commander by Dionysos in Aristophanes, *Frogs* 49, a passage which in the light of the text and the date of *SEG* LIV 226 now takes on more historical plausibility. He follows earlier Aristophanic scholars in accepting that the patronymic Σιβυρτίου, attributed to Kleisthenes in Aristophanes, *Acharnians* 117/118, is fictive.

77. **Athens. Casualty list of Athenian cavalrymen from battles at Tanagra and Spartolos, 426 or 429 B.C.?** *SEG* XLVI 29; XLVIII 83. In *Interpreting the Athenian Empire* 69/70, N.Papazarkadas, noting that the 'concurrent existence of two different scripts [Attic and Ionic] is another good argument against expectations of an exceedingly rigid development of fifth-century Attic lettering,' urges that, as normal, the list records casualties from one year, either 429 B.C. or 426 B.C., and not two separate years (426 B.C. and 429 B.C. in that order) as maintained by L.Parlama, *SEG* XLVIII 83. He concludes that Athenian cavalry fought in two far-flung campaigns in the same year and that Thucydides 'could not, in fact he did not intend to, give us a full account of every single skirmish of the Peloponnesian War.' Later, on 76/77, he entertains the possibility, raised by Parlama on 399, that the list in Ionic script, along with its accompanying epigram, could be associated with the successful Athenian invasion of the Megarid in 409/8 B.C., Diodoros 13.65.1-2.

A breakthrough in the interpretation of this inscription is offered by A.P.Matthaiou, *art.cit.* (our lemma no. 15) 203/204, who revisits the monument, arguing that the lettering of the Ionic script text (epigram and upper-register list) suggests a date ca. 440-420 B.C. Besides, he rejects Parlama's association of these dead with the military events of 409/8 B.C., upon identifying Μενέξενος of the tribe Πανδιονίς, with Menexenos son of Dikaiogenes of Kydathenaion—a deme, appropriately, belonging to Pandionis—said in Isaeus 5.42 to have died at Spartolos while serving as phylarch. This identification arguably connects the Ionic script entries with the two battles mentioned in the Attic script heading, ἐν Τανάγραι καὶ ἐΣπαρτόλο[ι]. 'As for the list of Oineis and the epigram (if indeed a battle at Megara is meant by it), the dead should belong to a battle which was fought there during the first years of the [Peloponnesian] war'. [This extremely well-preserved and important monument of the Peloponnesian War remains unpublished almost two decades after its discovery, and, following a brief period of display in the Goulandris Museum to celebrate the discoveries in the Athenian Metro, seems to have disappeared into the storerooms of the Greek Archaeological Service. Stroud.]

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78. **Athens. Casualty List, 412/1 B.C.?** *SEG* LII 60; LVI 430; LVIII 77. N.Papazarkadas, in *Interpreting the Athenian Empire* 76, concludes that ed.pr.'s attribution of these two catalogues of war dead (one with three-bar sigma, the other with four) to the Sicilian expedition is difficult to prove, although he accepts her association with the funerary epigram *IG* I³ 1163, previously assigned to the battles of Koroneia or Delion. Καλλίστρατος, the hipparchos from Ἐρεχθηΐς in l. 26, cannot be the same man as the officer mentioned by Pausanias 1.29.11-12 because the latter was from Oineis. There are problems with the text of Pausanias' description of the Demosion Sema. 'The whole question ought to be revisited.'

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79. **Peiraieus? Epigram for the doctor Aineas on a marble disk, ca. 510-500 B.C.** *IG* I³ 1393. *SEG* LVIII 66.* G.Despinis, in *Kermatia -- Touratsoglou* 3-11 (ph., dr.), provides a massive bibliography and detailed physical description of this object, its painting, and its inscription. On the controversial question as to whether the diskos belonged in an original funerary or dedicatory context he cites a representation of a contemporary diskos on the cover of a marble cinerary kalpis from Paros, a marble diskos found in a grave on Rhodes, and an inscribed, late archaic marble diskos excavated in

a grave in a cemetery in Akanthos (*AEMΘ* 18 [2004] 159; no text given). Conversely, he also cites 3 painted pinakes from Thessaly dedicated to the hero-doctor Aineas (*IG* IX.2.1064; *SEG* XVI 381, XVII 299, XXIII 443). For *IG* I^{3}1393 Despinis opts for a funerary context of a doctor, Athenian or foreign, who died in Athens and had the same name as his mythical Thessalian colleague.

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80. Athens. Incertum, ca. 440-420 B.C. Fragment of a stele (?) of white marble, broken on all sides, found in the excavations of the shrine of the Nymphe on the south slope of the Acropolis; now in the Fethiye Mosque, inv. NAΓ 157. Ed.pr. A.P.Matthaiou, *Horos* 17-21 (2004-2009) [2010] 13 no. 5, who suggests, because of its findspot, that this may be part of a sacred law.

- non-stoich.
[- - - - - - Ἀνθεστ]εριọ[ν - - - - - -]
[- - - - - - Ἐλαφ]ẹβολιọ[ν - - - - - -]
- -

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81. Athens (and elsewhere). Decree(s) regulating the use of coins, standards, and weights, ca. 449, or 420s, or 413 B.C.? *IG* I^3 1453. *SEG* LVI 77.* The Siphnian fragment (*IG* I^3 1453E) of this tantalizing text is the subject of an article by A.P.Matthaiou, in *Πρακτικὰ Γ´ Διεθνοῦς Σιφναϊκοῦ Συμποσίου* 75-84, who, based on study of a dr. and a squeeze of the stone (unfortunately not seen since 1895), provides a fully annotated edition. In the app.crit. he tentatively suggests ταῦτα δὲ βị[ἇσθαι τὴν συμμα|χίαν] in LL. 6/7. If so, the Siphnian fragment is a copy of an original different from that used for the Aphytis copy, which preserves a different version. Similarly to Stroud and Figueira, Matthaiou argues that there were at least two different Coinage decrees if not more.

J.H.Kroll, in *Interpreting the Athenian Empire* 201-205, after concluding that 'there can no longer be any reason to doubt that the decree (whether a single enactment or in a few, successively modified versions . . .) was promulgated relatively close in time to Aristophanes' parody of it in the *Birds* (lines 1040 f.) performed in the spring of 414,' assesses the arguments for ca. 425 B.C. (Mattingly) and ca. 413 B.C. (Kallet). He notes that the chronologies of the later 5th cent. B.C. silver coinages, especially in allied cities along the Thracian coast, are not precise enough independently to permit a choice. The chronology and identification of surviving lead weights are similarly indecisive. He also examines the evidence and the occasions for massive restriking of foreign silver coins into owls, concluding that this too does not permit clear independent chronological conclusions.

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82. Karpathos (now lost). Athenian decree in honor of the koinon of the Eteokarpathians, 445-430 B.C.? *IG* I^{3}1454; XII.1.977. *SEG* LIV 86;* 438; LV 963; LVI 7; LVII 5. J.Ma, in *Interpreting the Athenian Empire* 125-148 (ph.), prints a translation, with the following suggested readings on the basis of his examination of squeezes in Berlin and posthumous unpublished notes of M.H.Jameson (142/143, notes 7-10). Since Ma prints no Greek text, only transliterations, we supply it on the basis of *IG* I^3 1454. L. 17: [καθά]περ πρίν, 'just like before'; LL. 19/20: [ὅσοι δὲ] νῦγ καθελήφαṣ[ι | τῶν

στρατι]ωτῶν ἐξιέναι ἐ[κ | τῆς ἀκροπόλ]ε̣ως, 'Let those of the (soldiers?) who took over. . .now evacuate it.' 'Usually understood as "who took over the [acropol]is," but I am not sure this is what the inscription says: perhaps 'now evacuate. . .ΣΙΣ'—a toponym? (['ἐκ. . .]σ̣έ̣ως).' L. 32. περὶ ταῦτα τὰ χ[ω|ρία ὠφελε͂]ν. 'Usually understood as "help these v[illages]," ταῦτα τὰ χ[ωρία], a reading and a restoration which were first proposed by Foucart, the editor of the text. But I am not sure that I can see the *chi,* nor do I see it at line B58.' L. 38: [. . 5. . .]ρχον δὲ τὸν Λίνδ[ιο|ν]. ' Ἀγέσαρχος of Lindos. The name was read by M.Jameson on Hiller's squeeze, here and on side B; I also believe I can see it.'

Ma defends a date of pre-434/3 B.C. on the grounds that the Eteokarpathians appear in the tribute-quota lists 434/3-432/1 as *πόλεις αὐταὶ φόρον ταξάμεναι*, reflecting their autonomous status. 'The exact circumstances of the autonomy grant need examining in the context of Carpathos—in modern accounts of its human and physical geography.' (131) This Ma provides on 131-142 with map and photographs of the terrain. The findspot of the stele, Pinni, may have been the site of the sanctuary of Apollo, where the inscription was set up, or the stone may have been brought from elsewhere. Details of the modern history of the stone on 136. 'The Athenian decree is a form of charter for the new *koinon*: in other words, the Eteocarpathioi are an invention of empire, imposed on the physical geography of the island. . . it disappears from the landscape after the fall of the Athenian empire' (133).

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83. **Athens. Ostracism.** *SEG* LV 90. In his analysis of this institution, V.Grouschin, in *Greek History and Epigraphy* 225-250, carries out a statistical analysis of ostraka bearing demotics, a 38% of the total, which corresponds to 103 people. Detailed tables show a relative majority of candidates for ostracism coming from city (ἄστυ)-trittyes, and a relative prevalence of Ἐρεχθηΐς (tribe I) and Ἀντιοχίς (tribe X) in number of ostraka produced, the latter because of the numerous ostraka cast against Megakles. Other tables display distribution of pentakosiomedimnoi by tribes and trittyes, and distribution of pentakosiomedimnoi, candidates for ostracism, Athenian officials, councillors, and generals by region. Comparison of data at 240/241: '[W]e...notice a conspicuous similarity in the distribution of the *pentakosiomedimnoi* and the Athenian officials and also some differences in the distribution of the candidates for ostracism' (240). 'In particular, *Athens, Pedion* and *Paralia* produce a disproportionally large number of candidates for ostracism, whereas the *Northern Plain, Mesogeion and the Thriasian Plain* are under-represented... [A]mong candidates for ostracism there might be not only representatives of the Athenian elite, but also representatives from a rather wide social spectrum' (241). On the geographic distribution of demotics, cf. the reminder of C.Feyel, *BE* (2009) 165, that after Kleisthenes membership in a deme was hereditary and that a demotic on an ostrakon is no guarantee that ■ citizen continuted to live in the deme of his ancestor.

In her discussion of 'name literacy', R.Thomas, *art.cit.* (our lemma no. 23) 19-23 (dr.), draws attention to the following ostraka that contain misspellings, uncertain handwriting, and even awry grammar such as patronymics in the nominative: *Agora* XXI nos. 89, 198 762, 768, 1061, 1097. These and other ostraka suggest a bare minimum of functional literacy in the early days of democracy.

In J.McK. Camp II, C.A.Mauzy (edd.), *The Athenian Agora: New Perspectives on an Ancient Site* (Mainz am Rhein 2009) 77-83 (ph.), J.P.Sickinger presents a brief general summary of ostrakaphoria in Athens illustrated by many excellent colored ph. We single out his preliminary remarks on 81/82

concerning the 'more than 150 *ostraka*,' discovered in the late 1990s behind the Stoa Poikile and east of the Classical Commercial Building in K 2:7, for which he proposes a pre-480 B.C. date. Camp reported on these sherds in *Hesperia* 68 (1999) 268-274 (ph.); *SEG* XLIX 69. Sickinger is preparing them for final publication.

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84. Athens. Black-figure kantharos signed by Nearchos, 560 B.C. *CAVI* 976. H.Mommsen, in E.M.Moormann, V.V.Stissi (edd.), *Shapes and Images. Studies on Attic Black Figure and Related Topics in Honour of Herman A.G. Brijder* (BABESCH Suppl. 14) (Leuven 2009) 51-61 (dr.; ph.), offers a new reconstruction and interpretation of this vase, accompanying it with discussion of the dipinti: Χαῖτος and Εὐθοίας for the horses; the signature Νέαρχος μ'ἔγραφσεν κἀ[ποίεσεν]; the labels Ηέφαστος and Ἀχιλε[ύς]; and Χο[- - -], the beginning of the name of a woman who holds Achilles' armor and who, *pace* earlier interpretations, should not be identified as a Nereid.

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85. Eleusis. Inscribed black figure pinax, with artist's signature, ca. 540 B.C. Beazley, *ABV* 352. M.Tiverios, *ASAtene* 87, serie III, 9. Tomo I** (2009) [2010] 465-478 (ph.), provides a meticulous physical description of this dedication and its painted decoration, noting, apparently for the first time, the presence of a pomegranate branch held in the left hand of the female figure at her waist. He considers at least two restorations of the painted inscription: Εὐφίλετο[ς μ' ἀνέθεκε]ν or Εὐφίλετο[ς τοῖν θεοῖ]ν.

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86. Berlin. Red-figure amphora signed by Smikros, 510-500 B.C. *CAVI* 2497. In a fully annotated study, A.Bélis, *RPh* 82 (2008) 247-255 (dr.), examines the sequence of letters NETENAPENETENETO. Building upon, and modifying, an idea of A.Greifenhagen, the author proposes to read νήτην ἄρ<ρ>εν <ν>ήτην αἰτῶ ('C'est une nète, être viril, une nète, que je réclame !'), said to be uttered by the aulos, not the musician. She further discusses the signature Σμῖκρος ἔγραφσεν, and the names of the satyrs, Τέρπαυλος, a pun on Τέρπανδρος, and Στύσιππος, the first element of which evokes ideas of sexual arousal.

87-92. Thasos. Dipinti on Attic red-figure cups, late Archaic. See our lemmata nos. 964-969.

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93. Chalandri (Phlya). Nonsense inscription, ca. 500 B.C. Intact Attic black-figure plate with a scene of an Amazonomachia, bearing 'labels' of formless blobs of paint, excavated by the Greek Archaeological Service in a grave in an ancient cemetery in Chalandri. Ed.pr. M.Pologiorgi, *AD* 58-64 (2003-2009) [2012] 157/158 (ph.).

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94. Koroneia. Attic red-figure kylix with inscribed dedication to the Nymphs, late 6th/early 5th cent. B.C. See our lemma no. 474.

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95. Athens (now in Madrid). Dipinto on an Attic white ground lekythos, ca. 470-460 B.C. Beazely, *ARV*^{2} p. 748.1. K.Kalinski, *AD* 58-64 (2003-2009) [2012] 325-334 (ph.), republishes this vase by the Inscription Painter with ample prior bibliography, focusing on the finial on the top of the grave stele, which he identifies as a large Boiotian kantharos with the dipinto Ὄλις (previously undetected). Karlinski interprets this as an error for the vase-name ὄλπις and speculates that the grave represented on the lekythos was that of a Boiotian buried in Athens, possibly a proxenos. [If we are to assume an error, possibly Ὀλι(ο)ς for Οὔλιος, an epithet of Apollo, Artemis, and Ares; cf. *LSJ*^{9} s.v., Stroud. On the same epithet, see also *SEG* LVI 1162, Sverkos.]

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96. Athens, now in Syracuse. Dipinti on a vase, ca. 450 B.C. Beazley, *ARV*^{2} 1076, 16. H.A.Shapiro, in O.Palagia (ed.), *Art in Athens during the Peloponnesian War* (Cambridge 2009) 253/254 (ph.), briefly describes the scene of Hermes and Paris on this red figure skyphos by the Danae Painter and the labels καλός of the god and καλέ of Paris, suggesting that the latter is 'a wry comment of the painter on the remarkably feminized Paris he has just created.'

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97. Athens. Proxeny decree for a Boiotian, 403/2 B.C. *IG* II^2 2, with Addenda p. 655. *SEG* XXXII 38; XXXIII 66; XXXV 34; XXXIX 324; XLV 231. P.Wilson, A.Hartwig, *art.cit.* (our lemma no. 33) 23-26, make use of a text produced by B.Millis, after autopsy of fr. b. of this document in the Epigraphical Museum (EM 6937). We reproduce here Millis' minimalistic version of fr. b.

[.]ΟΓ[. . . . . .17. . . . .] stoich. 20
[. . .]Α̣ΥΤ[. . . . . . .14. . . . . . .]
[.]Α̣Ι̣Δ̣ΕΑ[. . . . . . .14. . . . . . .]
[Πε]ρ̣ίανδρ[ον . . . . .9. . . . ἐ̣]-
[πὶ] ξένια [ἐς τὸ πρυτανεῖο]-
[ν] ἐ̣ς αὔρι[ον· στεφανῶσαι δ]-
[ὲ] α̣ὐτ̣όγ χ[ρυσῶι στεφάνωι]
[τρ]ιακοσ[ίων δραχμῶν· οἱ δ]-
[ὲ τ]αμίαι [παρασχόντων τὸ]
[ἀργ]ύριο[ν . . . . . . 12 . . . . . .]
[. . .]ΥΚΑΔ[. . . . . . . 13 . . . . . .]
[. . .]Α̣ΓΩΙ̣[. . . . . . . 13 . . . . . .]

Upon rejecting Wilhem's restoration of LL. 10-12, Wilson and Hartwig propose a new supplement, partly based on *IG* II^2 1193 and *I.Eleusis* 72:

[ἀργ]ύριο[ν· ἀνειπεῖν δὲ τὸν]
[κήρ]υκα Δ[ιονυσίων ἐν το]-
12 [ῖς τρ]αγωιδ[οῖς etc]

The authors revisit the thorny issue of the decree's date, and helped by a new inspection of LL. 7/8 of fr. a by Millis, they reinstate Wilhelm's chronology, providing the slightly improved reading: Εὐ|[κλείδης ἦρχ]ε· Φίλαγρος etc. They remain agnostic about whether fr. b actually belongs to the same stele as fr. a, although, following Walbank, they accept that the two fragments were cut by the same mason, who 'was active for a period that stretched from around 400 to 374 B.C.' (26) [In fact, S.V.Tracy has established the *floruit* of this mason as 409/8-386/5 B.C.; see *SEG* LIII 39. Papazarkadas]. They conclude that even if fr. b were to be separated from fr. a, it should probably date before 393 B.C. for formulaic reasons.

98. Athens. Decree in honor of King Euagoras of Salamis, 393 B.C. *IG* II² 20+*SEG* XXIX 86. *SEG* XXXIII 72;* XXXIX 63, 324; XLV 231. M.C.Monaco, *ASAtene* 87, serie III, 9. Tomo I** (2009) [2010] 293/294, in a study of the monuments in the vicinity of the bronze statue of Athena Promachos on the Acropolis (see our lemma no. 64), interprets the phrase [πρόσθ]εν τοῦ ἀγάλμα[τος] in L. 21 as a reference to this statue. The first decree honoring the king (*IG* I³ 113) was set up on the Acropolis and this was a natural setting for the second; cf. the ideology of [τῆς Ἑλλ]άδος Ἕλλην (L. 17) and Isokrates 9.56.

99. Athens. Honorific decree, 391/0 B.C. Upper portion of a flat-topped stele of "Pentelic" marble crowned by a kymation and tainia; broken at the bottom. Found in the 1980s in excavations of the Greek Archaeological Service in the Plaka; now in its storeroom on Thrasyllos Street, inv. no. NK1349. Ed.pr. A.A.Themos, in *Ἀττικὰ Ἐπιγραφικά Habicht* 67-74 (ph.), who provides a detailed prosopographic analysis, from which he infers that the names headed an honorific decree for individuals who rendered services to Athens during the Corinthian and Boiotian wars. Themos suggests that the uninscribed space below the moulding and above the first line of text was occupied by a painting.

Νικομήδης Νικοκλέος Χολ[...6... ἐγρα]- non-stoich.
[μμ]άτευε, Νικοτέλης ἦρχε
[. .]ίστων Ζα[κ]ύνθιος
4 [Θρα]σύλοχος Δαμαστράτο Μεσσήνιος
[. .]μων Ἀρκὰς Παρράσιος
[. .]ατας Καρύστιος
[. . .]ων Μηλιεύς
8 [. .]ραβας Μηλιεύς
[2-3] Κ[λ]εονόθο ΓΥ[- - -]
[- - -]Κ[- - - - - - - -]

1. Χολ[αργεύς] or, more likely, Χολ[λῃίδης], ed.pr. || 3. Probably [Ἀρ]ίστων, ed.pr. || 6. [Ὀν]άτας is a good possibility, ed.pr. || 8. [Στ]ράβας? ed. pr. || 9. The ethnic may be Γυ[ρτώνιος], ed.pr.

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100. Erythrai. Athenian decree concerning Erythrai, ca. 387 B.C. *SEG* XXVI 1282. Rhodes-Osborne, *GHI* 17. N.Sato, *BICS* 49 (2006) 23-37, prints an English translation of this decree and, in the context of Athenian relations with Klazomenai (see our lemma no. 101), highlights Athenian policy toward the internal political situation in this city and opposition toward Sparta and the Persian Empire just before the Peace of Antalkidas.

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101. Athens. Treaty with the Klazomenians, 387/6 B.C. *IG* II² 28. *SEG* LVI 108.* In *BICS* 49 (2006) 23-37, N.Sato prints an English translation of this decree and explores the delicate diplomatic and military maneuvering of the Athenians and Klazomenians in their opposition to Sparta and their stance toward the Persian Empire on the eve of the Peace of Antalkidas. For similar reflections on Athens and Erythrai at this time, see our lemma no. 100.

A.P.Matthaiou, *Horos* 17-21 (2004-2009) [2010] 14-15 no. 6 (ph.), after autopsy of the stone (EM 6917), shows that in L. 1 the correct reading is ἐγραμ(μ)άτε[υε]; the second mu was never inscribed. In 2004 in the storeroom of the Asklepieion on the south slope of the Acropolis he recognized a small inscribed fragment (inv.no. NK 1980), broken on all sides, that joins the right side of Fr. c at LL. 8-18 to form the following new text. The text of the new piece is underlined below. Most of the new readings confirm previous restorations, but we note that L. 11 unexpectedly shows the Athenian generals operating in the vicinity of Klazomenai.

δε[δ]- Stoich. 42
Fr. c όχθαι τῶι δήμωι, [ὑπ]οτε[λô]ντας Κλαζομενίους τὴν ἐπὶ Fr. b
Θρασυβούλο εἰκοστὴν περὶ σπονδῶγ καὶ ἀσπονδιῶν π-
ρὸς τοὺς ἐπὶ Χυτῶι καὶ τῶν ὁμήρων, οὓς ἔχουσι Κ[λαζομ]-
ένιοι τῶν ἀπὸ Χυτοῦ, κύριον εἶναι τὸ[ν δῆμον τὸγ Κλαζ]-
ομενίων καὶ μὴ ἐξεῖναι τῶν στρατηγ[ῶν μηδενὶ μήτε τ]-
οὺς φεύγοντας κατάγειν ἄνευ τοῦ δή[μου τοῦ Κλαζομε]-
νίωμ μήτε τῶμ μενόντωμ μηδένα ἐξελ[αύνεν· περὶ δ' ἄρχ]-
οντος καὶ φρουρᾶς διαχειροτονῆσα[ι τὸν δῆμον αὐτί]-
κα μάλα, εἴτε χρὴ καθιστάναι ἐγ Κλαζ[ομεναῖς εἴτε αὐ]-
τοκράτορα εἶναι περὶ τούτων τὸν δῆ[μον τὸγ Κλαζομε]-
νίων, ειάν τε βούληται ὑποδέχεσθα[ι ειάν τε μή· τῶμ πό]-
[λεω]ν ὅθεν σιταγωγôνται Κλαζομέν[ιοι . . . . . 11 . . . . . .]

Matthaiou adds a brief commentary on the diction with generous parallels.

102. Athens. Honorific decree, ca. 400-375 B.C. Fragment of a stele of white marble; broken on all sides. Found in the Plaka and now in the storeroom of the Library of Hadrian; inv. no. ΠΛ 332. Ed.pr. A.P.Matthaiou, in *Ἀττικὰ Ἐπιγραφικά Habicht* 83-87, no. 1 (ph.), who attributes it to S.V.Tracy's 'Cutter of *IG* II² 17,' (409-385 B.C.) and provides a very full commentary on possible restorations and special discussion of the military fund (LL. 3/4: [ὁ ταμ]ίας ὁ τῶν [στρατι|ωτικῶν]) in its earliest attestation.

[. . . . . . .14. . . . . .]I[. .]I I I [. . . .7 . . .] Stoich. 27
[. . . . . . .14. . . . . .] ἐς δὲ τὴν [ἀναγρα]-
[φὴν . . . .7. . . ὁ ταμ]ίας ὁ τῶν [. . .6. . .]
[. . .6. . . ΔΔ δραχμὰ]ς τῶι γρα[μματεῖ]
[τῶι τῆς βολῆς· ταῦ]τα δὲ ἔνα[ι . . .5. .]
[. . . . . . .14. . . . . .]κηι· καλέ[σαι δὲ .]
[. . . . . . .13. . . . . . ἐ]ς τὸ πρυτ[ανεῖον]
[ἐπὶ ξένια εἰς αὔρ]ιον.
[. . . . . . .14. . . . . . .] Διοδωρο[. . .6 . . .]
- -

103. Athens. Law of Agyrrhios on the grain tax in Lemnos, Imbros, and Skyros, 374/3 B.C. *SEG* XLVIII 96; LVIII 89.* E.Jakab, in E.Cantarella (ed.), *Symposion 2005* (Vienna 2007) 105-121, maintains that the original editor of this inscription and many who have followed him have completely misunderstood the nature and purpose of this legislation. It is not a 'Steuergesetze' but a 'Frachtvertrag,' whose main purpose is to prescribe the timing, manner, risks, and the procedure for choosing the shipowners, who transported the grain from the three islands to Athens. The πριάμενοι of the law are not bidding at public auction for the right to collect the dodekate tax in the islands, for the tax had already been collected. The auction and the resulting contracts concern only the right to convey the collected tax to Athens. This is why LL. 10-36 contain so much detail about the transportation of the grain.

Independently, M.H.Hansen, in *Greek Epigraphy and History* 143-154, comes to a conclusion similar to that of Jakab but with a few other nuances. He proposes a kind of auction in which an official asks the assembled merchants, 'Who are willing to take on a *meris* for 300 drachmas? –no reply,' and so on as the price the state is willing to pay goes up until all the *merides* have been sold. In support of his interpretation, he urges that the 'transportation, storage and sale of the grain are regulated down to minute details,' whereas 'there is not a word about the collection of the tax.'

In publishing a new interpretation of a sculptured relief which he attributes to the Sanctuary of Aiakos on Aigina, G.Despinis, *ASAtene* 87, serie III, 9. Tomo I** (2009) [2010] 349-366, endorses the identification of the Rectangular Peribolos in the Agora of Athens with the Αἰάκειον mentioned in this law (LL. 15/16) and draws parallels with this hero's Peribolos on Aigina (Paus. 2.29.7).

104. Athens. Decree of alliance, 366/5 B.C. Fragment of a white marble stele with horizontal moulding preserved at top; broken on all other sides. Found in 1955 south of the Odeion of Herodes

Atticus; now in the Fetichie Mosque, inv. no. NAM 7. Ed.pr. A.P.Matthaiou, in *Ἀττικὰ Ἐπιγραφικά Habicht* 87-91 no. 2 (ph.), who distinguishes the archon in LL. 1/2 from his namesake in 323/2 B.C. and discusses the importance of this new fragment as evidence for the continuation of the γραμματεὺς κατὰ πρυτανείαν in 366/5 B.C. The earliest evidence for the annual secretary remains in 363/2 B.C. The allied polis is unknown.

[Συ]μμαχία [Ἀθηναίων καὶ . . . . 8. . . . Κη]- Stoich. 29
[φι]σόδωρο̣[ς ἦρχεν· ἐπὶ τῆς . . . 8. . . . δ]-
[ευτ]έρας π[ρυτανείας, ἧι . . . . . 10 . . . . .]
[. . .]ήττιο[ς ἐγραμμάτευεν· ἔδοξεν τῶ]-
[ι δ]ήμωι· Κα[. . . . . . 12. . . . . . ἐπεστάτει]
[Σο]φοκλῆς Ε[- - - - - - - - - - - - - - - - - - -]
- -

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105. Athens. Honorific decree for Astykrates of Delphi, 363 B.C. *IG* II² 109. *Syll.*³ 175. Osborne, *Naturalization* D11. *SEG* XVI 47; XXXI 271, 276; XXXIV 268; XXXIX 461; LIV 525; LV 160; LVII 4, 6. In an article first published in *MHR* 22 (2007) 39-56 and briefly reported in *SEG* LIV 525 app.crit., S.Hornblower, *art.cit.* (our lemma no. 517) 53 note 38, records some observations communicated to him by A.P.Matthaiou after autopsy of the stone. L. 18, ἀ[ειφυγίαν], is unexpected but probably right in view of LL. 19/20, [ὥστε | φυγ]αδεῦσαι. In LL. 21/22 Osborne's [ὁλοκλήρους] is to be rejected, and Rangabé's old reading θ[εωρούντων] should be reconsidered.

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106. Athens. Decree concerning an alliance with Thessaly, 4th cent. B.C. (before 361/0 B.C.) *IG* II² 175. *SEG* XLV 51,* 546; XLVIII 703; XLIX 599, 2454bis. S.V.Tracy, in *Ἀττικὰ Ἐπιγραφικά Habicht* 81/82, observes traces of letters in the blank space, 0.075 m. in height, above L. 1. He concludes from the fact that this inscription is non-stoichedon and from differences in letter-height, spacing, shapes of letters, etc. that it is not part of *IG* II² 116 or our lemma no. 107, i.e. 'not part of the legislative dossier of 361/0, but part of an earlier treaty.' It possibly antedates the alliance of 368, *Staatsvertäge* II 276.

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107. Athens. Decree concerning the Thessalians, 361/0 B.C. *SEG* LIV 112. Fragment of a white marble stele found in 2003 in the Agora Excavations, inv. no. I7624; top and back preserved, sides and bottom broken away. The back edge of the top bears a cutting for a mortise to receive the tenon of a piece attached above, probably for a separately sculpted relief. Ed.pr. S.V.Tracy, in *Ἀττικὰ Ἐπιγραφικά Habicht* 75-82 (ph.), who points out that it was enacted in the same year and prytany, with the same speaker, as *IG* II² 116 and was probably inscribed by the same cutter. Both decrees deal with a complex sequence of alliances with the Thessalians, whose history is summarized by Tracy. He postulates that the spacing in LL. 5/6 'is up to now unique and essentially a mistake. . . it appears that the drafter. . . conflated the new formula for the naming of the chairman of the meeting, τῶν προέδρων ἐπεψήφιζεν ὁ δεῖνα, with the old, ὁ δεῖνα ἐπεστάτει, and mistakenly substituted ἐπεψήφιζεν for ἐπεστάτει.'

vacat 0.054 m.
[Ἐπὶ] Νικοφήμ[ο ἄρχοντος]
vacat 0.048 m.
[ἔδο]ξεν τῆι βου[λῆι καὶ τῶι] Stoich. 21
[δήμ]ωι· Λεωντὶ[ς ἐπρυτάνευ]-
[εν, Χα]ιρί[ων Χ]αρ[ιναύτο Φαλ]-
[ηρεὺ]ς ἐγ[ρ]α[μμάτ]ε[υεν. . . .]
[. . Πι]θεὺς [ἐπεψ]ήφ[ιζεν *vvv*]
[Ἐξηκ]εστ[ίδης ε]ἶπ[ε· περὶ ὧν]
[λέγου]σιν ο[ἱ Θ]εττ[αλοί, ἐψη]-
[φίσθα]ι τῶι δήμωι [ἐπαινέσ]-
[αι Ὀνή]σιμο[ν . . . . . 11 . . . .]

Tracy notes an earlier decree concerning an alliance between Athens and Thessaly, *IG* II² 175; see our lemma no. 106.

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108. Athens. Honorific decree, ca. 350 B.C. Fragment of a stele of white marble, broken on all sides. Found on the Acropolis in 1989 and now in the epigraphical storeroom of the old Acropolis Museum inv. 13788. Ed.pr. A.P.Matthaiou, in *Ἀττικὰ Ἐπιγραφικά Habicht* 91-95 no. 3 (ph.), who identifies the unknown honorand as a foreigner who probably aided in exposing a plot of treason (L. 4) connected with a general Thrasyboulos (L. 3: [στρατη]γῶι Θρασ[υβούλωι]). Matthaiou explores a possible connection with Θρασύβουλος Ἐρχιεύς, Kirchner, *PA* 7304, ca. 353/2 B.C., and adduces as a parallel *IG* II² 29, of which he reprints LL. 1-18. Non-stoichedon.

- -
[- - - - - - - - - - - - - - - - -]ΝΕ[- - - - - - - - - - -]
[- - - - - - - - - - - - - - - -]ων καὶ [- - - - - - - - -]
[- - - - - - - - - - - - - - -]γῶι Θρασ[- - - - - - - - -]
[- - - - - - - - - - - - - -]Ι προδοσία[- - - - - - - - - -]
[- - - - - - - - - - -]ων Ἀθηναίων [- - - - - - - - - - -]
[τὰ ἐψηφι]σμένα τῶι δή[μωι· ἐπιμελεῖσθ]-
[αι δὲ αὐτ]οῦ τοὺς στρατ[ηγοὺς τοὺς - - -]
[- - - ca. 6 - -] στρατηγοῦντ[ας καὶ τὴν βου]-
[λὴν τὴν ἀεὶ] βουλεύουσ[αν - - - - ca. 9-11 - - - -]
[- - - ca. 9-10- - - Ἀ]θηναίω[ν - - - - ca. 9-11 - - -]
[- - - - ca. 9 - - - - ἀνα]γράψα[ι δὲ τὸν γραμματέ]-
[α τόδε τὸ ψήφισμ]α [ἐ]στ[ήληι λιθίνηι - - - - -]
- -

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109. Athens. Treaty with Philip II (?), 338 B.C. *IG* II² 236 + Add. p. 659. *IG* II³ 318. *SEG* LVI 135,* 139; LVII 6. Rhodes-Osborne, *GHI* 76. After reprinting and translating this document, I.Worthington, in *Greek History and Epigraphy* 213-223, dissociates it from the Common Peace of 337 B.C., i.e. the historical context offered by Wilhelm who first associated the two fragments comprising the decree. He suggests instead that fragment A records the oaths exchanged by Philip II and the Athenians for the ratification of their bilateral peace treaty following the battle of Chaironeia. The partly preserved references to a συνέδριον and a ἡγεμών in LL. 21/22 will then refer 'to the end of Athens as *hegemon* of its naval confederacy and the dissolution of the allied *synedrion*' (220). Fragment b comes from a different inscription which is probably related to the Common Peace. Numbers accompanying city-states and ethne on this fragment may refer to the number of votes that each member had in the synedrion, their voting power determined by the political balance in the Amphictyonic League. Worthington, however, sees some problems even in this interpretation and agnostically suggests that 'the places named may have nothing to do with the 337 settlement.'

S.D.Lambert, in G.Reger, F.X.Ryan, and T.F.Winters (edd.), *Studies in Greek Epigraphy and History in Honor of Stephen V. Tracy* (Bordeaux 2010) 155/156, points out that the back of this treaty is smooth as if prepared to receive another inscription, a trait usually observed in inscribed laws: 'Does this signify that the treaty with Philip was 'law-like' in its constitutional status, permanence, and importance? Perhaps.' He also points out that *SEG* XVI 55 refers explicitly to *IG* II² 236 in LL. 3/4, [παρὰ τ]ὴν στήλην τὴν περὶ τῆς εἰρ|[ήνης]. In the new corpus, Lambert follows the traditional interpretation and publishes both fragments together as *IG* II³ 318.

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110. Athens. Law of Eukrates on tyranny, 337/6 B.C. *SEG* XII 87; LIII 94;* LV 18, 1997; LVII 6. Rhodes-Osborne, *GHI* 79. In a study of 'political murder in ancient Greece,' C.Bearzot, *AncSoc* 37 (2007) 37-61, briefly examines the political context of this enactment, concluding that its main promoters were members of the 'radical wing of the democratic party,' eager to restore to the δῆμος and the βουλή the prerogative of judging cases of subversion of the democracy and high treason, which is in keeping with the theme of the decorative sculptured relief at the top of this stele (40-43).

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111. Oropos. Athenian decree honoring Amphiaraos, 332/1 B.C. *IOropos* 296. See our lemma no. 485.

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112. Athens. Honorific decree for Athenian citizens, ca. 330 B.C. Fragment of a base (?) of gray marble, broken on all sides, found in secondary use in the demolition of a late wall in the area of the Library of Hadrian in 1992; inv.no. BA 755. Ed.pr. V.N.Bardane, *Horos* 17-21 (2004-2009) [2010] 39-44 (ph.), who cites S.V.Tracy's attribution of the lettering to his 'Cutter of *IG* II² 354,' 337-324 B.C. She provides an extensive commentary on the names and the formulas and diction of praise for at least two Athenian citizens. Striking is the mention in the uncertain context of L. 10 of the Treasurers of the Other Gods, who are found only here in the 4th cent. B.C. outside the setting of inventory lists (42/43). In *BE* (2011) 176, C.Feyel argues from parallels that this is a decree of the Ekklesia.

[- - - - - - - - - - - - - - -]N[- - - - - - - - - - - - - - - - -] Stoich.
[- - - - - - - - - - - - - - -]Δ[- - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - -]Ṇ̣ΑΛΛ̣[- - - - - - - - - - - - -]
[- - - - - - - - - - - - - - -]ις ὑπο[- - - - - - - - - - - - - -]
[- - - - - - - - - - - - -]ον Ἀστυλεί̣[δ- - - - - - - - - - -]
[- - - - - - - - - - - - -]ου Πόριον κ[- - - - - - - - - - - -]
[- - - χρυσῶι στε]φάνωι ἀπὸ: 𐅄 : δρ[αχμῶν - - - - -]
[- - - - καὶ φιλο]τ̣ιμίας τῆς περὶ το[- - - - - - - - - - -]
[- - - - - - - τὸ ψ]ήφισμα εἰς τὸ ἀνάθημ[α - - - - - - -]
[- - - - - - - τοῖς] ταμίαις τῶν ἄλλων θε[ῶν- - - - - - -]
crown

113. Athens. Honorific decree for Nikostratos, ca. 329/9-322/1 or 318/7 B.C. *IG* II² 551; II³ 473. *SEG* LV 195.* In a treatment heavily indebted to S.D.Lambert's article reported in *SEG* LV 20, P.Wilson, E.Csapo, in M.Chiara Martinelli (ed.), *La Musa dimenticata. Aspetti dell'esperienza musicale greca in età ellenistica* (Pisa 2009) 47-74, scrutinize what they [rather hyperbolically] call 'a forgotten document' after reprinting the text with an app.crit. that contains new tentative restorations ascribed to Wilson: In LL. 3/4, περ[ὶ τὴν θυσίαν vel πομπὴν τὴν | Δι]ονυσίων; in L. 7, τοὺ[ς ἀγῶνας]; in LL. 8/9: [ἐπιμελ|η]τήν vel [ἀγωνοθ|έ]την. The supplement [ἐπιμελ|η]τήν in particular allows the authors to propose a historical scenario of a gradual shift from the traditional choregia to the agonothesia, an institution usually associated with the regime of Demetrios of Phaleron. In this context, the authors advocate the democratic interval of 318/7 B.C. as an alternative date. They also offer detailed discussion of the formula [τοῖς χορη|γοῖ]ς τοῖς ἀεὶ χορηγο[ῦσιν] (LL. 5/6), which suggests an unexpected construal of choregia as a civic office; and of foreign benefactors in Lykourgan Athens. See also our lemmata nos. 126 and 145.

114. Athens. Honorific decree for Asandros of Macedon, 314/3 B.C. *IG* II² 450. *SEG* LVIII 115.* L.O'Sullivan, *op.cit.* (our lemma no. 16) 116-131, 260-263, subjects this inscription to a rigorous formal analysis in her attempt to discern indisputable evidence for a decrease in the powers and authority of the Athenian ἐκκλησία under the regime of Demetrios of Phaleron. The case is complicated by the possibility that Asandros, an ally of Cassander, may have commissioned and paid for the honorary stele himself and the uncertainty as to whether or not the decree conferred citizenship on him. O'Sullivan concludes that although Demetrios and Cassander dominated the assembly, essentially it 'was not subject to any formal restriction of its traditional mechanisms' (131). On 260-263 she examines the military campaigns of Asander that motivated the honorary decree with special reference to S.D.Lambert's restoration of παρ|[έσχε]ν or παρ|[εῖχε]ν in LL. 20/21 (*SEG* XLIX 106) and a possible expedition against Samos; on this see *SEG* LVIII 115.

115. Athens. Honorific decree, 309 B.C. *IG* II² 453. *SEG* XXXII 100. S.V.Tracy, *ADT* 40/41. L. O'Sullivan, *op.cit.* (our lemma no. 16) 129/130, revisits the political career of the proposer of this decree, Τηλοκλῆς Τηλεγνώτου Ἀλωπεκῆθεν, as attested in *Agora* XVI 102 of 319/8 B.C. At this time he was a staunch supporter of Polyperchon, Alexander, and the restoration of the democratic constitution, 'at the other end of the political spectrum from Demetrius of Phalerum.' The poor preservation of *IG* II² 453 precludes any inference as to its political tenor but in 309 B.C. its proposer is unlikely to have been opposed to Demetrios and Kassander. Telokles may have shifted his political stance by then. After the fall of Demetrios, he was able to serve in the Council, *Agora* XV 62, L. 309 (303/2 B.C.).

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116. Athens. Decree in honor of Aristonikos of Karystos, late 4th cent. B.C. *IG* II² 385b. *SEG* XXI 341. P.Wilson, A.Hartwig, *art.cit.* (our lemma no. 33) 22 with note 37, propose to supplement ṭοῖς [τραγωιδοῖς] in L. 10, instead of Dow's 'unexampled' ṭοῖς [τραγωιδῶν ἀγῶσιν(?)], admitting however that this '. . .raises the problem about how to resolve the remaining lacuna.'

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117. Athens. Honorific decree for a public slave, 302/1 B.C. *IG* II² 502. *SEG* XXXIX 324; XLV 88, 231; LII 103. G.J.Oliver, in *Ἀττικὰ Ἐπιγραφικά Habicht* 111-124 (ph.), after an analysis of the letterforms, twin references to Epikrates the public slave, physical features, checker-pattern, subject-matter, etc., defends Walbank's association of these two fragments (*SEG* LII 103), probably by Tracy's 'Cutter of *IG* II² 1262.' 'The decree offers the only inscribed example of a public slave making a supplication (*hiketeria*) to the Assembly at Athens.' After autopsy, Oliver publishes a new edition with app.crit., translation, and commentary.

Fr. A　　Stoich.32

[ἐπὶ Νικοκλέο]υς ἄρχοντος ἐπὶ τῆς Λεωντ-
[ίδος δεκάτης] πρυτανείας ἧι Νίκων Θεοδ-
[ώρου Πλωθεὺ]ς ἐγραμμ(ά)τευεν· Μουνιχιῶν[ο]-
[ς τρίτηι μετ'] εἰκάδας, δευτέραι καὶ εἰκ̣[ο]-
[στῆι τῆς πρ]υ̣τανείας· ἐκκλησία· τῶν προε̣-
[δρων ἐπεψή]φιζεν Σωσίστρατος Ἀντιφάν-
[ου . . . .7. . .] καὶ συνπρόεδροι· Λυσίστρατ-
[ος . . . 5 . . Φ]ιλόφρων Ἀτην, Ἡγήμων Ἀναγ, Νικ-
[ο. . . 6. . . Ἀ]λαι, Φρουρίδης Ὄαθ, Βόηθος Θορ,
[. . . . 7 . . .]ος Ἀθμο, Ἀντ̣ικλῆς Ἐλευσί, Θεόδω-
[ρος Οἰνα]ῖ, Φιλῖνος Αἰγιλ· ἔδοξεν τῶι δήμ-
[ωι . . . 5 . .]ίδης Χαρίτωνος Μυρρι εἶπεν· π-
[ερὶ ὧν Ἀν]ṭιφάτης ὁ δημό[σ]ιος ἔδοξεν ἐν τ-
[ῶι δήμωι ἔνν]ομα ἱκετεύειν, ἐπειδὴ Ἐπικ-
[ράτης πρό]ṭε̣ρόν ṭε συμπεμφθεὶς ἐπὶ στρ-
[ατοπέδου] ὑπηρετήσων τῶι στρατηγῶι Λ[ε]-
[ωσθένει κ]α̣ὶ τῶν πολιτῶν τοῖς στρατ[ευο]-

[μένοις καὶ] παρέμεινε πάντα τὸν χρ[όνον]
[. . . . 10. . . .] με[τ]ὰ τὸν - - - - - - - - - - - - -
- -

Fr. [redacted]

[- - - - - - . . . . . 12. . . . . .]T[- - - - - - - - - - - - -]
[- - - - - - - . . . . 8 . . . .]οις καὶ [- - - - - - - - - - -]
[- . . . . 8 . . . τῶ]ι δήμωι τ[ῶι Ἀθηναίων - - - - - -]
[- - - . . . . 8 . . . .]ΙΑΣ τὰς [- - - - - - - - - - - - - - -]
[- - - . . . . . 11 . . . .]ΟΤΕ[- - - - - - - - - - - - - - -]
[- - - - . . . . . 10 . . . .]ΟΥ[.]Ε[- - - - - - - - - - - -]
[- - - - - . . . . .. 12 . . . . . .]ΝΔ[- - - - - - - - - - - -]
[- - - - . . . .8. . . .] δεδόχθ[αι - - - - - - - - - - - - - -]
[- - - Ἐπικ]ράτηι τῶι δημοσ[ίωι - - - - - - - - - - -]
[- - - - - - - - τ]ὴν πρότερον δοθε[ῖσαν - - - - - - - -]
[- - - - - - - ὑπ]ηρετοῦντι ΚΑΘΕ[- - - - - - - - - - - -]
[- - - - - -]. . . Υ . Σ[- - - - - - - - - - - - - - - - - - - -]

Fr. B, L. 5: [πρ]ότε[ρον], Papazarkadas apud Oliver. || L. 11: καθ' ἕ[καστον] vel sim, Papazarkadas apud Oliver.

118. Athens. Decree of Chremonides: Treaty between Athens and Sparta, 269/8 B.C. *IG* II² 686+687. *SEG* LVI 190;* LVII 3. For a translation of LL. 14-30 with analysis of how this document reveals the political ambitions and status of the Spartan king Areus I, see E.Millander, in S.Hodkinson (ed.), *Sparta. Comparative Approaches* (Swansea 2009) 31-35.

119. Athens. Fragment of a decree, 253/2 B.C. *Agora* XVI 219. *SEG* XXXII 126. After autopsy, M.J.Osborne, *art.cit.* (our lemma no. 18) 91 with note 33, prefers to read now [. .3 .]οχάρης Κτησι.[- - - ca. 9 - - -], instead of his earlier more optimistic Κτησικ[ράτ]ου, for which see *SEG* XXXIX 126. 'The reading here seems preferable, with the result that the possibilities for the demotic are increased.'

120. Athens. Fragment of a decree, 252/1 B.C. *IG* II² 777. *SEG* XXXII 116; LIII 126. After reassigning the eponymous archon Καλλιμήδης to this slot, M.J.Osborne, *art.cit.* (our lemma no. 18) 91 with note 34, proposes the new date above for the decree.

121. Athens. Decrees in honor of Agathaios, 252/1 and 251/0 B.C. *IG* II² 780. *Syll.*³ 466. *SEG* XLI 54. M.J.Osborne, *art.cit.* (our lemma no. 18) 91 with note 34, argues that the content of these two decrees, especially the process by which the ἀγωνοθέτης of the Dionysia rendered his accounts, strongly suggests that the archonships of Kallimedes and Thersilochos were consecutive. This observation fixes the date of the former archon as 252/1 B.C.

122. Athens. Decree in honor of Phaidros of Sphettos, ca. 250 B.C. *IG* II² 682. *SEG* LVI 12, 16, 110, 193,* 1218, 2078; LVII 33, 44; LVIII 12, 1880. L.O'Sullivan, *op.cit.* (our lemma no. 16) 124/125, 254-258, analyzes two passages in this decree that deal with the naval activities of the honorand's father, Thymochares. She argues that the campaign against Hagnon of Teos in the waters off Cyprus in LL. 3-9 should be placed in 321 B.C., not 316/5 B.C. His campaign against Glauketas, who was operating off Kythnos, does indeed belong to the period of ascendancy of Demetrios of Phaleron, archonship of Praxiboulos, 315/4 B.C., and was probably undertaken with the mandate of Cassander.

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123. Athens. Decree honoring prytaneis of Aiantis, 250/49 B.C.? Fragment from the upper left portion of a pedimental stele of 'Pentelic' marble, broken at right and bottom, found in the Roman Agora in 2003, inv. PA 2054. Ed.pr. G.E.Malouchou, *Horos* 17-21 (2004-2009) [2010] 45-50 (ph.), who follows the chronology of M.J.Osborne (*SEG* LIII 9) for the archonship of Polyeuktos and attributes this inscription to S.V.Tracy's 'Cutter of Agora I3238 and 4169,' 286/5-239 B.C. These honors were probably decreed on the last day of the year; perhaps Σ̣κ[ιροφοριῶνος ἕνει καὶ νέαι, ἐνάτηι κα]|ὶ εἰκοστῆι τῆ[ς πρυτανείας] in LL. 3/4. Following a suggestion of S.G.Byrne, Malouchou, after autopsy of the stone, attributes *SEG* XXVIII 63 (Agora I7308), fragment II below, to the lower left portion of this same stele and re-edits it as given below (ph.).

PA 2054 (fr. A) — Stoich. 43

Ἐπὶ Πολυεύκτου ἄ̣[ρχοντος, ἐπὶ τῆς . . . . .9. . . . δωδεκάτ]-
ης πρυτανείας, ἧ̣ι [Χαιρεφῶν Ἀρχεστράτου Κεφαλῆθεν ἐ]-
γραμμάτευεν, Σ̣κ[ιροφοριῶνος . . . . 17 . . . . κα]-
ὶ εἰκοστῆι τῆς π[ρυτανείας· ἐκκλησία· ᵛ τῶν προέδρων ἐ]-
πεψήφιζεν Διονυ̣[σ. . . . . .26. . . . . κα]-
ὶ συμπρόεδροι· ἔ̣[δοξεν τῶι δήμωι· . . . . .17. . . . . . .]
Θορίκιος εἶπεν· [ὑπὲρ ὧν ἀπαγγέλλουσιν οἱ πρυτάνεις]
τῆς Αἰαντίδος ὑ[πὲρ τῶν θυσίων ὧν ἔθυον τὰ πρὸ τῶν ἐκκ]-
λησιῶν τῶι τε Ἀ̣[πόλλωνι τῶι Προστατηρίωι καὶ τῆι Ἀρτ]-
[έ]μιδι τῆι Βου[λαίαι καὶ τοῖς ἄλλοις θεοῖς οἷς πάτριο]-
[ν ἦν· ᵛ ἀγ]αθῆι τ[ύχηι·ᵛ δεδόχθαι τῶι δήμωι τὰ μὲν ἀγαθὰ δ]-
[έχεσθαι .]ΑΓ[. . . . . .33. . . . .]
- -

SEG XXVIII 63 (fr. B) — Stoich. 43/44

- -
- τὸν]
[ἱερ]έα τ̣ο̣[ῦ ἐπωνύμου . . . . .25-26 . . . . κα]-
[ὶ τ]ὸν κήρ[υκα τῆς βουλῆς καὶ τοῦ δήμου Εὐκλῆν Φιλοκλέο]-
[υς] Τ̣ρινεμ[εέα· (v?) ἐπαινέσαι δὲ καὶ τὸν γραμματέα τῆς βου]-
[λῆς] καὶ τοῦ [δήμου . . . . .26-27. . . . . καὶ]
[τὸν] ὑπογρα[μματέα . . . . .28-29. . . . .]
[. ἀ]ναγράψα[ι δὲ τόδε τὸ ψήφισμα τὸν γραμματέα τὸν κατὰ]

8 [πρ]υτανεία[ν ἐν στήλει λιθίνει καὶ στῆσαι ἐν τῶι πρυτα]-
[ν]ικῶι· ᵛ εἰς [δὲ τὴν ἀναγραφὴν τῆς στήλης . . . . 9-10 . . . . ἐπ]-
[ὶ] τεῖ διοικ[ήσει τὸ γενόμενον ἀνάλωμα. *vacat*]
Φαληρε[ῖς] ---------------
12 [Δ]ημήτριος Φα[νοστράτου] ---------------
[. . . .7. . .]ς Θε[---------] ---------------
-------------------- ---------------

Demetrios, son of Phanostratos (L. 12) is the grandson of Demetrios of Phaleron, *LGPN* II s.v. Δημήτριος (45); Traill, *PAA* 312160.

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124. Athens. Decree on voluntary contributions to a defense fund and list of contributors, 248/7 B.C. *IG* II^2 791+. *SEG* XXXII 118; *SEG* LVII 102.* M.J.Osborne, *art.cit.* (our lemma no. 18) 94/95, provides a detailed history of the readings of L. 4, especially of the first letter of the secretary's demotic. In the end he comes down strongly in favor of the old reading proposed by Wilhelm and Lolling *apud* Kirchner in *IG* of a lambda instead of an alpha, and puts forward the reading Φορυσκίδης Ἀριστομένου Λ[ευκονοεύς]. On p. 99, a stemma of this family of Leukonoion, the core of which, with minor corrections, goes back to the stemma proposed by Kirchner in *IG* II^2 6750.

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125. Athens. Two decrees, 241/0 and 240/39 B.C. *IG* II^2 670 + Add. p. 663. *SEG* XXV 91; XXXVIII 75; LVII 33. Following a suggestion by S.Byrne, M.J.Osborne, *art.cit.* (our lemma no. 18) 97/98, proposes to read LL. 1-3, and 19-21 as follows:

1 [Ἐπὶ Λυκέου ἄρχον]τος ἐπὶ τῆς Αἰα[ντίδος - - - 6 or 9 - - - πρυτανείας ἧ]-
[ι - - - -14 or 17- - - -]ωνος Ἐλευσίν[ιος ἐγραμμάτευεν . . . . 7 . . .]
[. . . . 8 . . . .δεκάτε]ι, τρ[ίτ]ει καὶ δεκά[τει τῆς πρυτανείας κτλ.]

19 [Ἐπὶ Πολυστράτου] ἄρ[χ]οντος ἐπὶ τ[ῆς . . . . .18. . . . . .πρυτα]-
[νείας ἧι . . . . 7 . . .]ίδης Ν[ίκων]ος [.] Ι[- - - ἐγραμμάτευεν - - -]
[------------] δευτ[έραι -----------------------]

Subsequently, starting from Kirchner's observation in the Addenda of *IG* that the numbers of decree I only fit an intercalary year, Osborne argues that LL. 2/3 can only be restored as [Σκιροφο|ριῶνος ἑνδεκάτε]ι or [Σκιροφο|ριῶνος δωδεκάτε]ι, Skirophorion 11 or 12 = Prytany XII 13. 'If the year of Lykeas was Intercalary, only 241/0 is available, and this has the effect of setting Polystratos in 240/39.'

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126. Athens. Fragment of a decree, ca. 245 B.C. *IG* II^2 749. *SEG* XXXVIII 98; LI 94. P.Wilson, E.Csapo, *art.cit.* (our lemma no. 113) 70 note 73, very carefully note that the costly ἐπιμέλεια undertaken by the unknown honorand, placed as it is between a choregia and an agonothesia,

would tally well with the new interpretative model they are now putting forward, for which see our lemma no. 113.

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127. **Athens. Decree in honor of the priestess Lysistrate, 237/6 B.C.?** *IG* II² 776. *SEG* LVIII 45, 135.* M.J.Osborne, *art.cit.* (our lemma no. 18) 93 note 44, has reassigned this decree, dated by the eponymous archon Ἀλκιβιάδης, to 237/6 B.C. in the light of the work of Tracy, *A&M* 114, reported in *SEG* LIII 137.

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128. **Athens. Decree honoring Penteteris, priestess of Athena Polias, ca. 260-220 B.C.** *IG* II² 928. *SEG* LIII 136. J.H.Blok, S.D.Lambert, *art.cit.* (our lemma no. 36) 106 with note 78, provide the wide chronological range above for this decree said by S.V.Tracy to be in the style of his 'Cutter of *IG* II² 788', who is thought to have been active in ca. 260-235 B.C. They justify this by reference to information given to them per epistulam by S.G.Byrne, who argues that three decrees traditionally assigned to this cutter, i.e. *IG* II² 693, 845, and *Agora* XV 116, may well postdate 229 B.C.

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129. **Athens. Decree in honor of Lamian judges, 225-200 B.C.** *IG* II² 861. *SEG* XXI 406; XXXI 276; XXXII 117; XLVI 2340; LI 144. P.Wilson, A.Hartwig, *art.cit.* (our lemma no. 33) 23 with note 39, propose to reverse the adjectival clause of the restored ll. 19/20, and read Διονυσί|[ων καινοῖς τραγωιδοῖς], in compliance with contemporary Athenian epigraphical practice.

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130. **Stiris. Athenian decree, mid-/late 2nd cent. B.C.** See our lemma 553.

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131. **Athens. Decree concerning the constitution?, ca. 87/6 B.C.** *Agora* XVI 333. *SEG* XXVI 120; XXX 80; XLIX 128. B.Antela-Bernárdez, *ZPE* 171 (2009) 105-112, discusses aspects of the historical context of this decree, for which he largely accepts Oliver's analysis, reported in *SEG* XXVI 120; cf. also B.Antela-Bernárdez, *Faventia* 31 (2009) 49-60, i.e. the same author's discussion of early 1st-cent. B.C. Athenian history focusing on Medeios of Peiraieus.

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132. **Athens. Decree in honor of ephebes and of the kosmetes Sostratos, 21/20 B.C. or 20/19 B.C.** *IG* II² 1040 + 1025. *SEG* XXII 111; XXIII 111; XLVI 7. On the basis of the analysis reported in *SEG* XLVII 143, Schmalz, *Augustan and Julio-Claudian Athens* 11/12 no. 3, rejects Reinmuth's (*Eph.Inscr.*) placement of this decree in 46/5 B.C., and offers the chronological alternatives above, even though he favors the later date. [For the eponymous archon Ἀπόληξις, not Ἀπόλεξις *pace* Schmalz, see also *SEG* L 196 and LIV 304. Papazarkadas].

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133. Athens. Decree concerning the rebuilding and repairs to sanctuaries, before 86 B.C. or Augustan? *IG* II² 1035. *SEG* LIV 199;* LVII 36. Citing the mention of the οἰκίαν τὴν λεγομ[έ]νην Κυρρήστου, ἣν ὁ δῆμος προσκατεσκε|[ύασε], LL. 54/55, A.Corso in *Kermatia -- Touratsoglou* vol. 2, 313-319, restates the case for dating the Tower of the Winds before 86 B.C. and adds supporting literary evidence. Schmalz, *Augustan and Julio-Claudian Athens* 10/11 no. 2, favors a mid-Augustan date, and refers his readers to his comprehensive article in *Eulimene* 8/9 (2007/8) [2011] 9-46, which we will cover in *SEG* LX.

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134. Athens and Eleusis. Decree or edict concerning Julius Nikanor and Salamis, ca. 41-70 A.D.? *IG* II² 1086+1119. *SEG* LV 248/248 bis.* *Agora* XVI 337. In reporting the transfer of fragments of this inscription from the Stoa of Attalos to the EM, C.B.Kritzas, *AD* 56-59 (2001-2004) B.1 [2010] 117/118, prints photographs of EM5245+Agora I 6132β (=EM13501) and EM 9504+Agora I6132α (=EM13504).

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135. Athens. Honorific decree, Tiberius to Trajan. *SEG* XLVII 144; L 154; LIII 167. Fragment of a 'Pentelic' marble stele broken on all sides except the right. Unknown provenance; donated to the Epigraphical Museum by the estate of G.A.Stamires, EM 13497. Ed.pr. S.Follet, *Horos* 17-21 (2004-2009) [2010] 51-67 (ph.), who suggests an Attic provenance on the basis of the subject matter of the document. She analyzes the typical components of an honorific Attic decree of this era (54/55), the honorand in LL. 6-8, a high-priest [of the Imperial house] and agonothetes of a penteteric festival (55-62), and the significance of the eparchos of Egypt who joined in honoring the man who is here praised (62-64). She concludes that the latter cannot be convincingly identified on the basis of this inscription.

[Ἀγαθῆι τύχηι ?]
[Ἐπὶ τοῦ δεῖνος ἄρχοντος καὶ ἱερέως Δρούσου ὑπάτου, ἐπὶ τῆς - - - ίδος - - -]
[πρυτανείας ἧς (vel ἧι) ὁ δεῖνα ἐγραμμάτευεν - - - - - - - - - - - - Ποσει]δ̣ε̣ῶ̣ν̣[ος]
[- - , - - - τῆς πρυτανείας· τῶν προέδρων ἐπεψήφιζεν ὁ δεῖνα καὶ συ]μ̣προέδροι *v*
["Ἔδοξε (τῆι ἐξ Ἀρείου πάγου βουλῆ καὶ?) τῆι βουλῆ τῶν ἑξα]κ̣οσίων καὶ τῶι Ἀ-
[θηναίων δήμωι - - - - - - - ἐπαινέσαι - - - - - - - - - - - - - - - - -]λ̣εα τὸν ἀρχιερέα τ̣ε̣
[τῶν Σεβαστῶν καὶ ἀγωνοθέτην τῶν τῆς Σεβαστῆς οἰκία]ς (?) ἀγώνων ἐπὶ πεντ̣ε̣-
[τηρίδα - - - - - - - - - - - - - - - - τὸν εὐεργετήσαντα (?) τὴν] πόλιν τὴν Ἀθηναίων
[- -] ἔπαρχος Αἰγύπτου
[- δί]π̣λωμα συνεσφραγε̣ί̣-
[σατο -]ΟΙΣ ἀριθμήσας τῶ̣ν̣
[- εἰκ(?)]ό̣σι καὶ καθειερώσ̣α̣ς
[-] Δ̣ήμητρος κα̣ὶ̣ [Κό]-
[ρης - διένε(?)]ι̣μ̣(ε)ν αὐτῷ̣ι̣ [- -]
[- -]

136. Athens. Decree of the Areiopagos, 195/6 A.D. *IG* II² 1104+1118. *SEG* XXV 136; XXXIII 138; LIII 27, 144; LVIII 150. *Agora* XVI 339. S.Follet, *Ἀττικὰ Ἐπιγραφικά Habicht* 155-163 (ph.), assembles all the disparate fragments of this document preserved in the EM, the Stoa of Attalos, and in the British Museum. She provides a history of the study and publication of this monument going back to Cyriacus of Ancona, with references and inventory numbers. She proposes that they all belong to the same large monument on the basis of provenance (the Acropolis for most of the fragments), the unusual shape of the thick block inscribed on two faces, the dimensions and forms of the letters, the prosopography of Μᾶρ(κος) Αὐρήλιος Ἀλκαμένης Λαμπτρεὺς πυρφόρος, and probable subject-matter of an assignment of specific duties to chosen men (?). Follet underlines the physical difficulties of combining the content of these stones, which are located in three different museums, some of them of large dimensions and not accessible, and the live possibility that additional fragments will turn up in storerooms, museums, or as finds in future excavations. She prints a provisional text with ph. of *IG* II² 1118, fr. d (EM 9502); e (EM 9500) + *IG* III 3838 (EM 8585); and 1104, fr. b (=*Agora* XVI Face B, LL. 1-8). The text is also reprinted in *AnnEpigr* (2009) 1341.

FACE A

[Ἐπὶ ἄρχοντος Γα. Ἐλβιδίου Σεκού]νδο̣υ̣ [Παλλ]ηνέως, κηρυ-
[κεύοντος τῆς ἐξ Ἀρείου πάγου βου]λῆς Ἀμφί[ου το]ῦ Ἀμφίου
[ἐξ Οἴου, - - - - - - ὦνος δεκάτηι] ὑστέρα̣ι· [ἔδο]ξεν τῆι Ἀ-
[ρείου πάγου βουλῆι ὑπομνηματίσαι?] ἐ̣πὶ τοῖς [δόγ]μασιν [τοῖς]
[τῆι βουλῆι τῶν Φ′ καὶ τῶι δήμωι? ἐπὶ- - - κ]λείδου [- - -]ς
[ἄρχοντος ἐψηφισμένοις - - - - ?]
- -
- - - - - - Δ̣- -
[ἐξῃρη?]μένοις ἀνδράσιν τῆς πανεπο[πτείας? - - - - - - - - -]
[τὸν] πυρφόρον Ἀλκαμένην Λαμπτρέα [- - - - - - - - - - - - - -]
[. . .6. . .]ΟΙ παρέσχον αὐτοῖς τὸν κα[- - - - - - - - - - - - - - - - - -]
[- - - - - - -]ς ἢ δεηθῶσιν τῆς ἐν τῆι̣ [- - - - - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - -]Φ̣[- -]
- -
[-]Κ̣. . ΣΗ
[- -] μ̣έρος προσ-
[- -]ι̣τ̣ας τοὺς λαμ-
[βάνοντας -]ο̣ν ἀποθε̣[. . .]
- -
- κ̣αὶ ἀναλώματα [. . . 7. . . .]
τὰς τ]ε̣ιμὰς τοῦ σείτου Α̣[. . . . .]
-] ὑ̣πάρχειν ἀγνοεῖσ[θαι . . . .]
καθ?]άπτεσθαι παρέχειν̣ [. . . . .]
πο]λ̣είταις ἅπασι τὸν κ̣ῆ̣[ρυκα]
τ]ῶ̣ν ῥυπαρῶ̣ν τοῖς οἴκ̣[οις?]
κατὰ?] π̣άντα ἐνοχλῶσι τῆι̣ [πόλει?]

24 Ἀλκ]αμένην τὴν ὀνε[ίδισιν?]
ἠ?]ιρημένοις φ[- - - - -]
- -
- - τασταὶς
ἐκε?]ινος ἐγγυ[- - - -]
28 ἐπιμε?]λεία προνοη[θῆναι?]
τὸν] πυρφόρον Ἀλκαμένη[ν - - -]
-]α μετὰ τοῦ κηρυκεύον[τος - - -]
εἰ δέ ποτ(ε) πρὸς (ἀ)λλήλου[ς - - - - -]
32 τα]ύτ[η]ν τὴν ἐξ Ἀρείου πά[γου βουλὴν]
[- - - - - - - - - - - - - ἐ]πιτήδειο[ν? - - - - -]
δραχμά?]ς μυρίας ἐλ[εῖν? - - - - - - - -]
[- - -] τὰς ὑπολο[ίπους - - - - - - -]
36 ἐὰν δὲ [. . . πα]ραλαβεῖν [- - - - - -]
κατά? κ]αιροὺς τοὺς ὡρισμένους ὅπε[ρ? - - -]
κα]θὰ διηγόρευται, μηνυέτωσαν μ[ὲν? - - -]
τοῖς Ἀ]ρεοπαγείταις τοὺς ἀπειθοῦντ[ας - - -]
40 οἱ ὑπεύθ]υνοι? παραλαβεῖν ὀφειλόμεν[α? - - - - - -]
vacat

Fragment f; uncertain position

- - - - - - ΩΣ αἱρεῖσθ[αι? - - -]
- - - ς τὰ χρήματ[α - - - - -]
εἰς?] τὸ ἐξουσί[αν εἶναι?]
- - - - - - - - - - - - - - - - -

EM 5893; uncertain position

- - - - - -αδεξαμεν[- - -]
- - - - - -νται διαφερ[- - -]
- - - - - - αις ὑπ- - - - - -
- - - - - - - - - - - - - - - - - -

EM 9502; uncertain position

- - traces - - -
[- - -]ων τὰ χρήματα ὑπόσχη[ται?
[- - τ]ὰς κεκομισμένας ὑπὸ τ[- - -]
[- - -] τὴν ὁμοίαν ἐπιμέλειαν
4 [ὑπ]οθήκας ἢ ἀξιόχρεως ἐγ[γυητάς? - -]
[- - -]ς ἐὰν δύνωνται τοῦ νῦν κα[ὶ - - - -]
[- - - ἀ]λλ' ἐς ἐνιαυτὸν ἀπ' αὐτῶν [- - -]
[- - -]τας εκα[- - -]
8 [- - -] τοὺς [- - -]

[- - -]ς τὸ πρọ[- - -]
[- - - ἐξ]ẹταṣ[- - -]
- -

IG II² 1118, frag. E (EM 9500)+ *IG* III 3838 (EM 8585); uncertain position

[. . . . .] ἀλλ' ẹ̓σọ-
[. . . . .]μενον ἀπ-
[. . . . .]ν ἄḷḷọ[ν -]
[. . . . τ]ọ̀ν μέḷḷọṿ[τα - - -]
[Ἀρεοπαγ]ẹίταις καὶ πρ[υτάνεσι?]
[. . . . . ὑπ]ọτετάχθαị [- - -]
[. . . . . .] ἐνιαυτὸν [- - -]
[. . . . .] ṭοῦ μέλλοṿ[τος - - -]
[- - -] ἐνγύοις με[- - -]
[. . . . .]ς πιπράσ[κειν?]
[. . ̣. . .]ων, ἵνα μ[ὴ? - - -]
[. . . . . .] δ̣ὲ ΤΟ[- - -]
[. . . . . .]ΣṬ[- - -]

Face B. *Agora* XVI 339. Reprinted on 163; no changes.

137. Athens. Letters of Marcus Aurelius to the Athenians, 174/5 A.D. *SEG* XXIX 127; LVIII 150.* For an edition of these documents with German translation and commentary see our lemma no. 1962.

138. Athens. Letter of the emperor Commodus to the Athenians, 186/7 A.D. *IG* II² 1109 + 2771 + 3412. *SEG* XXVI 128. Oliver, *Greek Constitutions* no. 209. In their brief discussion of the imperial libertus Marcus Aurelius Cleander, S.Follet and D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 411, provide a new improved version of LL. 4-6 of *IG* II² 2771 (Oliver, *Greek Constitutions* no. 209, LL. 14-16) of the letter after autopsy of the stone:

[Α]ὐρήλιος Κλέανδρος ὁ τροφεύς
μου καὶ ἐπὶ κ[οιτῶνος κα]ὶ τὴν τοῦ σώματος τοῦ ἐμοῦ
πίστιν ἐπιτετ[ραμμένος]

139. Athens. Enactments of the Delphic amphiktiones, 278-133 B.C. *IG* II² 1132/1133. *CID* IV 12. *SEG* LII 118/119;* 515; LV 1973. R.M.Errington, in *Ἀττικὰ Ἐπιγραφικά Habicht* 209-213, suggests that the origin of the claim of the Athenian synod of the technitai of Dionysos to be the first such organization recognized by 'all the Greeks' can be pushed back beyond its first mention in 279/8 or

278/7 B.C. (*IG* II^2 1132, LL. 1-39), possibly to 290 B.C. when Demetrios Poliorketes held the Pythian Games in Athens.

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140. **Athens. Tribal decree of Erechtheis, ca. 400-350 B.C.** *IG* II^2 1146. *LSCG* 31. *SEG* XXV 140; XXXIX 144. J.H.Blok, S.D.Lambert, *art.cit.* (our lemma no. 36) 98, reprint and translate LL. 1-6 with app.crit., and conclude that the reference to Ποσειδῶν and Ἐρεχθεύς as two different divinities suggests that λαχόντα in L. 4 refers 'to the Eteoboutad priest rather than specifically the priest of the eponymous, as Poseidon was not "eponymous" for Erechtheis.'

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141. **Athens. Tribal decree of Aigeis and Aiantis concerning Oropos, ca. 330 B.C.** *SEG* XXXVII 100; LIV 204.* *Agora* XVI 84. *Agora* XIX L8. N.Papazarkadas in *Ἀττικὰ Ἐπιγραφικά Habicht* 165-181 (ph.), after autopsy of this deteriorating stone in 2000 and 2006, presents a new text with app.crit. and very detailed commentary. In view of the great length and relatively poor state of preservation of this document, we print only those passages where Papazarkadas differs significantly from the text in *Agora* XVI 84: L. ■ Ἐπὶ Ο[ἰων]ί[ου? Ἀρ]ιστάρχου Ἰ[καριέως, vel ἱ[ερέως Αἰγ]η[ίδος. . . . . 23. . . . . . .]; L. 11: [Φ]όρυσκος; L. 14: Ῥό[δων? Ἀ]ν[κυλῆ?]; L.15: Λυκοῦρ[γος Ἀ]φ[ιδ]; L. 16: Καλλικράτης [Ῥαμ]ν[ο] *vacat*; L. 19: δ[ρα] :HH:; L. 77: [. .]ατεύς, perhaps [Ἀ|ρμ]ατεύς or [Ἐλ]ατεύς or [γραμμ]ατεύς; L. 87: [πρὸς] ἑσπ[έραν]; L. 89: χω[ρίον]; L. 91: γεί[τ]ω[ν]; L. 92: [Φ]ιλ[ο]κράτη[ς] Ἀφιδν[α]ῖο[ς]; LL. 92/93: [τ]ῆ[ι Ἱ]|ππάδι τοσ[.]ο; LL. 93/94: [φ]ά[σκ]|οντος Εὐρυ[κράτο]υ[ς]?; L. 95: τὰ [π]ρὸ[ς] το[ύτ]ο[ις]; L. 96: τ[ό]πο[ς π]ο[λὺ]ς [ἀρ]γὸς ἔφυλος; LL. 96/97: [ἐπείρ|γ]α[σ]ται; LL. 99/100: [τού]των [ἠ]|νφεσβήτε[ι]; LL. 102/103: τόπ[ος] πολ[ὺς] ἔφυλος ἀργὸς μέ[χ]ρι τ[οῦ λόφ]ο[υ τῶν φυλ]|ῶν ἔστιν καὶ οὐκ ἠνφε[σ]βήτ[ει οὐδ]εὶς [οὐδὲ] ὑλώνης; L. 108: Χά[ρμος Κ]ο[λ]λυτεύς; LL. 108/109: Δ: δρα[χ]μῶν; L. 110: οἱ θρᾶνοι [κ]αί; L. 112: χαράδρα ξύλα ἔχο[υσα]; LL. 112/113: Ὀρθ[ι]|άδα; L. 113: τόπος ἔφυλος πολύ[ς]; LL. 125/126: τὸ[ν τ]όπο|[ν]; LL. 130/131: τὸν ἐχό[μεν]ο|[ν τού]το[υ]; LL. 132/133: τ[ούτων] οὐθεὶς ἠ[ν]φη|[σ]βήτει; L. 133: ἀπὸ [τοῦ] Ἡρακ[λ]είου; L. 137: Ἡρα[κ]λείδης; LL. 139/140: π|αρέχειν; L. 141 ἡμί[σ]ει[α]; L. 142: ἔφη Νόθ[ι]π[πος; L. 143: [.]ν[. .]το ὅλος ὁ Κριὸ[ς κ]αλούμενος; L. 144: τόπωι ἐργασίμω[ι]; L. 145: υ [ἐκ] νέου τῶν φυλῶν [ἔσ]τιν ἀνανφισβήτητα; L. 146: [το]ῦ λειμῶνος τοῦ τῆς Ἀθη[ν]ᾶς; L. 148: ὁ λειμώ[ν]; L. 157: φα α[- - -], perhaps [ἀνέπα]|φα; L. 169: [. . . . 8 . . . .]λπ[. .]λ[. . . . . 37 . . . .]οε[. . . .]; L. 170: [πο]ρευομένωι ὀρθήν; LL. 170/171: ἐ[ργά]σ|[ιμ]ος; L. 172: [καλ]ούμεν[ος ὁ τό]πος Λ[ύ]κο[ς] ἐργάσιμος ὅλ[ος]; L. 176: τὸ ἐ[ν] βου[κ]όλο[ις]; L. 178: [φρύ]γανα; L. 185: [μέ]χρι. We also print the new readings of LL. 150-155:

150 [.] παρ[ὰ] ασ[. . . . . 49. . . . . δ]-
[ι]αβάντι [. . . . . 50 . . . .]
[. . . 5 . .]αλω[. . . . . 49 . . . .]
ο[.]ιλίου κ[. . . . . 49 . . . .]
154 [. . .]πατ[ρ]ὸς [. . . . . 48 . . . .]
μ[. .]όρι[σ]τὰ[ς ? . . . . 47 . . . .]

[152. ἅλω[ς]?. || 153. [Φ]ιλίου?, Papazarkadas.]

Papazarkadas opts for the above date or slightly later on the basis of prosopography and the connection with Hypereides, *In Defence of Euxenippos*. The decree follows the radical reorganization of the ephebate and the consecration of part of Oropos to Athena, i.e. the Νέα, the goddess's *new* sacred land (cf. *IG* II² 334 + *SEG* XVIII 13; Rhodes-Osborne, *GHI* 81). Following the delimitation of the Oropia by a committee of 50 horistai, the Athenians allotted the less fertile parts to their tribes, two-by-two. Disputes over the distribution, possibly with individual owners, gave rise to a re-examination of the tribal properties, which occasioned the present inscription settling the areas controlled by Aigeis and Aiantis. He suggests that the ὑλῶναι may have been state officials or tax-collectors concerned with revenue from timber. Finally, there might be a clue to the location of the land held jointly by the two Attic tribes in the mention of a sanctuary of Herakles in L. 133, which Papazarkadas tentatively links to *IG* VII 436 (*I.Oropos* 510) suggesting an area west of the Amphiareion, east of the Asopos River, and near the frontier with Tanagra.

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142. Halai Aixonides. Deme decree, 338/7 B.C. Stele of 'Pentelic' marble with projecting epistyle, broken at bottom. Found in 2006 built into a later wall of a house in Dilofo Vari on the border between the ancient demes of Anagyrous and Halai Aixonides by the Greek Archaeological Service; now in the Peiraieus Museum, inv.no. ΜΠ 11392. Ed.pr. G.Steinhauer, *Horos* 17-21 (2004-2009) [2010] 69-72 (ph.), who identifies the proposer as Ἀνάσχετος Δημοτέλους Ἁλαιεύς of *IG* II² 1623, LL. 192/193, 334/3-333/2 B.C., and the second tamias as Φύτιος Πολυεύχους, whose son is found in *Agora* XV 62 L. 213, 313 B.C. The decree honors three tamiai for their successful handling of the expenses for deme sacrifices carried out by the hieropoioi, 388 drachmas, in the months following the battle of Chaironeia. [The ph. on 72 is cropped in such a way as to remove any trace of the stone below L. 16. Stroud.]

Stoich. 29 (L. 2, 30)

Θ ε ο [ί]
Ἀνάσχετος εἶπεν· ἐπειδὴ οἱ ταμίαι οἱ
ἐπὶ Χαιρώνδου ἄρχοντος καλῶς καὶ [δ]-
ικαίως ἐταμίευσαν τοῖς δημότα[ις κ]-
αὶ τὰ ἱερὰ ἔθυσαν τοῖς θεοῖς ἅπα[σιν]
καὶ τοῖς ἥρωσιν καὶ τῶν ἄλλων ἐ[πεμε]-
λήθησαν πάντων, ὧν προσέταξα[ν οἱ δη]-
μόται αὐτοῖς καὶ περιποήσαν[τες ἀπ]-
ὸ τῆς προσόδου καταβεβλήκα[σιν τοῖ]-
[ς ἱεροποιοῖ]ς: HHH𐅄ΔΔΔ𐅃 ⊢⊢⊢: ἐψ[ηφίσθα]-
[ι τοῖς δη]μόταις ἐπαινέσαι α[ὐτοὺς]
[δικαιοσύν]ης καὶ ἀρετῆς ἕνε[κα τῆς πρ]-
[ὸς τοὺς δη]μότας καὶ στεφανῶ[σαι αὐτ]-
[οὺς θαλλοῦ] στεφάνωι Κηφισό[. . .6. . .]
[. . .6. . . Φύτι]ον Π[ολυ]εύχους, Α[. . .6. . .]
[. . . . . . . .16. . . . . καὶ] ἀνει[πεῖν τὸ]-
[ν στέφανον - - -]
lacuna

143. Eleusis. Two deme decrees concerning the quarries, 332/1 B.C. *SEG* XXVIII 103; LIV 158, 208;* LV 39, 261, 2097; LVII 30, 126. *I.Eleusis* 85. S.Alipheri, in *Ἀττικὰ Ἐπιγραφικά Habicht* 183-192 (ph.), republishes this inscription with an improved text, English translation, and commentary on chronology, prosopography, the terms and time-limits of the leases, guarantors, the cult of Herakles on Akris, etc. Her text differs from that of *I.Eleusis* 85 in the following significant respects: LL. 8/9: ἐπέδωκεν εἰς τὰ πέ|ντε ἔτη; L. 20: ἧι; LL. 21/22: τὰς Ἐλευσῖνι ἐ|ν Ἄχρ̣ι̣δ̣ι̣, ἐπειδή; L. 29: ἐγγυητά{τα}ς ⟨τε⟩; L. 30: ἀξιοχρέους; L. 47: καταλύηται; LL. 52/53: τόδ|ε τὸ ψήφισμα. She suggests a possible link between the lease and the need for local building material in e.g. the contemporary Stoa of Philokles.

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144. Peiraieus. Deme decree of Peiraieus leasing the theater, 324/3 B.C. *IG* II² 1176+*SEG* XIX 117+XXI 521. *Agora* XIX L13. *SEG* LVII 130;* LVIII 35. In a study advocating the existence of θεωρικά distributed by the state in the 5th cent. B.C., D.K.Roselli, *GRBS* 49 (2009) 5-30, briefly adduces this decree on 22 as evidence that it was the seat (θέατρον) for the use of the spectators at dramatic performances that was sold by the lessees of the theater.

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145. Acharnai. Two deme decrees, 315/4 B.C. *SEG* XLIII 43; LVII 123;* 124. P.Wilson, E.Csapo, *art.cit.* (our lemma no. 113) 48/49, 66-71, see the functions of the ἐπιμελητὴς τῶν Διονυσίων of decree B, LL. 3-7, 10, not as prefiguring those of the city-ἀγωνοθέτης, as usually assumed, but as reflecting those of the epimeletes Nikostratos of the state decree *IG* II² 551 (our lemma no. 113). In view of their analysis, the authors conclude: 'The decree from Akharnai does not guarantee the extinction of *khorēgoi*' (70).

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146. Rhamnous. Deme decree of Rhamnous in honor of Epichares, 264/3 B.C. or shortly thereafter. *IG* II² 247+*SEG* XXIV 154. *SEG* LV 2118; LVI 201.* Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 3. In *Ἀττικὰ Ἐπιγραφικά Habicht* 193-200 (ph., dr.), G.A.Steinhauer publishes a new edition of this decree and reports the following three new readings:

L. 8: καὶ τὸν σῖτο[ν κ]α̣ὶ τοὺς ξυλίνους καρπούς.

L. 11: τέτμηκεν δὲ καὶ τὰς ἀμπέλους, which Steinhauer interprets as the pruning of the vines (with parallels from inscriptions and literature; see our lemma no. 148); this was completed before the beginning of spring 267 B.C.

LL. 15/16: πεπόηκε δὲ καὶ στρατήγιον, τὸ ἱερὸν |τῆς [Ἀ]ρ̣σ̣[ι]ν̣[ό]ης κατασκευάσας. Discussion of the foundation of the cult of Arsinoe, immediately following her death in 268 B.C., in Attica and elsewhere. Steinhauer identifies this strategeion with the structure mentioned in the decree in honor of Thoukritos (*SEG* XLI 86; Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 10), and in *SEG* LI 174, which attests Epichares' dedication of this building to the hero Archegetis and to another divinity, who can only be the queen Arsinoe, LL. 3/4, Ἥρωι Ἀρχηγέτει κ[αὶ . . .]. Her worship was carried out in the small temple excavated next to this structure. Steinhauer infers from these two mentions of the strategeion that it is not necessary to posit a second term as strategos for Epichares.

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147. Athens. Two documents of the genos of the Salaminioi, 363/2 and 250/49 or 247/6 B.C. *SEG* XXI 527; LIII 153.* C.Leduc, *art.cit.* (our lemma no. 38) 151-159, cites in translation LL. 7-15, 45/46, 89-95, in support of her view that the cult and the priestess of Κουροτρόφος were headquartered on the Acropolis in close association with Athena Polias and the children of Kekrops. She speculates that the sacrifice to Kourotrophos in these passages, in association with the Sacred Olive of Athena (cf. our lemma no. 38), goes back to pre-Kleisthenic times when the Salaminioi may have been a trittys, a phratry, or perhaps a naukraria. For Kourotrophos in the deme of Erchia, see our lemma no. 157.

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148. Merenda (Myrrhinous). Decree of the phratry of the Dyaleis, 300/299 B.C. *IG* II² 1241. *SEG* XXI 524; XXXII 150; XXXIII 171; XLIII 1221; XLIV 251; L 22; LII 105; LVII 32, 33. In *Ἀττικὰ Ἐπιγραφικά Habicht* 197, note 8, G.A.Steinhauer suggests, on the basis of his new reading of τέτμηκεν δὲ καὶ τὰς ἀμπέλους in L. 11 of our lemma no. 146, that there may be a reference here in LL. 17-19 to the pruning of the vines, TA.EK MEN A TEME..MH τὰς ἀμπέλους τῶν Δυαλέων.

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149. Athens. Orgeonic document, ca. 260-235 B.C. *IG* II² 1289. *SEG* LII 132,* 1898. N.Papazarkadas, *Horos* 17-21 (2004-2009) [2010] 91-95, after examination of the stone (EM 7991), prints the full text and proposes new restorations in LL. 9, κ[αὶ ὁ ἱερεὺς^{vv}] cf. L. 7, and 15/16, ὥσ[τε τούτους ἐκ τῶν προσό]|δων λαμβάνοṇ[τας εἰς τὸν ἀεὶ χρόνον θύ^{v}]|ειν ἑαυτεῖ. At the end of L. 1, he reads [εἰ δὲ] | [μή]. In L. 12 he follows the restoration of Sosin, *SEG* LII 132. In L. 18 καταλει[- - -] belongs to some form of καταλείπω, probably indicating a surplus in income in an entrenchment clause, cf. *IG* II² 1243, LL. 5-7. Papazarkadas underlines the importance of this document in demonstrating that leasing of sacred property, as opposed to sale or hypothecation, could secure a steady income to cover the costs of sacrifices to an associated deity.

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150. Salamis. Five decrees of the thiasotai of Bendis, 272/1-243/2 B.C. *IG* II² 1317; 1317b+Addenda p. 673; *SEG* II 9+LIII 159; 10+LIII 162; XLIV 60. M.J.Osborne, *Horos* 17-21 (2004-2009) [2010] 657-672 (ph.), presents new editions of these five documents, discussing the circumstances that led to their enactment and the chronology of the eponymous archons under whom they were inscribed. We deal with these inscriptions in the following separate lemmata: *IG* II² 1317 (151); 1317b+addenda p. 673 (153); *SEG* II 9+LIII 159 (155); *SEG* II 10+LIII 162 (152); *SEG* XLIV 60 (154).

IG II² 1317 is now lost. The four surviving decrees were inscribed on stelai of 'Hymettian' marble of similar dimensions by S.V.Tracy's 'Cutter of *SEG* II 9,' active 251/0-ca. 240 B.C. (*SEG* LIII 159.) Each decree provides formal praise for the officials of the θίασος (ἐπιμεληταί, γραμματεύς, ταμίας, and in two, probably three, cases, ἱερεύς). Our nos. 151-154 were enacted in a plenary session of the membership on Σκιροφοριών 2. Unlike the other four, *SEG* II 9 + LIII 159 provides retrospective honors for officials of previous years as well as those of the archonship of Kydenor (245/4 B.C.). From the existence of two different lists of officials from the archonship of Hieron (249/8 B.C.) on this stele and on *IG* II² 1317b + Addenda p. 673, Steinhauer (*SEG* XLIV 60) inferred the existence of two distinct groups of thiasotai: an original group based on the acropolis of Salamis, and another based in the

harbor; see also I.Arnaoutoglou, *Θυσίας ἕνεκεν καὶ συνουσίας. Private Religious Associations in Hellenistic Athens* (Athens 2003) 68 [cf. *SEG* LIV 21]. Osborne (665-670) rejects Steinhauer's chronological reconstruction of the activities of these two groups in a very detailed and intricately modulated discussion of the archons of 272/1–241/1 B.C. (table on 666), which owes much to his treatment of the eponymous archons of the 3rd cent. B.C. as set out in our lemma no. 18. We cannot begin to summarize the conclusions of this exceedingly complex exercise, which are inferred from literary evidence for contemporary historical events, the sequence of ordinary and intercalary years both as attested in inscriptions and required by the Metonic Cycle, possible time-delays in the setting up of stelai previously authorized for publication, decisions among the thiasotai as to the order in which the names of the honored officials were to be inscribed, possible significance of blank spaces left in the two columns at the foot of *SEG* II 9 + LIII 159, etc.

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151. Salamis (now lost). Decree of the thiasotai of Bendis, 272/1 B.C. *IG* II² 1317. *SEG* XLVII 237; LIII 31, 157. M.J.Osborne, *art.cit.* (our lemma no. 150) 658-660, no. 1, publishes a new text of this now lost stone relying heavily on Boeckh's facsimile and providing a commentary. For the archon Lysitheides see our lemma no. 18.

Non-Stoich. 59-64

Ἐπὶ Λυ(σ)ιθείδου ἄρ(χ)οντος, Σ(κιρ)οφορι⟨ῶ⟩νο⟨ς⟩ δευτέρα[ι ἱσταμένου, ἀγορᾶι κυρίαι . .ca. 2-4 . .]-
σῖνος εἶπεν· ἐπει(δ)ὴ ⟨ὁ⟩ ταμίας καὶ οἱ συνεπι(μ)ελητ[αὶ οἱ κατασταθέντες καλῶς καὶ φιλοτί]-
μως ἐπε⟨μ⟩ε⟨λ⟩ήθησ(α)ν ⟨τῶ⟩ν τε θυσ[ιῶν ὧ]ν π[ροσῆκεν αὐτοῖς καὶ τῶν ἄλλων ἁπάντων τῶν]
4 περὶ (τ)ὸ ⟨κ⟩οινὸν τῶν θιασωτῶν καὶ [τοὺς λόγους ἀποδεδώκασιν τῶν ἀναλωμάτων ἁπάν]-
των· ἀγαθῆι τύχῆι· δεδόχθαι τοῖς θιασ[ώταις ἐπαινέσαι τοὺς ἐπιμελητὰς καὶ στε]-
φαν⟨ῶ⟩σα⟨ι ἕ⟩κα⟨σ⟩τον [αὐ]τῶν θαλλοῦ σ[τεφάνωι φιλοτιμίας τε ἕνεκεν καὶ δικαιοσύ]-
νης Νικίαν ταμίαν, [. . .]σίαν ἐπι[μελητήν, - - - - - - - - - ἐπιμελητήν, - - - - - - -]
8 να ἐπιμελητήν, Στρατο(κ)λῆν γρ(α)[μματέα· ἐπαινέσαι δὲ καὶ τὸν ἱερέα - - -]-
δ(ω)ρον· μερίσαι ⟨δὲ⟩ α(ὐ)[τ]οῖ[ς τ]⟨ὸ⟩[ν] τα(μ)[ίαν - - - - - - - ᵛΔΠ ᵛδρ]-
[αχ]μὰς εἰς ἀν[άθεσιν· τὸ δὲ ἀργύριον λαβόντες οἱ ἐπιμεληταὶ ἀναθέτωσαν ἐν τῶι]
ἱερῶ⟨ι τ⟩ῆς [Β]ενδῖδο[ς -]
vacat [*vacat*]
12 Νικίαν [. . .σίαν nomen]
[- - να Στρατοκλῆν nomen]

LL. 7/8: Osborne suggests [Ὠφελίω]|να, cf. *SEG* II 10+LIII 162, L. 10 (our lemma no. 152).

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152. Salamis. Decree of the thiasotai of Bendis, 251/0 B.C. *SEG* II 10 + LIII 162.* M.J.Osborne, *art.cit.* (our lemma no. 150) 660, no. 2, reprints the full text of this decree with the important changes made by S.V.Tracy in *SEG* LIII 162. For the archonship of Thersilochos see our lemma no. 18.

Θεο[ί]

Non-Stoich. 40-42

Ἐπὶ Θερσιλόχου ἄρχοντος, Σκιροφοριῶνος δευτέραι ἱσταμένου, κυρίαι ἀγορᾶι· Νικίας εἶπεν· ἐπειδὴ οἱ ἐπιμεληταὶ οἱ κατασταθέντες ὑπὸ τοῦ κοινοῦ καλῶς καὶ φιλοτίμως ἐπεμελήθησαν τῶν τε θυσιῶν τοῖς θεοῖς καὶ τῶν ἄλλων ἁπάντων τῶν περὶ τὸ κοινὸν καὶ τοὺς λόγους ἀπέδωκαν τῶν ἀνηλωμένων, ἀγαθῆι τύχηι· δεδόχθαι τοῖς θιασώταις ἐπαινέσαι αὐτοὺς καὶ στεφανῶσαι ἕκαστον αὐτῶν θαλλοῦ στεφάνωι ἀρετῆς ἕνεκα καὶ δικαιοσύνης Ῥύθμον ἐπιμελητήν v Ὀνήσιμον ἐπιμελητήν v Ὠφελίωνα ἐπιμελητήν v ταμίαν Δόκιμον v γραμματέα Στρατοκλῆν Ἐλευσίνιον v ἱερέα vacat

in corona	in corona	in corona
Ῥύθμον	Ὀνήσιμον	Ὠφελίωνα
in corona	in corona	in corona
Δόκιμον	Στρατοκλῆν	vacat
	vacat	

153. Salamis. Decree of the thiasotai of Bendis, 249/8 B.C. *IG* II² 1317b + Addenda p. 673. *SEG* LIII 157.* M.J.Osborne, *art.cit.* (our lemma no. 150) 661, no. 3, reprints the *IG* text, adding the slight changes noted in *SEG* LIII 157. For the archon Hieron, see our lemma no. 18.

154. Salamis. Decree of the thiasotai of Bendis, 244/3 B.C. *SEG* XLIV 60; LIII 158.* M.J.Osborne, *art.cit.* (our lemma no. 150) 661/662, no. 4, reprints the text incorporating the changes noted in *SEG* LIII 158 in LL. 3/4, 8.

155. Salamis. Decree of the thiasotai of Bendis, 243/2 B.C. *SEG* II 9 + LIII 159.* M.J.Osborne, *art.cit.* (our lemma no. 150) 662/663, no. 5 (ph.), presents a new text of this decree with a revised layout. A small fragment of the lower right of the stele has been broken off since discovery; letters no longer preserved but reported in ed.pr. are underlined. For the dating of this decree, the sequence of archons, and the procedure of listing honored officials of previous years, see the discussion by S.V.Tracy in *SEG* LIII 159 and by M.J.Osborne in our lemma no. 150

Ἐπὶ Κυδήνορος ἄρχοντος, Ἀνθεστηριῶνος τρίτει ἱσταμένου κυρίαι ἀγορᾶι· Βάτραχος εἶπεν· ἐπειδὴ τῶν θιασωτῶν κατ' ἐνιαυτὸν οἱ καθιστάμενοι εἰς τὰς ἐπιμελείας καλῶς καὶ φιλοτίμως ἐπιμεμέληνται τῶν τε θυσιῶν ὡς αὐτοῖς πάτριόν ἐστι, καὶ τῶν ἄλλων ὅσων αὐτοῖς ὁ νόμος προστάττει καὶ τοὺς λόγους ἀποδεδώκασι, δεδόχθαι τῶι κοινῶι ἐπαινέσαι αὐτοὺς καὶ στεφανῶσαι καὶ ἀ-

ναγράψαι κατ᾽ ἐνιαυτὸν ἑκάστην τὴν ἐπιμέλειαν ἀπὸ Πολυεύκτου
ἄρχοντος μέχρι Θεοφήμου· ἑλέσθαι δὲ τρεῖς ἄνδρας οἵτινες λα-
βόντες τὸ ἐξαιρεθὲν ἀργύριον ἀναθήσουσι εἰς τὸ ἱερὸν στήλη[ν]
καὶ ἀναγράψουσι τό τε ψήσισμα καὶ τοὺς ἐστεφανωμέν[ους]
κατ᾽ ὄνομα ἕκαστον· οἱ δὲ αἱρεθέντες λόγον ἀποδότωσαν το[ῦ]
ἐξαιρεθέντος ἀργυρίου εἰς τὸ ἀνάθημα·ˇ οἵδε εἱρέθησαν· ᵛᵛᵛ
Βάτραχος, Δόκιμος, Κράτης vacat
ἐπὶ Πολυεύκτου ἄρχοντος ἐπιμεληταί vacat

	ἐπὶ Κυδήνορος ἐπιμεληταί
olive branch	olive branch
Εὐτυχίδης, Θάλλος	Τίβειος, Ἀρτέμων, Θάλλος
γραμματεὺς Βάτραχος	γραμματεὺς Ἀρχέπολις
ταμίας Κτήσιππος	ταμίας Κράτης
olive branch	vacat
	ἐπ᾽ Εὐρυκλείδου
ἐπὶ Ἱέρωνος ἐπιμεληταί	γραμματεὺς Β[άτραχος?]
Διότιμος, Δημήτριος, Πύρρος	ταμίας Κρ[άτης]
γραμματεὺς Ἀρχέπολις	ᵛᵛ [vacat]
ταμίας Βάτραχος	
olive branch	
ἐπὶ Διομέδοντος ἐ[πιμεληταί]	
Ξένων, Ἀμφίπ[ολις]	
Θάλλος, ΑΓ[- - -]	
γραμμα[τεὺς - - - -]	
[ταμίας - - - - - - - -]	
[olive branch]	
[ἐπὶ Θεοφήμου ἐπιμεληταί]	
[- - - - - - - - - - - -]	
[γραμματεὺς - - - - - - -]	
[ταμίας - - - - - - - - - - -]	
[vacat]	

156. Aixone (Glyphada). Lex sacra, 400-375 B.C. *IG* II² 1356. *SEG* LIV 214; LVII 119.* S.Scullion, in *Norme -- religieuse* 153-169, offers several insights in this lex sacra. He reprints and translates LL. 5-9, discussing in detail the terms δεισία, πλευρὸν ἰσχίο ('perhaps the hinder portion of one flank, between the lowest ribs and the hip-socket'), and ἡμίκραιρα χορδῆς (half-kraira of blood sausage or tripe). He does the same with LL. 23-39, expressing his preference for identifying Ἁγνὴ Θεός as Demeter or Kore, slightly correcting Ackermann's estimate of the amount of wood 3 drachmas could purchase, and concluding (following ed.pr.) that these lines contain whole-burnt sacrifices: this is the first unambiguous indication that Greek priests could receive perquisites from holocausts, a practice so far only known from Hebrew and Punic texts.

157. Erchia. Sacrificial calendar, ca. 375-360 B.C. *SEG* XXXIV 111; LIV 215.* C.Leduc, *art.cit.* (our lemma no. 38) 159-163, presents a detailed analysis of the six sacrifices to Κουροτρόφος in four different months in this calendar (table on 163), on the basis of which she proposes that they establish the connection of the deme of Erchia with the Acropolis in Athens and 'son incorporation dans le territoire fondé par Athéna. Kourotrophos établit la continuité du monde que l'Olivier de la déesse a fait venire à l'existence et a organisé.' For Kourotrophos in the sacrificial calendar of the genos of the Salaminioi, see our lemma no. 147.

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158. Rhamnous. Decree of the kryptoi in honor of the general Philotheos, 232/1 or 231/0 B.C.? Petrakos, *Δῆμος τοῦ Ῥαμνοῦντος* II no. 20. *SEG* XLI 87; LI 121.* M.J.Osborne, *art.cit.* (our lemma no. 18) 93/94 with note 45, argues that the eponymous archon Μνησείδης who dates this document should be placed in any of the two years above, 'or less probably in 230/29 or 229/8'.

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159. Athens. Inventory of the treasurers of Athena and the Other Gods (Hekatompedon), 398/7 B.C. *IG* II² 1393. *SEG* XLIX 58; LIV 1887; LVII 11. To this stele A.P.Matthaiou, *Horos* 17-21 (2004-2009) [2010] 15/16, no. 7 (ph.), adds a joining fragment at the left of Fr. b (EM7803); it was found on the south slope of the Acropolis and kept in the storeroom of the Asklepieion (NK 1982); now in the Epigraphical Museum. He reports that A.A.Themos confirms that it also joins the upper part of Fr. c (EM 7804). The text of the new fragment is underlined.

[- - - - - - - - - - - - - - - - - -ἐ]πίτηκτοι ὑπάρ[γυροι]
[- - - - - - - - - - - - - - - - φιάλ]η ἀργυρᾶ, ἣν Ἀριστόλα ἀ-
28 [νέθηκε - - - - - - - - - - - - - - - ἀρ]γυρίο συμμείκτο καὶ ἐ-
[πιτήκτο - - - - - - - - - - - - - - - - - -] Μελητάδο Ἐρχιῶς ʺΔΔΔʺ ἐ-
[- - - - - Ἀρτέμιδος Βραυρωνία]ς Γλύκη Ἀρ[χ]εστράτο ἀνέθ-
[ηκε - - - - - - - - - - - - - - - - χρυσ]ᾶ ταῦτα ἐπ[ὶ] τõ βάθρο· φιάλ-

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160. Athens. Inventory of the treasurers of Athena (Chalkotheke), ca. 371/0 B.C. Fragment of a stele of 'Pentelic' marble, broken on all sides except the right, found on the Acropolis; inv.no. MA 14908. Ed.pr. G.K.Papadopoulos, *Horos* 17-21 (2004-2009) [2010] 73-81 (ph.), who finds the closest parallel in the inventory of 371/0 B.C., *IG* II² 1424a, where some of the same objects are listed. Since 1424a disposes the objects in three columns, ed.pr. suggests that his new fragment also originally had three columns and that the right hand column was removed later when the stone was cut down for building purposes; cf. the later reworking of the inventory stelai *IG* II² 1425 and 1428. On 77-80 detailed commentary on the objects with copious parallels from other Acropolis inventories.

Col I.	Col. II	Col III
	vacat	
Missing	[λυχνεον τ]ὸ μέγα . Stoich.	Missing

[τὸ ἐς θεοξ]ένια·
[σκάφη χ]αλκῆ· λεοντ[όβασις]·
[σκάφη σ]τρογγύλη
[κύλιξ] μεγάλη· *vac.*
[ποδαν]ιπτήρ· ᵛ λεκά[νη]·
[κρατ]ὴρ μέγας· *vac.*
[ἐσχά]ραι μεγάλαι χα[λκαῖ : I.I]·
[χ͂ος χ]αλκο͂ς *vac.*
[λέβητ]ες μεγάλοι
[ἕτερ]οι ἐλάττος
[λεβή]τια· *vac.*
[ἐχῖν]ος· *vac.*
[καρχ]ήσια : I I : ἠθμ[οὶ : I I I]·
[ποτ]ήρια : I I I I : κύλι[ξ]·
[κώθ]ων· κισσύφιον· ψ[υκτήριον]·
[κύα]θος μέγας : καὶ μ[ικός]·
[θυμ]ιατήριον μέγα·
[ἕτε]ρον μικόν·
[ὀβε]λίσκοι : 𐅄 Δ I I I :
[ἐπί]στατον· *vac.*
[λυχ]νε͂ον σιδηρο͂[ν μέγα]·
[μικρ]ὰ : I I · *vac.*
[λυχν]ε͂ον χαλ[κο͂ν]
[καὶ ἀν]δριαν[τίσκος ἀπ' αὐτο͂]·
[καρκίν]ος λι[θάρτης]·
[ὑπόστατ]ον· *vac.* (?)
- - - - - - - - - - - - - - - -

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161. Athens. Inventory of the Other Gods, 341/0 B.C. *IG* II² 1456. *SEG* XLIV 65;* XLIX 58; LVII 11, 2167. In J.H.Blok, S.D.Lambert, *art.cit.* (our lemma no. 36) 105 with note 72, it is reported that Lambert confirms after autopsy of the stone S.B.Aleshire's squeeze-based reading of LL. 31/32 as Φανοστράτη Δ<ρ>ακο[ντίδου Βατῆθεν?], for which see *SEG* XLIV 65.

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162. Athens. Catalogues of the φιάλαι ἐξελευθερικαί, ca. 350-330 B.C. *IG* II² 1553-1578; *SEG* XXV 177-180. *SEG* LVII 144;* LVIII 25. K.L.Wrenhaven, *Hesperia* 78 (2009) 367-386, accepting the view that these inscriptions record manumissions of slaves who earned enough money to purchase their own freedom, concentrates on the 51 women who are identified as ταλασιουργοί. She defends the view that they were prostitutes (cf. *SEG* LVII 144) and that enough of a stigma attached to their profession to warrant the use of the 'wool-working' euphemism. The case is argued from iconographic evidence of vase painting, onomastics, and literature. 'The ταλασιουργοί almost surely kept busy working wool

when not entertaining clients, so their designation is not false' (384). In *BE* 2010 no. 195, C.Feyel issues a warning about drawing inferences about status and occupation from the names of women. On this topic and for a completely different interpretation, see E.A.Meyer, *Metics and the Athenian Phialai-inscriptions, Historia* Einzelschr. 208 (Stuttgart 2010), to be covered in a later volume of *SEG*.

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163. Peiraieus and Athens. Accounts of the naval commissioners, ca. 371-322 B.C. *IG* II^2 1604-1632. *SEG* LVIII 159,* 160.* D.N.Carlson, *Hesperia* 78 (2009) 347-365, publishes three fragments of marble ships' eyes (ὀφθαλμοί), found in the Agora Excavations and collects other examples from the Zea shipsheds in Peiraieus and shipwrecks at Tektas Burnu off the Aegean coast of Turkey and elsewhere. These illustrate references in the naval inventories to ships' eyes attached to the prows of warships, such as *IG* II^2 1604 LL. 41, 68, 75; 1607b L. 24. She speculates about the significance of the finding place of three fragments in the Agora.

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164. Accounts of the naval commissioners, 325 B.C.: decree authorizing a colony in the Adriatic, 325/4 B.C. *IG* II^2 1629. *SEG* LVIII 160.* C.Ampolo in *Atena e la Magna Grecia* (see our lemma no. 31) 987/988, in urging caution in the exclusive use of one variety of source, epigraphic, literary, or archaeological, warns that the enabling decree for this colony, embedded in the accounts of the naval commissioners (LL. 165-271), did not exist inscribed on its own stele and 'il silenzio delle fonti potrebbe non essere casuale.' We do not know if the planned colony ever materialized. As Demosthenes often observed (4.36-37; 13.32-33; 15.1), the Athenians were quick off the mark in passing decrees but very slow in implementing and paying for them.

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165. Athens. Archon list, 17/6 B.C. — 30/31 A.D. *IG* II^2 1713. *SEG* LIII 27. Based on detailed prosopographical correlations, Schmalz, *Augustan and Julio-Claudian Athens* 21-23 no. 13, puts forward the following new restorations: Col. IV L. 25: Ἀπ[όληξις]; LL. 30/31: Θεόφιλος (Βησαιεύς); Col. V. L. 32: Μ[ένανδρος?]; L. 39: [Διό]τ[ε]ιμος.

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166. Athens. Archon list, ca. 30-20 B.C. *IG* II^2 1719. *SEG* XXXI 130; XXXIII 254; XLVIII 195; LVI 39.* On the basis of prosopographical evidence gleaned from the ephebic list *IG* II^2 1961 (*SEG* XXXIV 153), Schmalz, *Augustan and Julio-Claudian Athens* 25-27 no. 16, puts forward the following supplements: L. 4, [Λεύκιος] Πρωτογένο[υς Ἀθμονεύς]; L. 6, [Ἀλέξανδρο]ς Ἀλεξάνδρο[υ Εὐπυρίδης] [We have supplemented Εὐπυρίδης for the plural Εὐπυρίδαι which Schmalz mysteriously restores throughout his discussion of the text. Papazarkadas.] Further analysis of the floruit of the archon Εὐκλῆς in the Propographical Catalogue (261/262) urges Schmalz to propose a date in the 20s B.C. for this list instead of the traditional ca. 46/5 B.C.

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167. Athens. Catalogue of prytaneis of Erechtheis, 367/6 B.C. *Agora* XV 14+29. *SEG* XLIV 259; XLVII 33; L 253; LVI 255. A.P.Matthaiou, *Horos* 17-21 (2004-2009) [2010] 16/17, joins the small fragment, *Agora* XV 29 (Agora I4973) to the upper left corner of the base, *Agora* XV 14 (Agora I3812), to form the following new text, now stored in the Stoa of Attalos.

[Ἐρεχθηΐδος πρυτάνεις ἀνέθεσαν τῶι -]
[. . ca. 3]τ̣ος τ[ῶ]ι δήμ[ωι νικήσαντες ἐπὶ Π]ολυζήλο ἄρχον[τος]
[Εὐ]ωνυμῆς
4 [.]ρούσελος [Ν]αυφράδος
[Ἀ]ρεσίας Φ[α]νομάχο
[- - - - - - - -] Πυθείδο

In L. 2 Matthaiou suggests [δόξαν]τ̣ος τ[ῶ]ι δήμ[ωι]. L. 4 perhaps ʹ⟨Β⟩ούσελος.

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168. Athens. Catalogue of prytaneis of Aigeis, ca. 275-255 B.C. *Agora* XV 112. *SEG* XXI 595; XXXVII 100. In *Ἀττικὰ Ἐπιγραφικά Habicht* 215-223, S.G.Byrne, after autopsy of the stone, presents a new edition of this inscription with significant improvements over previous texts; detailed app.crit. Close prosopographic analysis reveals that probably four of these councilors also served as prytaneis for Aigeis in 265/4 B.C., *Agora* XV 85. Byrne compares also the six councilors who served in 259/8 B.C., *Agora* XV 89, and who overlap with those of 265/4 B.C. From these examples of repeated service he infers that they 'show an iteration of service on Council far greater than what would be expected if the two-term limit was in effect.' Still to date no specific example has turned up of a councilor serving three terms. After a review of previous scholarship on this question, however (including Tracy, *A&M* 23, and idem, in O.Palagia, S.V.Tracy (edd.), *The Macedonians in Athens 322-229 B.C.* (Oxford 2003) 60), Byrne concludes that the limitation on two terms in the Boule had been rescinded by the mid-third century B.C. He favors 286 B.C. or shortly thereafter, in 'a time of independence and fully functioning democracy,' as marking the change.

Col. I

- - - - - -

Col. II

Κολλυτεῖς
Ἱερομνήμων Πολυκλ
Ἀριστοκράτης
4 Φερεκλῆ[ς] Φιλοκράτο
Εὔφ[η]μος [- - - - - -]
Τειθρά[σιοι]
[Π]ολ[ύ]στρατο[ς Δ]ορκέω[ς]
Θεόπομπος [- - - - -]
Ξενο[- - - - - - - - - - -]
[Φη]γ{αιεῖς}
Ἀντιφῶν [Π]ολ̣υε̣ύ̣[κτου]

Col. III

Πλ[ωθ]εῖς
16 Δέξιππος [- - - - - -]
Πε[ρία]ν̣δρ[ος - - -]
ἐκ Κο[λωνοῦ]
Χα̣[- - - - - - - - - - -]
- - - - - - - - - - - - - -

[Ἰ]σοκλῆς Ἰσοκλέο[υς]
[Κ]ηφισόδωρος [- - - -]
[. .]Λ[.]ΙΛΛΜ[- - - -]
- - - - - - - - - - - - - - - - -

169. Athens. Ephebic catalogue, late 1st cent. B.C./early 1st cent. A.D. Bottom of a blue-gray marble stele preserving part of a tenon at the bottom; broken at top, preserved on all other sides, found in the Agora Excavations in 1982, inv.no. Agora I 7545. LL. 1-4 are inscribed in larger letters. Ed.pr. K.F.Daly, *Hesperia* 78 (2009) 405-419 (ph.), who provides a translation and suggests the above date on the basis of parallels with *IG* II² 1965+3730 (40 B.C.) and *I.Eleusis* 300 (20-22 A.D.). He includes detailed prosopographic discussions of Dionysodoros, Gorgias, and [Ar?]chias, with a complex reconstruction of the career of Meniskos, who is known from 10 other Attic inscriptions, (presented in tabular form on 410/411) including an unpublished ephebic *lampas* dedication. The tangled web of references to this man intersects with the epigraphic evidence for the problematic multiple archonships of Ἀπόληξις ἐξ Οἴου. Daly floats the possibility that, 'it is not beyond the realm of possibility that two (or more) Meniskoi of Kolonai served as trainers at Athens.' Kleaphanes and Archelaos are apparently unattested. Prosopographic links with *I.Eleusis* 300 suggest that the new Agora list may be associated with the activities of the Kerykes.

In *BE* (2010) no. 230, S.Follet 'd'après notre copie' suggests the unattested 'Karaphanès' in L. 2 . She returns to the discussion of the chronology of Meniskos and contests Daly's dating this inscription as late as the end of the 1st cent. B.C.

- -
[Ἀρ?]χ̣ί̣α̣ς Ν̣ι̣κ̣ί̣[ου?- - - - - - - - - - - -]
Κλεαφάνης 'Ͻ' Σουνιεύς
Ἀρχέλαος 'Ͻ' Μαραθώνιος
Διονυσόδωρος Σοφοκλέους Σουνιεύς

οἱ συνέφηβοι Γοργί⟦αν Ἀρχι⟧τίμου Σφήττιον ταμιεύσαντα καὶ γυμνασιαρχήσαντα	οἱ συνέφηβοι τὸν γυμνα-σίαρχον Διονυσόδωρον Σοφοκλέους Σουνιέα	οἱ συνέφηβοι τὸν παιδο-τρίβην Μενίσκον Φιλοκλέους Κολωνῆ-θεν
corona	corona	corona

170. Athens. Ephebic catalogue, 36/37, or 39/40, or 40/41 A.D. *IG* II² 1989. *SEG* XXXIV 155. Schmalz, *Augustan and Julio-Claudian Athens* 48/49 no. 55, proposes to read L. 1 as ἀγαθῇ τύχῃ ⟦Γάιον Καίσαρα Σεβαστόν⟧; in LL. 3/4 he supplements κοσμη[τεύοντος Θεμιστο]|κλέους τοῦ) Μαρα[θωνίου] [We have supplied the abbreviation sign for homonymity before the demotic, which has been omitted by Schmalz. Papazarkadas].

171. Athens. Ephebic catalogue, 148/9 A.D. or shortly before. *IG* II² 2107 + 2174 + 2164 + 2276. *SEG* XII 120; XXVI 177; XXXI 141; XLVI 232.* Building upon his earlier view, reported in *SEG* XXXI 141, E.Kapetanopoulos, *Newsletter of the American Society of Greek and Latin Epigraphy* 12.1 (2008) 4-6, 8 no. 1 (ph.), argues that the size of the lettering of *IG* II² 2107c suggests that the first two lines are part of the heading and do not belong to column II of the inscription. He therefore prints a text with a different arrangement and numbering, which we reproduce; detailed epigraphical app.crit. For the date, Kapetanopoulos refers to his work in *AncW* 41 (1981) 11/12, in *AD* 33A (1978) [1984] 248 no. 6a, and in *Prometheus* 20 (1994) 238, which has not been reported in *SEG* so far.

- -
[-] vestigia [- - - - - - - - - - -]
[- -]ίου ἡμιαμφ[όριον vac.]
[vac. 0.005] vac. 0.005

Col. I	Col. II	
[vac. Ἐρεχθεῖδος vac.]	[vac. Ἀδρια]νίδος vac.	
[- -]	[- - - - - -]γεικος Ͻ	Φηγ[αι(εύς)]
⁻αμι [- -]	[- - -]ίσιος Φιλαργύ(ρου)	Ἰτ(αῖος)
vac. Ạἰ[γεῖδος vac.]	[vac. Οἰνε]ị̈δος vac.	
Ξ̣ενοχάρη[ς - - - - - - - - - - - - - - -]	[- - - - - -]ειος	Ἀχαρ(νεύς)
Μον(ήτιος) Ἀφροδείσ[ιος Διομ(εεύς)]	[- - - - - - - Ἀ]χω(-)	Ἀχαρ(νεύς)
Χρῆστος Εὐνόμ[ου - - - - - - - - - - - - -]	[- - - - - - - - -]	Ἀχαρ(νεύς)
Πρεῖμος Ͻ Γα(ργήττιος)	[- - - - - - - - -]	Φ̣υλά(σιος)
etc.	etc.	

Col. II, L. 8: possibly [- - -Ἀ]χω(ρίστου) Ἀχαρ(νεύς), Kapetanopoulos.

In *BE* (2008) no. 200, S.Follet defends her own reconstruction, for which see *SEG* XXVI 177, doubting that Kapetanopoulos' prosopographic analysis can support the date above. In L. 2, however, she suggests that, if Kapetanopoulos' reading is correct, one might supplement [ἐλα]ίου ἡμιαμφ[όριον].

172. Athens. Ephebic catalogue, 148/9 A.D. or shortly before. *IG* II² 2142. *SEG* XXXII 214. After study of a high quality ph., E.Kapetanopoulos, *Newsletter of the American Society of Greek and Latin Epigraphy* 12.1 (2008) 6-9 no. 2 (ph.), produces a new edition with app.crit. Prosopographical analysis suggests that the ephebic σύστρεμμα herein belongs to the same year as *SEG* XII 120, our lemma no. 171.

[ἀγαθῆι τύχηι]
[ἐπὶ . . . . .c. 10. . . . . ἄρχοντος
[κοσμητεύοντος . . . .c. 8. . . .]
[nonnulli versus absunt]
Διο[. . . . . .c. 18. . . . .]

Εὐτυχᾶ[ς . . . . . . .c. 14. . . . . .]
μος, Ἕσπε[ρ]ος, Εἰσ[..c.6..., Εὐ]-
φράτης, Εὐτυχίδης, Ζ[. . .5 . .]
Ζώσιμος, Πολέμαρχος, Γλα[υ]-
κίας, Διοκλῆς, vac.
σωφρονιστής vac.
Ἀφθόνητος hedera
vacat 0.12

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7. Possibly Εἰσ[ίδωρος], same as Εἰσίδωρος Ἀφθονήτου Λευ(κονοεύς)of *SEG* XII 120, L. 17, and son of the sophronistes Aphthonetos of LL. 11/12.

S.Follet, *BE* (2008) no. 200, finds the association of this unofficial ephebic list with *SEG* XII 120 plausible, even though she disagrees with the date suggested by Kapetanopoulos: cf. our lemma no. 171.

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173. **Ephebic catalogue, 150/1 A.D.** *IG* II² 2065. *SEG* XLVIII 179.* E.Kapetanopoulos, G.E.Malouchou, *Horos* 17-21 (2004-2009) [2010] 163-169 no. 1 (ph.), publish the ed.pr. of a fragment of a triangular base made of 'Pentelic' marble, that was found in Plaka, in the house of the Strateges family at Kyrrhestos and Flessas Streets; now stored in the Library of Hadrian as ΠΛ 2223. The fragment joins *IG* II² 2065, and it has been conventionally numbered fr. ■ by the edd.pr., who have produced a considerably new text of LL. 43-50, 91-101, and 135-156, after carrying out autopsy of fr. d as well (underlined text below):

Face A

■

[Θ]αργ[η]λιῶνα Ξ Ἰούλιος Ἀριστό-
μαχος
ἀγωνοθέ[της] Ξ Γερμανικίων
Σκειροφο[ριῶνα] Νούμμιος
Βαριανὸς Μελ[ι]τεὺς ἀγωνο[θέ]-
της Ἀδριανείων·
Ἑκατομβαιῶ[να] Α[ἴ]λιος
Ἑρμο[γ]ένης Βησαιε[ύς]·
Μετα[γ]ειτνιῶνα Ξ Κλ
[Ε]ὔμολπος · Μαραθώνι[ος]·
vac. 0.067
θυρωρ[ός]
- -

Face ■

c
Φειδίας [Ν]εικ[- - - - - - - - - -]
Ἀλέξανδρος Ἀγα[- - - - - - - -]
vac. 0.002
ὑποσωφρονι[σταί]
Φλ(ά)β Εὐτυχίδης
Ἀβάσ[κ]αντο[ς]
Ἀσκληπιάδ[ης]
Εἰσίδο[τ]ος
Ἀπελ[λ]ῆς
Ἑρμία[ς]
κεστρ[οφύλαξ]
Α- - - - - - - - - - - - - - -

Face C

d

[ἐπέγγραφοι]

	Col. I	Col. II	
	Ἀπολλω[ν- - -]	- - - - - - - - - -	
	Ἐλευσίν[ιος]	- - - - - - - - - -	
	Ἀνβρ[όσιος]	- - - - - - - - - -	
	Νεικί[ας]	- - - - - - - - - -	
	Ἐπιτ[υγχάνων]	- - - - - - - - - -	
c	- - -ΡΟΣ- - -	- - - - - - - - - -	
	- - - - - - - - - - - -	- - - - - - - - - -	
	- - - - - - - - - - - -	[Εὔ]τυχος	e
	- - - - - - - - - - - -	Εἰσίδωρος	
	- - - - - - - - - - - -	Τρόφιμος	
	- - - - - - - - - - - -	Ἀρίστων	
	- - - - - - - - - - - -	Μάλλος	
	- - - - - - - - - - - -	Ἠθικός	
	- - - - - - - - - - - -	Παράμονος	
	[- - - - - -]νιος	Ἀπολλώνις	
	- - - - - - - - - - - -	Εὔτυχος	
	- - - - - - - - - - - -	Ξύστος	
	[- - -Λ?]εωνίδου	Παράμονος	
	- - - - - - - - - - - -	Ἀρτέμων	
	- - - - - - - - - - - -	Διονύσις	
	- - - - - - - - - - - -	Ἀμέριμνο[ς]	
	- - - - - - - - - - - -	- - - - - - - - - - - -	

174. Ephebic catalogue, 192/3 A.D. or slightly later. Incomplete white 'Pentelic' marble stele consisting of two fragments found in the area of the Gymnasium of Diogenes, now stored in the Library of Hadrian, ΠΛ 2370. Edd. pr. E.Kapetanopoulos, G.E.Malouchou, *Horos* 17-21 (2004-2009) [2010] 174-184 no. 4 (ph.), provide detailed prosopographical analysis on the basis of numerous inscriptions [We have kept the epigraphical numbering of the edd.pr., but we have tried to print the four columns of names parallel to each other as they are arranged on the stone, Papazarkadas].

a b

- -

[...c.5..]. . .[- καὶ τοὺς]
ἐπ᾽αὐτῷ ἐφηβεύσαν[τας - - - - - - - - - - - - - - - - c. 32- - - - - - - - - - - - - - - - -]
ἀνέγραψε· ἀντικοσμ[ητεύοντος . . . ca. 5 . .]υ Ζευ[ξι. . . .max. 7. . .] vac.
παιδοτριβοῦντος διὰ βί[ου Νικοστρ]ἀτου τοῦ Ἱλάρου Παλληνέως
γραμματεύοντος διὰ β[ίου ἱερέω]ς Στράτωνος τοῦ Κιθαιρῶνος Ἀχ(αρνέως).

I	II	III	IV
			Ἑρμοκράτης Ͻ
σωφρονισταί	γυμνασίαρχοι	>ἄρχων Κλ Μάρων	Δημοσθένης
Ζώπυρος Ͻ ἐκ Κηδ	Βοηδρομιῶνα	στρατηγὸς Λικ Καλλιστόμαχος	Ζώσιμος
Θεμίσων Προσδο Παλ	ΟὐενΝεικοκράτ[ης-$^{ca.5}$-]ου	κῆρυξ Κλ Ἀπολλινάριος	Ἄλλι Ἀθηνόδωρος
Καλλίας Ͻ	Πυανοψιῶνα	βασιλεὺς Ἄρριος Ζεῦξις	Σωτᾶς
Στράτων Βίκτορος	Κλ. Ῥουφεῖνος	ἀγορανόμοι	Διογένης
Εὐφρόσυνος	Μαιμακτηριῶνα	Ἄλλιος Ἕλενος	Εὐμήδης
Ζώσιμος Σχύμν Σφήτ	Κλ Πολύζηλος	Ἄρριος Φίλων	Εὐάγγελος
ὑποσωφρονισταί	Ποσειδεῶνα	— vac.	Ἰούλιος
Ἀθήναιος Πυθοῦ	Φοῖβος)	[Α]ἰμ Σεκοῦνδος	Εὐχάριστος
Φιλόπονος Ͻ	Ἀδριανιῶνα	Ἐπίνικος Εὐτάκτου	Ἐπίγονος
Δελφικός	Αὐρ Κάλλιππος)	[Χα]ρείσιος Εἰσιγένους	Διονύσιος Ͻ
Αἴλ Στέφανος	Αὐρ Θεόξενος	[Ἰο]ὐλ Σωκράτης	Δράκων Ͻ
Εὔκαρπος	Γαμηλιῶνα	[Ἀ]τταλίδος	Μάρων
Στράτων Σκύμνου	Καλλιστιανὸς Διο[---]	[--$^{4-5}$--] Παυσανίας	Ἐπαφρόδιτος
ἀγωνοθέται	Ἀνθεστηριῶνα	[---$^{5-6}$---] Ἀμμωνίου	Μο[-------]
Ἀντινοείων	Ἀβίδιος Πυλάδ[ης?]	[---$^{5-6}$---] Τερτίου	Ἠλ[-------]
Οὐεντί Ζωΐλος	Ἐλαφηβ[ολιῶνα]	[---$^{6-7}$---]ος Τερτίου	Χα[-------]
> Ἀδριαν[είων]	-------------	[---$^{8-10}$---]νοδώρου	[----------
Αἴλ[--------]	-------------	[---$^{8-10}$---Ἀ]γαθοκλέους	----------
--------------	-------------	[-------?-------]	----------
--------------	-------------	[-------------]του	----------

175. **Athens. Ephebic catalogue, ca. 200-210 A.D.** Fragmentary opisthographic herm of white 'Pentelic' marble found at the Strateges family house (cf. our lemma no. 173), now stored in the Library of Hadrian, ΠΛ 2225. Edd.pr. E.Kapetanopoulos, G.E.Malouchou, *Horos* 17-21 (2004-2009) [2010] 171-174 no. 3 (ph.), offer detailed prosopographical analysis in support of the date above.

Face A

..[------------------],
ἀγω[νοθέτην ------ ων καὶ]
ἄρχο[ντα τῶν ἐφήβων ----]
Κασια[νὸν ------ Στειριέα]·
Στρατη[γὸν καὶ συστρεμ]-
❦ ματάρχη[ν ------------]
Ἀγωνοθέ[την -------- καὶ]
συστρεμμ[ατάρχην Κασιανὸν
Δημήτριο[ν Στειριέα]·
Ἀγωνοθέτη[ν Ἀντινοείων ἐν]
Ἐλευσεῖνι κα[ὶ συστρεμματάρ]-

χην Αὐρήλιο[ν - - - - - - - - - - - -]
Ἀγωνοθέτην Ạ[ντωνείων ἐπὶ]
θεῷ Μάρκῳ καὶ [συστρεμματάρ]-
χην Ἰουλ Θεαγ[ένην? - - - - - - -]
Ἀγωνοθέ phallus [τας Ἀδρια]-
νείων καὶ phallus [συστρεμ]-
ματάρχας Αὐ phallus [ρήλιον Νει]-
κηφόρον phallus [Αὐρήλιον?]
[Κα]λλείν̣ε̣ικ[ον] - - - - - - - - -
- -

Face B

Col. I?	Col. II
- - - - - - - -	- - - - - - - -
[- - - - - - -]	Ε[- - - - - -]
[- - - - - - -]	Θρέπτ[ος]
[- - - - - - -]	Εὔκαρπο[ς]
[- - - - - - -]	[- - - - - - - - -]
[- - - - - - -]	[...c.6...]Ω[2-3]Σ
[- - - - - - -]	[....c.7...]Ο[- - -]
[- - - - - - -]	[....c. 7...]ος
[- - - - - - -]	[- - - - - - -]Ε[- - -]
[- - - - - - -]	[- - - - - - -]
[- - - - - - -]	[- - - - - - -]
[- - - - - - -]	[- - - - - - -]
[- - - - - - -]	[- - - - - - -]
[- - - - - - -]	[- - - - - - -]
[- - - - - - -]	[- - - - - -]ạς
[- - - - - - -]	[Καλλ]ịνεικος
[- - - - - - -]	[..3-4..]των
[- - - - - - -]	[Ἐπά]γαθος
[- - - - - - -]	[...c. 6...]ος
[- - - - - - -]	[....c. 7...]ος
[- - - - - - -]	[....c. 7...]της
[- - - - - - -]	[- - - - - - -]
[- - - - - - -]	[....c. 8....]τος
[- - - - - - -]	[- - - - - - -]
[- - - - - - -]	[....c. 8....]ς
[- - - - - - -]	[....c. 7...]δης
[- - - - - - -]	[- - - - - - -]
[- - - - - - -]	[....c. 8....]Ιτο[ς]
- - - - - - - -	- - - - - - - - - -

176. **Athens. Ephebic catalogue, early 3rd cent. A.D.** *IG* II² 2211. *SEG* XXVIII 193;* LIII 27. E.Kapetanopoulos, G.E.Malouchou, *Horos* 17-21 (2004-2009) [2010] 169-171 no. 2 (ph.), provide a new improved edition of fr. b of *IG* II² 2211 (now stored in the Library of Hadrian, inv. no. ΠΛ 2224), not seen since the French abbot M. Fourmont copied it in 1730. Until 1991 the fragment had lain in the house of the Strateges family, for which see our lemma no. 173.

[- - - - - - - - - - - -]ς Λ̣ευκο
[Δίω?]ν Διονυσοδ[ώρου ἐξ Οἴ]
[.2-3.]Ιόδοτος Διονυσοδώ[ρου ἐξ Οἴ]
[Σε?]π̣εύτης Διονυσοδώρου [ἐξ Οἴ]
[. .3-4]σιος Διονυσοδώρου ἐξ Ο[ἴ]
[Κρί]σπος Διονυσοδώρου ἐξ [Οἴ]
[Ἐ]π̣άγαθος Διονυσοδώρου ἐ̣[ξ Οἴ]
[..c.3.]ανδρος) Λευκ
[Αἴ]λ̣ Σωσίστρατος Χο[λ]
[Αἴλ] Ἀντίοχος Χο[λ]
Πτολεμαΐδος
- - - - - - - K - - - - - - - - - - - - -
- -

15. [Ἀθη]νόδοτος or [Μη]νόδοτος, Malouchou. || 21/22: perhaps Χο[λ(λείδης)], Kapetanopoulos.

177. **Athens. Pyloroi dedication, 15/14 B.C.** Fragmentary stele first inscribed with a decree of 318/7 B.C., and reused as a dedication. Ed.pr. A.E.Raubitschek, *TAPA* 76 (1945) 105. After autopsy, Schmalz, *Augustan and Julio-Claudian Athens* 55/56 no. 67, presents a slightly improved text, which we reproduce, and an analysis that confirms almost all of Raubitschek's observations.

ἐπ[ὶ]
Ἀντ[ιόχου]
πυ̣[λωροί·]
Λεύ[κιος]
Πειρ[αιεύς]
Κλέ[ων]
Φ̣α̣λ̣[ηρ]εύς

178. **Athens. Dedication of pyloroi, 14/13 B.C.** *IG* II² 2299. *SEG* LVII 40. Schmalz, *Augustan and Julio-Claudian Athens* 56/57 no. 68, supplements [ἐπὶ Πολυα]ίνου ἄρχον|[τος] in LL. 1/2, urging the date above for face A of this inscription, dissociating it chronologically from face B, which belongs to the Claudian period. The priestess Μεγίστη of L. 3 should be identified with the homonymous Augustan priestess of *SEG* LVI 214 bis.

179. Athens Dedication of pyloroi, ca. 31/32 – 35/36 A.D. *IG* II^2 2301. *SEG* XXXIII 254; LVII 40. Schmalz, *Augustan and Julio-Claudian Athens* 60/61 nos. 73/74, prefers to read L. 1 as ἐπὶ Φι[λώτα ἄρχοντος], identifying the archon with Philotas of Sounion, herald of the Areopagos in *IG* II^2 3540. In L. 6, Schmalz accepts as certain W.Ameling's restoration ἐπὶ Ἡ[ρώδου] (see *SEG* XXXIII 254), although, pace Ameling, he places this archonship immediately after that of Philotas, in the late Tiberian period.

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180. Athens. List of didaskaliai at the Lenaia, early 3rd cent. B.C. *IG* II^2 2319. *SEG* LVI 215.* W.Luppe, *APF* 55 (2009) 36-39, argues that in ca. 420-417 B.C. tragic poets presented three tragedies and a satyr play at the Lenaia, not two tragedies without a satyr play as commonly held. Based on syllable counts he suggests that three dramatic titles could be associated with each poet name, and that Εἰρ[- - -] in *IG* II^2 2319, col. II L. 67, should be a variant of the known satyr play Ἶρις, attested in literary and artistic sources: Εἶρις for Ἶρις, cf. *IG* II^2 1611 c L. 137. He proposes the following reconstruction for the beginning of Col. II, with two additional lines added before *IG* LL. 67-69:

[Ἀχαιὸς δεύ: one tragedy title]
[two (longer) tragedy titles]
Εἶρ[ιδι σατ vel. σατυρι]
68 ὑπε[: - - -]
ὑπο[: - - -]

---

181. Athens. Didaskalia, 3rd/2nd cent. B.C. *IG* II^2 2325. *SEG* LVI 215bis*. Z.P.Biles, *ZPE* 170 (2009) 17-20, argues against aspects of J.Rusten's analysis of the development of early Lenaia, defends more traditional reconstructions, and comes down in favor of placing Phrynichus' first victory firmly in 430/29 B.C.

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182. Athens. Agonistic inscription, ca. 2 B.C. – 2 A.D.? *IG* II^2 2328. *SEG* XXXIX 311. In his very detailed analysis, Schmalz, *Augustan and Julio-Claudian Athens* 64/65 no. 79, proposes to read L. 2 as [- - - τ]ον ἐπὶ Γαΐου καὶ Λουκίου ἐ[πωνύμους?], instead of Kapetanopoulos' ἐ[νιαυτόν], 'a rather unusual formulation.' He agrees with ed.pr. P.Graindor, and, more recently, S.Follet, that the two individuals are Augustus' adopted grandsons, but he argues 'that their honorary eponymous role is ephebic rather than civic'. [However, the restoration ἐ[πωνύμους?] makes no sense, as also noted in the review of Schmalz's monograph by S.Follet, *Sehepunkte* 9 (2009) no. 11, who suggests instead ἐ[πιτάφιον], ἐ[πινίκιον], or even Kapetanopoulos' ἐ[νιαυτόν]. Papazarkadas]. At the end of L. 3, Schmalz tentatively reads τ[εταρτεῖα].

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183. Athens. Catalogue of contributors, ca. 330s-320s B.C.? *IG* II^2 2329. On the basis of autopsy of the stone (EM 8074), N.Papazarkadas, *Horos* 17-21 (2004-2009) [2010] 104/105, proposes the following new readings:

L. 3. ΑΝΤΓΚΛΗΣ. Ἀντ(ι)κλῆς, ancestor of Ἀντικλῆς Κηφισιεύς, father of Ἀντίμαχος, councilor in 3rd cent. B.C. *LGPN* II, s.v. Ἀντικλῆς, 23.
L. 8. Παμ[βωτάδης]?
L. 10. Σμίκυθος Ο̣[- - -] or Θ̣[- - -], the first letter of the demotic.
L.11. The restoration of Ἀριστόλε[ως] is not certain; Ἀριστολέ[ων] or Ἀριστολε[ίδης] are also possible.
LL. 14/15. The demotic of the two men could be [Αἰξωνεύς] on the basis of *IG* II² 5425. Therefore L. 14 Τελέσαν[δρος Αἰξω], and L. 15 Εὐκτημο[νίδης Αἰξω], probably father and son.

On the basis of the lettering, prosopography (cf. also Ἀριστοφάνης Πειραιεύς, L. 4, in *IG* II² 1176, 324/3 B.C., now *Agora* XIX L13), and the similarity of this document to *I.Oropos* 299, 328/7 B.C., Papazarkadas suggests the above date in the period of the administration of Lykourgos.

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184. Athens. Leasing document, 3rd/2 nd cent. B.C. *IG* II² 2503. *SEG* XXXI 144, 1650. After examining this fragment of uncertain provenance (EM 6126), N.Papazarkadas, *Horos* 17-21 (2004-2009) [2010] 95-97, prints a new text, citing the terminology in LL. 4, 9, 10, 11, 12, and possibly δωρεά, L. 7, that points to the interpretation of this inscription as a leasing document. At this date it is probably unlikely to be connected with the mines at Laureion.

[- - -]μ̣[- - - - - - - - - - - -]
[- - -]οιοτ̣[- - - - - - - - - -]
[- - -]τὸ Ἀλκ[- - - - - - - -]
4 [- - χ]ω̣ρίου ἧν π̣[- - - - -]
[- - -] σὺν τῶι ἐ̣[- - - - - -]
[- - -] ἧ̣ς Σωτάδη[ς - - - -]
[- - τῆ]ς δωρεᾶς η̣[- - - -]
8 [- - -]ωτο Ἀριστω[- - - - -]
[- - -]δεκαετία[- - - - - - -]
[- - τ]ὸ̣ ἔδαφος τ[- - - - - -]
[- - -] ἐγγυητὴ[ς - - - - - - -]
12 [- δραχμ]ῶν ΔΔΔΔ[- - - - -]
[- - -] Ἀλκ[- - - - - - - - - - -]
[- - -]ο̣[- - - - - - - - - - - - - -]

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185. Athens. Boundary stone of a shrine of Zeus (?), early 4th cent. B.C. *IG* II² 2616. N.Papazarkadas, *Horos* 17-21 (2004-2009) [2010] 99-101 (ph.), examines this stone in the Epigraphical Museum (EM 1826) and produces a greatly improved text, which he attributes to one (reckless) cutter, with two epithets going with the main deity Zeus. For Ἐπωπετής he adduces Hesychios, s.v., and the sacrificial calendar from Erchia, *SEG* XXI 541, Γ LL. 20-25; similarly for Νηφάλιος he points out that the Erchian sacrifice to Zeus Epopetes was a νηφάλιος piglet.

hόρος ἱερõ
(Δ)ιὸς (Ἐ)ποπε-
(τ)οῦ Νηφαλί-
ου *vacat*

186. Peiraieus. Agoranomos inscription with list of prices of meat, 1st cent. B.C. *SEG* XLVII 196; L 188. Schmalz, *Augustan and Julio-Claudian Athens* 9 no. 1, narrows the floruit of the eponymous archon Παμμένης, who appears in the heading of face B of this document, to the mid 20s B.C., and further argues that the ἀγορανόμος Αἰσχύλος Αἰσχύλου of the deme Hermos, should be the son of, not the same man as, [Αἰσχύ]λος Αἰσχύλ[ου | Ἑ]ρμειος of *I.Délos* 2632, LL. 15/16.

187. Athens. Honorific inscription, 1st cent. AD— ca. 125 AD. Upper part (molding) of a rectangular base consisting of two white 'Pentelic' marble fragments (EM 3009 + 4022). Edd.pr. S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 393/394 no. 1 (ph.), note that of the comparable series *IG* II² 2803-2807, only the last inscription is identical to their text in that the two Councils appear as agents of honor without the participation of the Assembly.

[Ἡ βουλὴ] ἡ ἐξ Ἀρείου Πάγου καὶ
ἡ βουλὴ τῶν Χ'

188. Athens. Honorific inscription, 2nd/3rd cent. AD. Fragment from the upper part of a base consisting of two white 'Pentelic' marble fragments (EM 4336+ 2275). Edd.pr. S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 394/395 no. 2 (ph.), note that if they are right to restore the Council of the 500 at the end of L. 2, the base should postdate 124/5 AD.

[Ἡ ἐξ Ἀρ]ε̣ί̣ου Πάγ[ου]
[βουλὴ κ]αὶ ἡ βουλὴ τ̣[ῶν Φ']
[καὶ ὁ δῆμ]ος ὁ [Ἀθηναίων]
- - - - - - - - - - - - - - - - - - - -

189. Athens. Honorific inscription, ca. 150-200 A.D. Three joining white 'Pentelic' marble fragments from the upper part of a large base (EM 5837+4735+12547), the last of which was published by P.Kastriotes, *AE* (1914) 166 (ph.), though it has never been included in any corpus. Edd.pr. S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 395/396 no. 3 (ph.), note that the term ὑπομνηματισμός denotes a decree of the Areopagos, and cite as exact parallels *IG* III 942 a; 966 a b c; II² 4011 (heavily restored) and 4012; see also our lemma no. 190.

Καθ' ὑπομνηματισμὸν
τῆς ἐξ Ἀ[ρε]ίου Π[άγου βουλῆς]
- -

190. Eleusis. Inscribed honorific statue base, 2nd cent. A.D.? *I.Eleusis* 572. S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 396, briefly note that the mu of L. 1 belongs to the word [ὑπομνημα|τισ]μ[όν] [Given that their observation appears in the context of the inscription reported in our lemma no. 189, F. and P.-D. imply that LL. 1/2 should be restored as [Καθ' ὑπομνημα|τισ]μ[ὸν τῆς] etc. Papazarkadas].

191. Athens. Military dedication, late 3rd cent. B.C. *IG* II² 2858; Add. p. 348. *SEG* LIV 258.* In *Horos* 17-21 (2004-2009) [2010] 707, G.K.Papadopoulos defends his restoration of L. 8, ἐπὶ στρ[ατηγίου], against the criticism of P.Gauthier, *BE* (2005) 216, that the article is expected, by citing (for the second time) the Agora inscription, *Hesperia* 30 (1961) 268 no. 95 L. 4, [τεταγμ]ένοι ἐπὶ στρατηγίου.

192. Athens. Ephebic dedication, ca. 47-52 A.D. *IG* II² 2995. *SEG* XXXVII 135. Contra P.A.Pantos, *AE* 1973 186/187 no. 6, who put forward the restoration παιδοτρ[ι]|βοῦντο[ς Μενίσκου] Κολωνῆ|θεν for LL. 4-6, Schmalz, *Augustan and Julio-Claudian Athens* 77/78 no. 99, tentatively reads παιδοτρ[ι]|βοῦντο[ς Παμφ]ί[λ]ου Κολωνῆ|[θ]εν. The paidotribes is known from *IG* II² 1974, whereas the understaff of LL. 6-8 are attested in *SEG* XXXVIII 176, which, *pace* the erroneous report in *SEG*, dates to ca. 50-54 A.D., as already argued by the ed.pr. Thus a late Claudian date for *IG* II² 2995 seems also likely.

193. Athens. Choregic dedication of Atarbos, 323/2 B.C.? *IG* II² 3025. *SEG* LIII 13, 199-202;* LVII 44. In *Ἀττικὰ Ἐπιγραφικά Habicht* 225-246 (ph.), after autopsy and with new photographs, A.Makres dates this base in the archonship of the later Kephisodoros, 323/2 B.C., and reads the two dedications as Block A, νική[σας κυκλίωι χο]ρῶι, Block B, [πυρριχ]ισταῖς νικήσας ᵛ Ἄταρβος Λυ[σιστράτου ᵛᵛ Κ]ηφισό[δ]ωρο[ς ἦρχε]. She favors the view that the dedicator is to be identified as the purchaser of two properties in *IG* II² 1595 in the decade 330-320 B.C., a dating that accords with S.V.Tracy's analysis of the date of the letterforms (ph.). The base originally consisted of at least three and probably four marble blocks with anathyrosis on their contiguous lateral surfaces, joined by double-T clamps. Chemical analysis of the gray substance on the top of Block B reveals that it is modern cement, not lead. Both victories were won in the Lesser Panathenaia of 323/2 B.C. Makres rejects earlier attempts to restore the inscription of Block B with the demotic and/or a verb of dedication. For the family connection between the inscription on this monument and the dedications *SEG* XXVI 221 and XXX 128, see our lemmata nos. 195/196.

194. Athens. Choregic monument and dedication with sculptor's signature, 4th cent. B.C. *IG* II² 3038. *SEG* XXVI 214; LI 216. A.K.Makres, *Horos* 17-21 (2004-2009) [2010] 109-117 (ph.), takes up this large marble base built into the south wall of the apse of the Panagia Gorgoepikoos or Little Metropolis church, upside down, and provides a thorough summary of the checkered history of the text of this inscription as far back as the 17th century, with a very wide range of faulty readings. She also points out numerous erroneous restorations of the formulas of choregic dedications in the literature. Makres reconstructs this inscription as consisting of two separate parts: (A) early 4th cent. B.C. choregic monument: (B) ca. 350-325 B.C. statue base with sculptor's signature. The line numbers are those of *IG* II² 3038.

A

3 Ἐρεχθηῒς ἀνδρῶν ἐνίκα
4 Μενετέλης Μένητος Ἀναγυράσιος ἐχορήγε
5 Ἄρατος Ἀργήιος ηὔλε

B

1 [- - -]ΙΑ̣[- - - Αὐ]τ̣οκράτ̣ο̣υ̣ Δα̣ι̣δ[αλίδην]
2 ἀνέθηκε Κλείδημος Μείδωνος Πλωθεύς
vacat 0.14 m.
6 Νικόμαχος ἐποίησεν

B1. A.P.Matthaiou apud Makres.

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195. Athens. Choregic dedication for the Thargelia, ca. 350 B.C. *SEG* XXVI 221. *SEG* LIII 200-202.* A.Makres, in *Ἀττικὰ Ἐπιγραφικά Habicht* 234-241 (ph.), provides a detailed physical description of this base, rejecting the restoration of Στράτος as the name of the dedicator in L. 1 on the grounds that it requires an asymmetrical indentation of L. 1 and also that the name is not attested in Attica and should be eliminated from *LGPN* II; see our lemma no. 27. The upper surface of the base has cuttings for the support of a prize tripod. The findspot, near the Pythion, accords with the testimony of the Suda s.v. Πύθιον, that Thargelia dedications were erected here and with the discovery of choregic monuments in second use at this place. She supports the restoration of [Λυσίστρατος Ἀτ]άρβου in L. 1 and identifies him as the dedicator of our lemma no. 196 (*SEG* XXX 128) and the son of the dedicator of the text in our lemma no. 193 (*IG* II² 3025).

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196. Athens. Dedication of [Lysi]stratos son of Atarbos and sculptors' signatures, ca. 350-300 B.C. *SEG* XXX 128. *SEG* LIII 199-202.* A.Makres, in *Ἀττικὰ Ἐπιγραφικά Habicht* 240/241 (ph.), prints the following minimum restoration, without specifying the occasion, and identifies the dedicator as the son of Atarbos of our lemma no. 193 (*IG* II² 3025) and the dedicator of our lemma no. 195 (*SEG* XXVI 221). [A.P.Matthaiou (per epistulam) notes that it is difficult to understand the exact type of the monument because it is built into the north wall of the Acropolis].

[Λυσί]στρατος Ἀτάρβου Θορίκιος ἀνέθηκ[ε]
Οἰνάδης Σουνιεύς, Ἐπιχάρης ἐποίησαν

---

197. **Athens. Dedicatory epigram, 1st cent. A.D.** *IG* II² 3158. *SEG* LVIII 439. In a study dedicated to the μῆλα Πυθικά given as a prize to winners of the Pythia, S.Perrot, *BCH* 133 (2009) 153-168, adduces this inscription (on 165), which refers to μῆλα, σήματα νίκης, dedicated by the musician Onetor to Apollo (A fr. a/b LL. 1/2). These 'apples' were the result of grafting an apple with a quince tree—the latter was associated with Crete. The decision to introduce this award may be attributed to Hadrian, possibly in connection with his efforts to revive the Pythia [This is impossible; Chariton, who mentions this award (6.2.2), wrote in the mid-1st cent. A.D. if not earlier (S.Tilg, *Chariton of Aphrodisias and the Invention of the Greek Love Novel* [Oxford-New York 2010], and also the dedication of Onetor seems to be earlier than Hadrian (1st cent. A.D.), Chaniotis]. The round objects represented in the relief of L. Cornelius Korinthos (*Isthmia* VI no. 87) and in painted panels in the gymnasium in Delphi (cf. *SEG* LI 613-631) can be identified with this prize.

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198. **Marathon. Agonistic dedication of a xystarches, 2nd cent. A.D.?** In *PAAH* (2009) 17 (ph.), I.Dekoulakou briefly notes the discovery of a fragmentary marble plaque in excavations of the Archaeological Society at Athens in the Sanctuary of the Egyptian Gods at Brexisa; no text, no further details. She gives the ed.pr. in *Bibliotheca Isiaca* 2 (2011) 36/37 (ph., dr.) and notes that the plaque has been reused with a *tabula ansata* incised on the back surface. She suggests a tentative link with Marcus Aurelius Asklepiades, victor in the Olympia at Alexandria after 182/3 A.D.(?) (*IG* XIV 1102-1104; *IGUR* I.239-241, 250) and discusses the following proposed restorations. See also our lemma no. 275.

- -
[ξυσ]τάρχης [γενόμενος καὶ νεωκόρος] *vel* [πρεσβύτατος νεωκόρος]
τοῦ Σεράπιδ[ος νικήσας παγκράτιον 'Ολυμπιάδι - - -]
ἐν 'Αλεξανδ[ρεία (*sic*) - - -]

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199. **Athens. Building dedication (to Demeter and Kore?), early 30s A.D.?** Fragmentary epistyle of 'Pentelic' marble found built into the post-Herulean Wall in the Agora; ed.pr. J.H.Oliver, *Hesperia* 4 (1938) 58/59 no. 12; also treated by W.Ameling, *Herodes Atticus*, vol. II (Hildesheim 1983) 53 no. 20 (cf. *SEG* XXXIII 254). After autopsy, Schmalz, *Augustan and Julio-Claudian Athens* 84/85 no. 106, accepts the existence of a second, now lost, block and provides the following text:

Block a Block 1b
[Δήμητρι καὶ ?Κό]ρηι ἐπὶ ἄρχοντος Ἡρώδου τοῦ Εὐ[κλ|έους Μαραθωνίου?, καὶ ἐπὶ ἱερέως Ἀπόλλωνος Πατρῴου]
[καὶ ἀρχιερέως Τιβερίο]ụ Κ̣α̣ί̣[σ]α̣ρο[ς] Σεβα̣[σ]το[ῦ |???]

Schmalz puts forward the date above, or alternatively a date in the early 20s A.D., and associates the inscription with a stoa-style building in the City Eleusinion.

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200. Athens. Dedication of the new stage-building to Dionysos and Nero, ca. 54/5–60/1 A.D.? *IG* II^2 3182. *SEG* XXXIII 254; XLIV 165; LV 46; LVII 38, 183,* 2090. Schmalz, *Augustan and Julio-Claudian Athens* 85-88 no. 107, offers a thorough discussion of this inscription with full bibliography. We are reproducing below his newly restored text, which incorporates several suggestions made by earlier scholars that have never been reported in *SEG*. [For the date, we have followed E.Perrin-Saminadayar's treatment reported in *SEG* LVII 183, since Schmalz, strangely, dates the inscription to 'the sixth hoplite generalship of (Tib.) Cl. (Novios of Oion?)'. Papazarkadas].

1 Τι. Κλ. ["Ιππαρχος Ἡρώδου Μαραθώνιος ἀρχιερεὺς ⟦Νέρωνος⟧ | Καίσαρος Σεβαστ]οῦ διὰ βίου | [Διονύσωι Ἐ]λευθερεῖ καὶ ⟦Νέρωνι⟧ Κλαυδίωι Καίσαρι Σε[βαστῶι Γερμανικῶι | καὶ τῆι ἐξ Ἀρείου πάγου βουλῆι καὶ τῆι βουλῆι τῶν Χ καὶ τῶι δήμωι |

2 [ἐκ τῶν] ἰδίων ἀνέθηκεν στρατηγοῦντος ἐπὶ τοὺς ὁπλείτας τὸ ζ' Κ[λ. Νουΐου?]

———

According to S.'s convention the symbol | denotes architectural block break.

In *Sehepunkte* 9 (2009) no. 11 [15.11.2009] S.Follet notes: 'La présence du nom Hipparchos dans *IG* II^2 3182, sous Néron, est douteuse.'

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201. Eleusis. Statue base for a kanephoros, early 1st cent. B.C. *IG* II^2 3220. *I.Eleusis* 267. J.H.Blok, S.D.Lambert, *art.cit.* (our lemma no. 36) 120 note 121, argue that a reference to the Eleusinian duo is necessary given that the monument is dated by virtue of the priestess of Demeter and Persephone (LL. 24/25), and accordingly restore the inscription within the first crown (LL. 1-6) as [ἡ βουλὴ | ὁ δῆμος | μυηθεῖσαν | ἀφ' ἑστί[α]ς on the parallel of *IG* II^2 3477.

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202. Athens. Honorific inscription for Augustus, 31, or 22/1, or 19 B.C.? Crowning of a monumental base of white 'Pentelic' marble, consisting of three non-joining fragments (EM 4680, 4533, and 4384). Edd.pr. S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 397/398 no. 4 (ph.), point out the importance of the provenance of EM 4533 from the Asklepieion, comparing it with two further rare inscriptions from the Asklepieion that refer to Augustus, *IG* II^2 3176 and 3181.

['Υπὲρ σ]ωτηρία[ς αὐτοκράτορ]ος θε[οῦ υἱο]ῦ Σ[εβαστοῦ].

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203. Eleusis. Statue base for Augustus as Zeus Boulaios, late Augustan. *SEG* XLVII 218; XLIX 206.* *I.Eleusis* 297. Schmalz, *Augustan and Julio-Claudian Athens* 93-95 no. 115, adduces several chronological, institutional, and prosopographical reasons that militate against the traditional

supplements and attendant interpretation of this statue base. Instead, he puts forward *exempli gratia* the following restoration for LL. 2-4:

[- - - ca. 7 - - - ὁ ἱερε]ὺ̣ς αὐτοῦ ᵛ καὶ Ἀ̣[θηνᾶν Βουλ-]
[αίαν - - - καὶ κῆρυξ β]ουλῆς καὶ δ[ήμου Οἰνό]-
[φιλος Καλλικρατίδου Τρικ]ο̣ρ̣ύ̣σ̣[ιος - - - - - - - -]

The date then should be not simply 'post 27 B.C.' [not 'post 27 A.D., as inadvertently reported in *SEG*, Schmalz reminds us] but the early 1st cent. A.D.

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204. Athens. Dedication to Livia, ca. 14-29 A.D. *SEG* XXII 152; XLVIII 11. Schmalz, *Augustan and Julio-Claudian Athens* 107 no. 135, prefers to dissociate Livia from Artemis Boulaia, whose cult is not attested in Athens after the 2nd cent. B.C., and restores LL. 1/2 as Ἰουλίαν Σεβαστὴν [Ἑστίαν] | Βουλα[ί]αν etc.

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205. Eleusis. Monument for Livia as Julia Augusta, 14–29 A.D. *SEG* XLVII 220; *I.Eleusis* 335. Schmalz, *Augustan and Julio-Claudian Athens* 108/109 no. 138, though conceding that Clinton's restoration of L. 1 might well be correct, observes that one could even restore Kore as the dedicatee, [Κόρ]ην [Schmalz's {Δήμητρι καὶ Κό]ην is both defective and solepsistic; probably[Δήμητρα καὶ Κόρ]ην? Papazarkadas]. Similarly the name of the epimeletes in L. 4 could be read as [Ἀν]α̣ξ̣α̣γ[όρου] instead of [Πρ]α̣ξ̣α̣γ[όρου]: cf. the archon Anaxagoras of Eleusis in *IG* II^2 1724.

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206. Athens. Honorific inscription for Caligula, 37-41 A.D. *SEG* XXXIV 182; LVII 38, 2090. Schmalz, *Augustan and Julio-Claudian Athens* 110/111 no. 140, finds cultic reasons to dissociate this monument from Nero. Instead, based on *IG* II^2 3274 and 3530, he provides a radically new text, in which the main honorand is Gaius Caligula, and concludes that 'the Athenian cult of Apollo Patröos and the imperial house was a short-lived affair. . . representing the personal initiative of its one priest', i.e. Dionysodoros of Sounion.

[αὐτο]κ̣ράτορος [⟦Γαΐου⟧ Καίσαρος? Σεβαστοῦ]
[ἐπὶ ἱερέ]ως Πατρώου [Ἀπόλλωνος καὶ τοῦ]
γένους το[ῦ διὰ βίου]
[?Διονυσοδώρου Σοφοκλέους Σουνιέως - - -]

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207. Athens. Honorific inscription for Caligula and Drusilla, 38/9 or 39/40 A.D. *IG* II^2 3266. *SEG* XLVIII 37; LIII 27; LVII 38; LVIII 1884. Schmalz, *Augustan and Julio-Claudian Athens* 111-113 no. 142, takes issue with recent reinterpretations of this monument as recording Claudius and Messalina, and, in agreement with Graindor, whose opinion is endorsed in *IG*, sees Gaius Caligula and his sister

Drusilla as the recipients of this dedication, favoring the date above. His analysis conforms with the following newly restored text of LL. 4-11.

4 ⟦[νέαν θεὰν? Δρουσίλλαν]⟧
⟦[Σεβαστὴν Γαΐου Καίσαρ]⟧-
⟦[ος Σεβαστοῦ ἀδελφὴν⟧ ἐπι]-
μεληθέντος τ[ῆς κα]-
8 τασκευῆς ἐκ τῶν [ἰδίων]
τοῦ ἱερέος αὐτῆ[ς ἐπὶ]
τοὺς ὁπλίτας στ[ρατηγοῦν]-
το[ς] Γαΐου Σιλίου Πο[λυκρίτου]

208. Athens. Honorific inscription for Livia or for Livilla, before 14 A.D. or ca. 37 A.D. *IG* II² 3241. *SEG* XXXIX 311; LIV 1837. Schmalz, *Augustan and Julio-Claudian Athens* 113/114 no. 143, shows some problems attendant on the interpretation of this dedication as presented in *IG*, and attempts to address them by printing the following text, which makes this a dedication to Julia Livia (Livilla), sister of Caligula: 'If correct, the dedication would date to before Livilla's exile in A.D. 39'.

[θεὰν? Λιο]υίαν Σεβ[αστοῦ ἀδελφὴν]
[Τατάρι]ον Ἀσκληπιο[δώρου Γαργητ]-
[τίου θυγά]τηρ τὴν εατ[ῆς εὐεργέτιν]

Alternatively, one could restore [γυναῖκα] at the end of L. 1 and maintain the identification of the honorand with Livia, wife of Augustus. However, the identification of the dedicant with Tatarion (full prosopography given) makes the first identification more likely.

209. Athens. Honorific inscription for Agrippina the Younger(?), ca. 37-39 A.D. *SEG* XXV 208. Admitting the difficulty in distinguishing between the two Agrippinas in the epigraphical record, Schmalz, *Augustan and Julio-Claudian Athens* 114/115 no. 144, tentatively restores [ἀδελφήν] instead of Meritt's [μητέρα] in L. 4, identifying the honorand as Caligula's sister, Agrippina the Younger.

210. Athens. Honorific inscription for Claudius, 41/2 A.D. *IG* II² 3268. *SEG* LVII 38. A.E.Raubitschek, *Hesperia* 12 (1943) 68, restored the name of the hoplite general in LL. 10/11 as Διοτ̣ε̣[ίμου Θεοφίλου] | Βησ[αιέως], whose career is known from *SEG* XXIII 112. After accepting this identification, Schmalz, *Augustan and Julio-Claudian Athens* 116/117 no. 146, proposes to restore the name of the eponymous archon in LL. 11/12 as ἐπωνύμ[ου δὲ ἄρχοντος Λυσιάδου | νεωτέ]ρ̣ο̣υ̣ τ̣ο̣ῦ̣ Λεω[νίδου Μελιτέως], already known from *IG* II² 1975.

211. Athens. Honorific inscription for Claudius (rededication of a monument of Attalos II), 41/2 or 42/3 A.D. *IG* II² 3272. *SEG* III 240; XXXVI 243; LVII 38. M.Korres [whose work was briefly mentioned in *SEG* XXXVI 243, but never fully covered] in A.Jacquemin (ed.), *Delphes cent ans après la Grand fouille. Essai de bilan* (*BCH* Suppl. 36) (Paris 2000) 320-325 (dr.), provided a radical re-arrangement and re-interpretation of the extant blocks and an excellent drawing, on the basis of which Schmalz, *Augustan and Julio-Claudian Athens* 117-119 no. 147, has been able to print the text below [The sign ⸢ indicates block-ends].

ὁ δῆ[μος]⸢
[- - - Καῖσ]⸢α̣ρ̣α̣ [- - -]ν̣ὸ̣[ν. . .ca.5-6 ⸢. . . ἀρ]χιερέα⸢
[αὐτοκ]ρά⸢τορα ὕπα⸢[τον τὸ δ]εύ[τ]ερον⸢
[καὶ εὐε⸢ρ]γ̣έ̣τ̣[ην α⸢ὐτοῦ]

Contra an earlier suggestion by Korres, aired in his preliminary studies on the monument but not in the 2000 article cited above, that the unknown emperor is Augustus, Schmalz observes that L. 3 makes identification of the honorand with Claudius almost certain. He scrutinizes difficulties inherent in the restoration above, and tentatively suggests reading ὁ δῆ[μος Τιβέριον Κλαύδ|ιον Καῖσ]α̣ρ̣α̣ in LL. 1/2. He endorses Korres' interpretation that the monument was an Attalid podium-style quadriga, similar to the famous Monument of Agrippa, that stood in front of the NE corner of the Parthenon, and proposes to identify the re-working with the enigmatic ἔργον mentioned in *IG* II² 3271. Alternatively the re-dedication should be associated with the Great Panathenaia of 43/4 A.D.

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212. Athens. Dedication to Hadrian, 129–132 A.D. *SEG* XXI 723 + 729. S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 398-400 no. 5 (ph.), have been able to connect these two fragments and compose a new, more complete, monument that belongs to the long known series of 'altars of Hadrian' from Athens.

⟦[Σ]ωτῆρι καὶ [κτίστῃ]⟧
[Α]ὐτοκράτο̣[ρι Ἁδριανῷ]
Ὀλυμπ̣[ίῳ]
σ̣ω̣τῆρι κ̣α̣[ὶ κτίστῃ].

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213. Athens. Honorific inscription for Hadrian, 129-132 A.D.? Upper part of a large orthogonal base consisting of three 'Pentelic' white marble fragments: EM 629 + EM 5722 (Acropolis Museum 1826) + EM 4637. Edd.pr. S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 400-402 no. 6 (ph.), who do not provide a date but note the absence of the title Πανελλήνιος, awarded to Hadrian on the occasion of the foundation of the Panhellenion.

[Αὐτοκράτ]ορα hedera
[Τραϊανὸν Ἀδρια]ṇὸν
[Σεβαστὸν Ὀλύμπι]ον
[ἡ μητρόπολις τῆς Τ]ρωι-
[άδος Ἀλεξάνδρεια?] ḳαὶ
[κολωνία? διὰ πρεσβευ]τῶν
[- - - - - - - - - - - - - - -]ỊN hedera
[- - - - - - - - - - - - - - -]ου ΚẠ[.]
- - - - - - - - - - - - - - - - - - - -

214. Athens. Honorific inscription for Hadrian, ca. 132 A.D. Large fragmentary orthogonal base consisting of three white 'Pentelic' marble fragments: EM 3516 + EM 4324 + EM 2343. Edd.pr. S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 402-404 no. 7 (ph.).

[Αὐτοκράτορα Καίσαρα]
[Τραϊανὸν Ἀδριανὸν Σεβαστὸν]
[- - -] Ὀλύμπι̣[ον σωτῆρα τῆς]
[π]ạτρίδος Ἀμι[σην- - - ?]
[- - -]κατ̣ [- - - - - - διὰ]
[- - - - - -]ΟΔ[- - - - - - - - - - - -]
[πρεσβευ]τ̣[ῶν? - - - - - - - - - -]

4. Probably some form of the ethnic Ἀμισηνοί, edd.pr. || 6/7. According to edd.pr. the formula διὰ πρεσβευτῶν τοῦ δεῖνος καὶ τοῦ δεῖνος should be understood here. On the basis of this hypothesis, their restored preposition [διὰ] should have appeared at the end of L. 6 rather than L. 5; nonetheless we have not interfered with their text, Papazarkadas.

215. Athens. Dedication to the Severans, ca. 196–204 A.D.? *IG* II^2 3416. *SEG* XXXIV 186. S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 442, propose to identify the dedicant with Φίρμος of our no. 244, placing his agonothesia within the chronological setting above. In L. 9 one could supplement π̣[υρφόρος]. The authors also briefly ponder the possibility that the dedication *IG* II^2 3650 may be by the same ἀγωνοθέτης.

216. Athens. Dedication of an arrephoros and sculptor's signature, ca. 175-150 B.C. *IG* II^2 3473+4283. *SEG* XL 295; XLVIII 32; L 18; LVII 45. To this dedicatory monument in honor of the arrephoros Xenostrate, erected by her family (*IG* II^2 3473, stemma; EM 8997), E.-L.Choremi, *Horos* 17-21 (2004-2009) 133-142 (ph.), joins at the bottom *IG* II^{2}4283 (EM 8820); both fragments were found on the south slope of the Acropolis. She prints the following new complete text with commentary, especially on the careers of the priestess Philotera (L. 10) and the sculptor Hermippos (L. 11). Of the

latter she prints ph. of two of his other signatures, *IG* II² 4282 and 4284. On 137/138 Choremi compiles a chronologically arranged catalogue of the 21 surviving dedicatory inscriptions in honor of Athenian arrephoroi, 3rd cent. B.C.-2nd cent. A.D.

IG II² 3473

Ἀθηνᾶι
Ἁγίας Νικάρχου Εὐωνυ-
μεὺς τὴν θυγατέρα
Ξενοστράτην ἐρρηφο-
ροῦσαν καὶ ἡ μήτηρ Δημ[η]-
τρία Βούλωνος Πα[ι]ανιέω[ς]
θυγάτηρ καὶ οἱ ἀδελφοὶ Ἄρ-
κετος, Ἐπικράτης, Βούλων,
Ξενοφῶν ἀνέθηκαν
vacat 0.05 m.
[ἐπ]ὶ ἱερείας Φι[λ]ω[τέρας]
vacat

IG II² 4283

[Ἕ]ρμιππος Σου[νι]ε[ὺ]ς ἐπόησε

217. Athens. Honorific inscription for the arrephoros Tertia, 1st cent. B.C.? *IG* II² 3554. *SEG* XLVII 213; XLVIII 32. J.H.Blok, S.D.Lambert, *art.cit.* (our lemma no. 36) 107, tentatively suggest the early date above upon observing that the eponymous priestess Στρατόκλεια has the same name (and therefore could be the same?) as the priestess of Athena Polias of *IG* II² 3497.

218. Athens. Honorific inscription for a priestess (?), 1st cent B.C./1st cent. A.D. Three 'Pentelic' marble fragments from the upper part of a monument of uncertain type: EM 2546 from the left, the joining EM 5934 (previously Acropolis Museum inv.no. 2345) and EM 2352 from the right. Edd.pr. S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 466/467 no. 39 (ph.), discuss the Athenian evidence on Kourotrophos (see also our lemma no. 38) and associate this inscription with the goddesses's shrine on the south slope of the Acropolis.

[- - - ?ἱέρ]ειαν Κο[υ]ροτρόφ[ου - - -]
[- - - - -ο]ἱ υἱοὶ [ἀ]νέστη[σαν?]

219. Eleusis. Honorific inscription for the hearth-initiate Polykritos (?), early 1st cent. A.D. *IG* II² 3517. *I.Eleusis* 393. Schmalz, *Augustan and Julio-Claudian Athens* 130/131 no. 163, provides a new restoration for LL. 1/2, [- - - Πολύκ|ριτο]νᵛ Πολ[υχάρμου Ἀζ]|[ην]ιέα etc., identifying the honorand as Polykritos II of Azenia, who served as archon and general under Caligula.

220. Athens. Honorific inscription, late Julio-Claudian? *IG* II^2 3520a. *SEG* XXXIII 254. Schmalz, *Augustan and Julio-Claudian Athens* 138/139 no. 175, critically summarizes work by W.Ameling [cf. *SEG* XXXIII 254], S.Follet, and S.Byrne, and after prosopographical analysis suggests new readings in Ll. 4, [- - - δα̣δουχή]σ̣αντος [Λεωνίδου - - -]; 5, [- - - Λυσι]άδου Μ[ελιτέως]; 8 [vacat? θ]υγ[ατέρα vacat?]. In L. 3, he prints Ἱππάρχο[υ Μαρα-, which seems to be a misprint for Ἱππάρχο[υ Μαραθωνίου].

221. Eleusis. Honorific inscription for the high priest Hipparchos of Marathon (?), ca. 60 A.D. or thereafter. *IG* II^2 3562. *SEG* XLVII 225.* *I.Eleusis* 361. Schmalz, *Augustan and Julio-Claudian Athens* 142-144 no. 179, rejects as improbable Spawforth's identification of the honorand as Ti.Claudius Novius, and provides a new restoration in the beginning of the document, assuming at least one extra line:

[- - - - - - - - - - - - - - - - Τιβέριον Κλαύδιον]
[Ἵππαρχον Ἡρώ]δ̣[ου Μαραθών]ι̣ο̣[ν - - - -]

'The priesthood in *IG* II^2 3562 is better understood not as a new formal title for a reorganized imperial cult, but rather simply as a statement of a long tenure for the honorand, which saw novel service as highpriest for more than one living emperor' (144).

222. Athens. Honors for Tib.Claudius Diotimus, ca. 60-68 A.D. *IG* II^2 3580. *SEG* XXIII 112; XXIX 171.* Schmalz, *Augustan and Julio-Claudian Athens* 153-156 no. 192, proposes to restore the erasure in Ll. 13/14 as [[Ἰουλ|ίαν Ἀγριπ]π̣[ῖναν Σεβαστὴν]] vel [[Ἀγρι|ππῖναν μη]τ̣[έρα Νέρωνος]], and goes on to provide detailed chronological, prosopographical, and historical commentary.

223. Athens. Posthumous honorific inscription for Flavia Laodameia, after 70 A.D. Fragmentary base of gray 'Hymettian' marble later reused as a threshold. The monument, found at 6 Dioskouron Street, probably originated in the nearby City Eleusinion. Edd.pr. E.Kapetanopoulos, G.E.Malouchou, *Horos* 17-21 (2004-2009) [2010] 185-190 no. 5 (ph.), offer restorations on the basis of *IG* II^2 3558 (*I.Eleusis* 177), our lemma no. 223, and provide minute prosopographical analysis, including a detailed stemma of multiple members of this most distinguished Athenian family of the Roman Imperial period.

[Ἱέρειαν Φλαουίαν Λαο]δάμειαν Κλει̣[του]
[Φλυέως θυγατέρα ὁ ἐπὶ τοὺς ὁ]πλείτας στρατηγὸς
[Ἀμμώνιος) Χολλίδης τὴν γενο]μένην ἑαυτοῦ γυνα̣[ῖ]-
[κα καὶ ὁ κῆρυξ τῆς ἐξ Ἀρείου Πάγου] βουλῆς Θράσυλλο[ς]
[Ἀμμωνίου Χολλίδης τὴ]ν αὐτοῦ μη̣[τέρα ἀνέθηκαν]
[ἀρετῆς ἕνεκεν καὶ εὐσεβ]ε̣ία̣ς τῆς π̣[ρὸς τὰς θεάς vac.]

224. Eleusis. Posthumous honorific inscription for Flavia Laodameia, mid 60s A.D. or after 70 A.D.? *IG* II² 3558. *I.Eleusis* 377. *SEG* XXVIII 224; XLVI 263;* LIII 27. After prosopographical analysis, Schmalz, *Augustan and Julio-Claudian Athens* 175/176 no. 224, dates this inscription to the mid-60s. E.Kapetanopoulos, G.E.Malouchou, *Horos* 17-21 (2004-2009) [2010] 185/186 (ph.), offer a considerably improved edition on the basis of the similar dedication reported in our lemma no. 223 (which also suggests to them a date after 70 A.D.), making use of the high quality ph. printed in *I.Eleusis*. The first two lines would have been inscribed on the crowning of the base.

[Δήμητρος καὶ Κόρης ἱέρειαν Φλαουίαν Λαοδάμειαν]
[Κλείτου Φλυέως θυγατέρα ὁ ἐπὶ τοὺς ὁπλείτας]
[στρατηγὸς Ἀμμώνιος)] Χ̣[ολλίδης]
τὴν γενομένην ἑαυτοῦ γ[υναῖκα]
καὶ ὁ κῆρυξ τῆς ἐξ Ἀρείου πά[γου]
βουλῆς Θράσυλλος Ἀμμω[νίου]
Χ̣ολλίδης τὴν ἑαυτοῦ μητέ[ρα]
ἀνέθηκαν ἀρετῆς ἕνεκεν
καὶ τῆς πρὸς τὰς θεὰς εὐσεβ[είας].

225. Athens. Honorific inscription for a priest (?), late 2nd – 3rd cent. A.D. Left part of a herm consisting of five joining 'Pentelic' marble fragments: EM 4093 + 4310 + 5888 + 4773 + 6032. Edd.pr. S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 457/458 no. 33 (ph.), who tentatively suggest that the herm stood in the Athenian Asklepieion, and suspect that an iambic trimeter may account for the odd syntax of L. 9.

Τὸν εὐ̣[- - - - - - - - - - - -]
ΒΙ̣Α̣[- - - - - - - - - - - - - -]
Δ̣Η[- - - - - - - - - - - - - -]
Σ̣[- - - - - - - - - - - - - - - -]
ζαχ̣[ορ - - - - - - - - - - - -]
εὐσεβ[ε]ίας κα̣[ὶ - - - - - -]
ἕστηκα δ[- - - - - - - - - - -]
ε̣- - -ται Η[- - - - - - - - - -]
βουλῆς Ἀρείου καὶ πάγο̣[υ]
ψ[η]φίσμα̣σ̣[ιν]
vacat
Ἐπὶ ἱερ[έως δ]ιὰ̣ β[ίου]
Γ̣[- - - - - - - - - - - - - - -]

226. Athens. Honorific inscription for a zakoros (?), Roman Imperial. Two non joining fragments (EM 4533A + EM 4533B) from the two lower corners of a pedestal with mouldings. Edd.pr. S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 459/460 no. 34 (ph.), point out that several inscriptions honoring ζάκοροι have been found in the area of the Asklepieion, place of origin of the two fragments.

	- - - - - - - - - -		- - - - - - - - -
fr. A	ζα[κορ- - - - -]	fr. B	ζ[ακορ- - - - -]
	I[- - - - - - - -]		E[- - - - - - - -]
	vacat		vacat

227. Athens. Honorific statue base for Leonides and sculptor's signature, ca. 9-2 B.C. *IG* II² 4308. *SEG* XXXVIII 186; XXXIX 228;* XL 194. Schmalz, *Augustan and Julio-Claudian Athens* 208-210 no. 275, proposes to read L. 1 as [- - -Λεωνίδην Λεωνίδο?]υ Μελιτέ[α ἐ]πὶ ἄρχοντ̣[ος καὶ ἱερέως], considering it likely that 'the beginning of the line is a carry-over from a lost previous line; perhaps all the civic bodies of Athens, and not just the Demos, participated in the dedication'.

228. Athens. Honorific inscription, 1st B.C. *IG* II² 4470. After joining this fragment (EM 8773) to the previously unpublished EM 4969, S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 418-420 no. 14 (ph.), offer a new text. This is not a dedication to Asklepios, as once thought, but rather an inscribed base of an honorific statue set up by a demesman of Alopeke and his wife, daughter of a certain Asklepiades.

[- - - - - - - - - - - - - - - -]
[Ἀλωπ]εκῆθεν [καὶ - - -]
[- - -]ς Ἀσκληπ̣ιάδου
[ἐξ- - -]ων ἀνέθηκ̣αν

229. Athens. Honors for Herodes (III) of Marathon, ca. 30 A.D. *IG* II² 3600. *SEG* XXXIII 254. Schmalz, *Augustan and Julio-Claudian Athens* 168 no. 210, follows S.G.Byrne [cf. *SEG* LIII 27] in identifying the honorand not as Herodes Atticus, but as Herodes III, archon and imperial priest under Tiberius, and restores Ἡρώδην [Εὐκλέους etc.] in LL. 3/4.

230. Athens. Honorific inscription for Dem[- - -], ca. 50 B.C. – 50 A.D. *IG* III 979, 980, and 3960. Upper part of a marble base with moldings, consisting of three fragments (EM 3004, 3052, and 3463), of which only the first two join each other. The fragments were found in the area of the Old Bouleuterion in the Agora, and first published in the 1850s by Pittakys. S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) no. 12 (ph.), offer a new superior edition of this centered inscription, in which they adduce as verbal parallels *IG* II² 4005, 4239, and *I.Eleusis* 347.

Ḥ [βουλὴ ἡ ἐξ Ἀρείου] πά[γου]
Δημ[- -]
ἀρε[τῆς ἕνεκα καὶ εὐνο]ίας [τῆς]
4 εἰς [ἑαυτὴν καὶ τὸν δ]ῆμοṿ

---

231. Athens. Honorific inscription for [Di]opeithes, 1st cent. B.C./1st cent. A.D. (Augustan?). Left part of a base consisting of three joining fragments of 'Pentelic' marble (EM 2962, 3053, and 3495). Edd.pr. S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 414/415 no. 11 (ph.), briefly explore the possibility that this monument is *IG* II² 3844, now lost, before dismissing the idea on chronological grounds. They also suggest that the surviving part would have been superimposed on a pillar, on which the name of the honoring body or bodies might have been inscribed.

[Δι]οπείθην
ἀρετῆς ἕνεẹ[α]

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232. Athens. Honorific inscription for an Athenian, 1st cent. B.C./1st cent. A.D. Two joining 'Pentelic' marble fragments, EM 2583 + EM 5823 (erstwhile Museum of Acropolis inv.no. 2047), forming the upper part of a rectangular base with molding under the inscribed surface. Edd.pr. S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 417-418 no. 13 (ph.), note that the high quality of the monument is indicative of the honorand's importance. The omicron of L. 2 belonged to an Athenian demotic rather than an ethnic.

[Ἡ βουλὴ καὶ] ὁ δῆμ[ος]
[- - - - - - - - - -]ωνος Ὀ[- - -]
[ἀρετῆς ἕνεκε]ν καὶ εὐṿ[οίας]
4 [ἀνέθ]ηκαν

---

233. Marathon. Honorific inscription for Biboullios Polydeukes, ca. 160-165 A.D. In *PAAH* (2009) 17 (ph.), I.Dekoulakou, briefly notes the discovery of this fragmentary marble plaque in excavations of the Archaeological Society at Athens in the sanctuary of the Egyptian Gods at Brexisa; no text, no further details. She gives the ed.pr. in *Bibliotheca Isiaca* 2 (2011) 37-39 (ph. dr.), with commentary and references to other inscriptions and sculptured monuments related to this favorite of Herodes Atticus. See our lemma no. 275.

Βιβούλλιος Πολυ-
δεύκης Ἡρώδου ἑ-
[ταῖ]ρος καὶ τραφεὶς
4 [ἐκ το]ύτου *vel* [ὑπ' α]ὐτοῦ εὐσεβεί-
[ας ἕ]νεκα

---

234. Athens. Honorific inscription for an Athenian, 2nd cent. A.D. *IG* III 973. After joining this fragment (EM 5688) from the Acropolis with EM 4925, S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 422-424 no. 16 (ph.), offer a new detailed edition suggesting that the monument is a 'Pentelic' marble herm or an honorific base set up by a certain [- - -]os, son of Dios, for his son.

[- - -]ος Δ̣[ί]ου Κε[- -]
[- - -]ΛΟΝ[.]ΟΝ
[ἀρε]τ̣ῆς ἕνεκ̣ε̣[ν]
vacat

1/2. Κε|[φαλ]λόν[ι]ον is unlikely; perhaps Κε[φαλῆθεν] or Κε[ιριάδης], edd.pr. ||. 2. Perhaps [Ἀπολ]λόν[ι]ον, edd.pr.

235. Athens. Honorific inscription for Luc[ius Nummius - - - of Gargettos] (?), ca. 125-200 A.D. Fragmentary 'Pentelic' marble base or herm broken on all sides (EM 4787). Edd.pr. S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 438/439 no. 24 (ph.).

[Λούκιον Νούμμιον]
[- - - - - - Γαργήττι]-
[ον?], Λ̣ο̣υ̣κ̣[ίου Νουμμί]-
[ου] Βάσσ[ου υἱόν?],
[ἡ ἐ]ξ Ἀρε[ίου Πάγου]
[βο]υ̣λὴ κ̣[αὶ ἡ βουλὴ]
[τῶ]ν Φʹ [καὶ ὁ δῆμος]
[ὁ Ἀ]θ̣η[ναίων ἀνέ]-
[στησαν vacat]

236. Athens. Honorific inscription for Ti. Varius Aemilianus, ca. 150–200 A.D. *IG* III 977, 3936. 'Pentelic' marble herm consisting of two joining fragments on the left, EM 2296 + EM 8595 (=*IG* III 3936), and a third fragment on the right, EM 2311 (=*IG* III 977). S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 433-435 no. 22 (ph.), offer a new comprehensive edition, tentatively associating the honorand with the family of Varius Caelianus, for which they cite *ΣΕΜΑ* 2987.

Κατ᾽ἐπ̣[ερώτημ]α τῆς βου-
λῆς τῶ[ν Φʹ Τί. Οὐά]ρ̣ιον Αἰ-
μιλιαν[ὸν Καιλιανοῦ?] υ̣ἱὸν
[Γαργήττιον? - - - - - - - - - -]
- - - - - - - - - - - - - - - - - - - -

237. Athens. Honorific inscription for a Marathonian, 2nd–early 3rd cent. A.D. *IG* II² 3951. This tiny fragment (EM 9614a) has been joined with EM 4791, and the two have been subsequently associated with the non-joining EM 4282. S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 420-422 no. 15 (ph.), attribute the three fragments to a 'Pentelic' marble base or herm that would have once stood in the Asklepieion.

[Κατὰ τὰ δ]όξαντ̣[α]
[Ἀρεοπαγ]ε̣[ίταις]
[- - - - - - - - - - - - -]
Μαραθώνιον̣ [ἡ γυνὴ?]
καὶ Ἀθηνᾶ̣ς ἱε̣[ρεια]
Ι̣[- - - - - - - - - - - - -]

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238. Athens. Honorific inscription for Zosimos, late 2nd/early 3rd cent. A.D. *IG* III 3876. Base consisting of five 'Pentelic' marble fragments, EM 9630 + 2300 + 9824 (previously published as *IG* III 3876) + 4584 + 5828, of which two were found on the Acropolis. S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 424-426 no. 17 (ph.), identify the honorand and his brother Basileides with the homonymous prytaneis of the tribe Akamantis, attested in *Agora* XV 453. They also cite *IG* III 965d, and *IG* II² 3609, 3667, 3838, as other examples of honorific monuments set up by siblings.

Κ̣αθ' ὑπομνη-
[μ]α̣τισμὸν hedera
[Ἀρεο]π̣αγειτ[ῶν]
[Ζώσι]μον Βασ[ι]-
λ̣[εί]δου οἱ ἀδε[λ]-
φοὶ Βασιλεί̣δ̣η[ς]
καὶ Φιλεῖνο̣[ς]
vacat

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239. Athens. Honorific inscription for Gaius [- - -], late 2nd/early 3rd cent. A.D. *IG* III 966 d, p. 510. After associating EM 4325 with the fragment above (EM 9634; found in the Asklepieion), S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 426-428 no. 18 (ph.), reconstruct part of a 'Pentelic' marble herm that preserves traces of the honorand's chlamys. His cognomen would have appeared in L. 4.

Ψηφισα[μέν]ης τῆ[ς]
ἐξ Ἀρείου Π̣[άγου] βουλ̣[ῆς]
vacat Γάιον̣ [- - - - - - - - - -]
- - - - - - - - - - - - - - - - - -

240. Athens. Honorific inscription for Tiberius Claudius Pol[- - -], ca. 150–early 3rd cent. A.D. Lower left part of a large 'Pentelic' marble base consisting of five joining fragments (EM 4328 + 4679 + 4322 + 3997 + 3394). Edd.pr. S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 428-430 no. 19 (ph.), who touch upon several possibilities for restoring the honorand's name, none of them conclusive.

[Ἡ ἐξ Ἀρείου πάγου βουλὴ]
[καὶ ἡ βουλὴ τῶν Φ´ καὶ ὁ δῆ]-
μος [ὁ Ἀθηναίων Τιβ. Κλ.]
Πολ[- - - - - - - - - - - - - - -]
Τιβ. Κλ. Μα̣[- - - - - - - - - -]
υἱὸν καὶ Κα̣[ιλίας? - - - - - -]
[Γα]ΐου Και. Θερ̣[τέλους?]
Π̣α̣[ι]ανιέως θυ̣[γατρός]
vacat

L. 5: Μά̣[ρωνος Ἀζηνιέως] or Μα̣[ριανοῦ Ἀχαρνέως]; cf. *IG* II² 2111/2112, l. 98, edd.pr.

241. Athens. Honorific inscription for a Cornelius, 2nd/3rd cent. A.D. Upper part of a 'Hymettian' marble base consisting of two joining fragments, EM 2422 + 4407. Edd.pr. S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 430/431 no. 20 (ph.).

[- - - - -]οτε[- - - - - -]
[Κο]ρνήλιον [- - - - -]
[- - -]..[- - - - - - - - - -]

L. 3: The traces of the first letter are compatible with Ε, Σ, or Τ, those of the second letter with Υ or Χ, edd.pr.

242. Athens. Honorific inscription for Marcus Antonius [- - -] of Cholargos?, 2nd/early 3rd cent. A.D. Two joining 'Pentelic' marble fragments (EM 4261+5041). Edd.pr. S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 431-433 no. 21 (ph.).

[Κατὰ τ]ὸ̣ ἐπ[ερώτημα τῆς]
[ἐξ] Ἀ̣ρείο[υ πάγου βουλῆς καὶ τῆς]
[βο]υλῆς [τῶν Φ καὶ τοῦ δήμου Μᾶρ]-
[κο]ν Ἀν[τώνιον? - - - - - - - - - - -]
[Χο]λαρ[γέα, - - - - - - - - - - - - - - -]
[. . .τ]ὰ ἱε[ρ- - - - - - - - - - - - - - - -]
[τοῖ]ς πολί̣[ταις - - - - - - - - - - - - -]
[ἅπα]σιν̣ Ἀθ̣[ηναίοις ἡ δεῖνα]
[ἐ]κ̣ Χο̣[λαργέων?]

243. Athens. Honorific inscription for Titus Flavius Clementianus, late 2nd/early 3rd cent. A.D. Upper right part of a 'Pentelic' marble base comprised by two fragments joining at the back, EM 3896 + 5824. Edd.pr. S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 435-437 no. 23 (ph.), associate the otherwise unknown honorand with Κλημεντιανή of *I.Eleusis* 470, descendant of the well-known philosopher and historian Ἀρριανός and his homonymous son, who had both held public offices in Athens.

[Κα]ṭὰ ṭ[ὰ] δό-
[ξα]ντ[α] ṭῇ ἐ-
[ξ Ἀ]ρεί̣[ο]ụ Πά-
[γου] βοụ[λ]ῇ Τί-
[το]ṿ Φλ̣[ά.] Κλη-
[μεν]ṭ[ιανό]ν, Τ[ί]-
[του Φλα. - - - - - -]
[υἱόν ? - - - - - - - -]
- - - - - - - - - - - - - -

244. Athens. Honorific inscription for Licinnius Firmus of Gargettos, late 2nd/early 3rd cent. A.D. Fragmentary base consisting of four non-joining 'Pentelic' marble fragments (EM 3460+3740+3738+3783). The inscribed surface is bordered by two vertical moldings. Two wavy bands in low relief may be either the ends of stylized braids or the hanging strips of a priestly crown. Edd.pr. S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 439-442 no. 25 (ph.), observe that the honorand is a member of an illustrious family known from *IG* II² 3563 and 5046. See also our lemma no. 215.

[Λικ. Φίρμος]
[Γαργήττιος],
[ἀγωνοθέ]-
[της τῶν] με-
γά̣λ̣[ω]ν Πα-
να[θ]ηναίων,
ἱερ[ε]ὺς διὰ βί-
ο[υ π]υρφό-
ρος [ἐξ Ἀκρο]-
πόλε̣[ως, Λικ.]
Φί̣[ρ]μον Δ̣Ω̣Ι
[- - - -]Ọ Ị[- - -]

L. 12: [Γαργήττι]ọṿ?, edd.pr.

245. Athens. Honorific inscription for Tib. Cl. [- - -]eianos, late 2nd/early 3rd cent. A.D. Fragmentary herm broken all over except for the right side, consisting of two joining 'Pentelic' marble fragments (EM 3396 + 5152). Edd.pr. S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 442-444 no. 26 (ph.), provide onomastical and prosopographical commentary, especially on the dedicant, prytanis and κοσμητής in ca. 220-230 A.D.

[Τιβέριο]ν Κ[λαύ]-
[διον - - - -]η̣ϊα̣ν̣ό̣ν,
[ὁ πρὸς μ]ητρὸς Κλ.
[- - - - - -]ν̣ίας θεῖ-
[ος, Κλ.] Ἡ̣[λ]ι̣[ό]δ̣ωρος
[Ἀχ]α̣ρνεύς
vacat

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246. Athens. Honorific inscription for Aur. Demades of Kollytos, after 212 A.D. Lower right part of an honorific herm consisting of two joining 'Pentelic' marble fragments (EM 4469+4748), the first of which was found in the area of the Asklepieion. Edd.pr. S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 444-446 no. 27 (ph.), who provide the date above on the basis of the mixed name formula and the lettering.

[Καθ᾽ ὑπομνη]ματ̣[ι]σ-
[μὸν τῆς] ἐ̣ξ Ἀρείο[υ] πά-
[γου βου]λ̣ῆς ᵛ Αὐρ. Δημά-
[δη Μάρ?]κου Κολλυτέα ἡ
[γυνὴ?] Φ̣ο̣υ̣ρί̣α̣ [Ἀ]λεξάν-
[δρα, Φου.? Ἀπολλω?]νίουᵛ
[θυγάτηρ?]

L. 5: Φ̣ο̣υ̣λβί̣α̣ is less probable, edd.pr.

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247. Athens. Honorific inscription, ca. 150–early 3rd cent. A.D. *IG* III 3891 + 4017. After associating the two fragments above (EM 9862 and EM 9830 respectively) with EM 4807, all three from the Asklepieion, S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 446-448 no. 28 (ph.), are able to reconstruct the left part of a 'Pentelic' marble herm set up for an unknown man by his father.

Ι[- - - - - - - - - -]
ψηφισ[αμένης]
τῆς [πόλεως?]
ὁ πατ[ὴρ - - - - -]
Ἀχ[αρνεύς]
vacat

248. Athens. Honorific inscription, ca. 150 – 3rd cent. A.D. Two joining 'Pentelic' marble fragments, EM 5964 + 4845, from the lower right part of a large honorific monument with a vertical moulding. Ed.pr. S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 448/449 no. 29 (ph.).

- - - - - - - - - - -
[- - - - - - -]ι̣πος
[- - - - - - -]ε̣ως
[- - - - - - -]ους
- - - - - - - - - - ?

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249. Athens. Honorific inscription for Anton[ios]?, 2nd/3rd cent. A.D. *IG* III 965 f, p. 509. Upper right part of a herm consisting of two joining fragments (EM 4380 + EM 2263) found near the Asklepieion. After autopsy S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 449-451 no. 30 (ph.), offer an improved text. In their detailed commentary they provide several reasons for dissociating the inscription from Marcus Antonius (lettering, formulas, etc.). If Ἀντών[ιον] is to be read in L. 3, then a reference to the Dionysiac artists, [οἱ περὶ] χο̣ρείαν may be envisaged in L. 4. Supplementing Ἀντων[ίαν] in L. 3 leaves the ending [- - -]χο̣ρεία[ν] of an apparently unattested female name in L. 4. Other readings, e.g. LL. 3-5: [αἰνε]σάντων [τῶν | περὶ τὴν] χο̣ρεία[ν τοῦ | Διονύσου τεχνιτῶν], are very difficult. 'En l'état actuel du texte, il nous paraît difficile de trancher' (451).

[Κατὰ τὰ] δόξαντα [τῇ]
[σεμνο]τ̣άτῃ βου̣[λῇ]
[τῶν Φ'] ΑΝΤΩΝ[. . .]
[- - -]Χ̣Ο̣ΡΕΙΑ[. . . .]
- - - - - - - - - - - - - - - - -

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250. Athens. Honorific inscription for an unknown individual, ca. 150-early 3rd cent. A.D. *IG* II² 3996. After attaching two joining fragments (EM 3399 + EM 3450) to this inscription, S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 452-454 no. 31 (ph.), produce a new text with detailed commentary, in which they note that the almost certain absence of a Roman gentilician suggests the text predates 212 A.D.

[Κατὰ τὸ ἐπε]-
[ρώ]τ̣ημ[α τῆς]
[β]ουλ̣ῆς τ̣[ῶν]
πενταχοσ[ίων],
αἰτησαμέ[νης Πα]
ραμόνα[ς - - - -]
νος ἐξ [- - - - - -]
ων [- - - - - - - - -]

Ạ[---------]

LL. 5/6: Edd. pr. propose [Τρύφω]|νος, on the basis of *IG* II^2 3564, rather than Dittenberger's Ἀ[ρίστω]|νος, which was partly based on a wrong reading in L. 5

251. Athens. Honorific inscription for an unknown individual, ca. 150-early 3rd cent. A.D. Incomplete base consisting of four fragments (EM 3877, 3887, 3888, and 4853), of which the last cannot be placed in the reconstructed monument with certainty. Edd.pr. S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 454-456 no. 32 (ph.), stress the historical significance of this defective document as one of the very few pieces of evidence from Roman Athens concerning bestowal of citizenship.

----ΟΣ̣--------Ο---
[..]ως Μα------ΥΣ---
[π]οτε τῶ[ν? --- ΝỊ ---
τ̣ῆς Ἀθη[ναίω]ν π̣ό̣λ̣[εως]
[ὥστε?] κ̣λ̣η̣θ̣ῆναι ἐπὶ
[πολι]τ̣είαν τὴν Ἀθη-
[ναίω]ν, τὸν ἴδιον πο-
[λίτην ἀρε]τ̣[ῆ]ς ἕνεκα
[ἀνέγρα]ψε̣[ν (?)]

252. Athens. Honorific inscription for a woman, 1st cent. A.D. White marble base consisting of three fragments (EM 2893, EM 2975, EM3470), of which only the last two join each other. Ed.pr. S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 461-463 no. 36 (ph.), who offer the restoration of the female name in L. 2 only exempli gratia.

[Ἡ βουλὴ] ἡ ἐξ [Ἀρείου πάγου καὶ ὁ δ]ῆμος
[Ἐλπ?]ινίκ[ην, ------------- θυγ]ατέρα
[ἀρετ]ῆς ἕ[νεκεν καὶ σωφροσύ]νης
vacat

253. Athens. Honorofic inscription for Alkia, ca. 160-170 A.D. *IG* II^2 4254. After joining fragment EM 3347 to *IG* II^2 4254 (EM 3088), S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 463-465 no. 37 (ph.), are able to produce a substantially improved text, according to which the honorand is none other than Alkia, the mother of Herodes Atticus [for whom see also *SEG* XLVI 313, XLVIII 419, LVI 425G, Stroud and Papazarkadas]. They also offer succinct discussion of the unresolved problem of the consulship(s) of Herodes' father.

[Ἡ πόλις? Οὐιβου]λλίαν
[Ἀλκίαν, Ἀττικ]οῦ ὑπ[ά]-
[του γυναῖκ]α, Ἡρώδου
[Ἀττικοῦ ὑπά]του [μη]-
[τέρα vacat]

A hedera has been carved between LL. 1 and 2 of the monument, which would have originally been ■ large base, edd.pr.

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254. Athens. Honorific inscription for an unknown woman, Roman Imperial. Two non-joining white marble fragments (EM 2965 + EM 5671) of a very poorly preserved monument. Edd.pr. S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 465/466 no. 38 (ph.).

[------]ατ[ίαν] Θε[------]
[ἐκ Μαρα]θω[νίω]ν, Ἀρ[---]
[----ἐξ] Ὀἴ[ου γ]υν[αῖκα]
vacat

L. 3: Ὠῆ[θεν] is also possible, edd.pr.

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255. Athens. Statue base honoring L.Calpurnius Piso and M.Licinius Crassus Frugi, early 1st cent. A.D. *IG* II^2 4163. A.Ajootian, *Hesperia* 78 (2009) 494/495, briefly speculates that this Acropolis monument could provide a concrete link between the statue of the 'Herculaneum Pallas' and Athens, as suggested by B.S.Ridgway, *Hellenistic Sculpture 3: The Styles of ca. 100-31 B.C.* (Madison 2002) 147, for Piso was probably the owner of the Villa dei Papiri. 'Members of Piso's family could have commissioned the Pallas in Athens for the Villa at Herculaneum.'

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256. Athens. Honorific inscription for G.Vettius Sabinus Granianus (?), late Augustan (before 17 A.D.). *IG* II^2 4205a. In *Hesperia* 15 (1946) 234 no. 65, B.D.Meritt added a new fragment (Agora I809) and produced a new edition, based on which Schmalz, *Augustan and Julio-Claudian Athens* 187 no. 238, prints a new version, which tentatively identifies the honorand as Granianus, quaestor pro praetore of Achaia, also attested in our lemma no. 257.

[ἡ βουλὴ ἡ ἐξ Ἀρείου πάγ]ου καὶ ὁ δῆμ[ος]
[Γάιον Γρανι]αν[ὸν Σα]βῖνον
[ἀρετ]ῆς ἕ[νεκεν]

257. Athens. Honorific inscription for G.Vettius Sabinus Granianus, late Augustan (before 17 A.D.). Ed.pr. H.R.Immerwahr, *Hesperia* 11 (1942) 347 no. 5 (ph). The text, which has not been presented in *SEG* before, is reproduced and analyzed by Schmalz, *Augustan and Julio-Claudian Athens* 188/189 no. 240, who wonders whether the honorand could be the quaestor pro praetore of 6 A.D., 'who administered Achaia for two awkward years following its governor's death (as recorded in Dio 55.27.6 & 28.2)'.

ἡ βουλὴ ἡ ἐξ Ἀρήου πάγου
Γάιον Οὐέττιον Σαβῖνον Γρανιανὸν
ταμίαν καὶ ἀντιστράτηγον

On prosopographical grounds, G.Kantor, *CR* 60 (2010) 502, expresses his concern about Schmalz's chronology, and tentatively suggests a date 'after the restoration of the proconsular status of Achaia by Claudius'.

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258. Athens. Honorific inscription for P.Memmius Regulus, ca. 40/1–42/3 A.D. *IG* II² 4175. Schmalz, *Augustan and Julio-Claudian Athens* 194/195 no. 250, restores L. 1 as [Πόπλιον Μέμμιον Ῥῆγλο]ṇ ὑ̣[πατικ]όν and the beginning of L. 7 as [ἐπὶ ἱερεί]ας Μεγίστης etc. [*IG*: [ἐπὶ ἱερείας Ἰουν]ίας Μεγίστης etc.]. Since Megiste lacks a Roman name the inscription should predate 44 A.D., when she was probably awarded Roman citizenship.

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259. Athens. Honorific inscription for P.Memmius Regulus, ca. 44 A.D. *IG* II² 4176. *SEG* XII 158; XXIII 123. After rigorous analysis of the secondary bibliography, Schmalz, *Augustan and Julio-Claudian Athens* 195-197 no. 251, tentatively restores μγ[ήμ]η[ν? στ]ρ[ατηγοῦν]|τος etc. in LL. 5/6, and dates the inscription to the final year of Regulus' governorship because of the Roman name of the priestess of Athena, LL. 10-12.

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260. Athens. Statue base honoring Quintus Trebellius Rufus and members of his family with appended epistles of the Koinon of the province of Gallia Narbonensis and the magistrates and council of Tolosa, 85/6-94/5 A.D. *Agora* XVIII H398. For this prominent figure, see Traill, *PAA* 802125 and 802130. In *Horos* 17-21 (2004-2009) [2010] 63, note 74, S.Follet, after autopsy of the stone, suggests that LL. 14/15 ought to have begun farther to the left than they have been restored in the ed.pr., followed in *Agora* XVIII. She proposes, [Τρεβέλλιο]ν [Ῥοῦφον, ἀρ]χιερέα πρῶτο[ν ἡμ]έτερο[ν γενόμενον | τῆς ἐπαρχείας, ἄξι]ον εἶναι τῆς ἀ̣[φ' ἡμῶ]ν μαρ[τυρίας].

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261. Athens. Honorific inscription for a Roman official, 138-161 A.D. *IG* II² 3617. S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 405-408 no. 8 (ph.), join EM 4753 + EM 5780 with this fragmentary inscribed herm (EM 5780) and produce a new fully annotated edition.

Ἡ ἐξ Ἀρε[ίου Πάγου βου]-
λὴ καὶ ἡ [βουλὴ τῶν Φ´]
καὶ ὁ δῆμος ὁ Ἀθηναί]-
ων τὸν .[- - - - - - - τοῦ]
μεγίστ[ου αὐτοκράτο]-
ρος Ἀντ[ωνείνου - - - -]
Μηνοφ[ιλο- - - - - - - -]
ἐ[πιμελ]η[τεύοντος?]
Κλ. Σώ[ζο]ντος [. . . . . .]
ως, τὸν [ἴ]διον δ[. . . . .]
vacat

4. λ[ογιστήν], edd.pr., rather than Dittenberger's ἀ[ρχιερέα]. || 9/10. Probably [Σουνιέ]|ως, τὸν [ἴ]διον δ[ιορθωτήν], according to edd.pr., who cite *IG* II^2 2120 (cf. *SEG* LIII 27), 3004, and 3798 in corroboration of their prosopographical analysis.

262. Athens. Honorific inscription for the imperial freedman Titus Aelius Faustus, after 138 A.D., possibly 161-169 A.D. or 176–180 A.D. *IG* III 588a, p. 498; 3890. *IG* II^2 3936; 4130. Fragmentary statue base consisting of four fragments previously separately published: EM 4908 + 9614 + 9574 = 4250. S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 408-412 no. 9 (ph.), have now joined them and produced a new composite text, accompanied by analysis of the life and family of the honorand, already known from his Latin epitaph, *CIL* VI 10701. On 411 a list of all the imperial ἀπελεύθεροι attested in Athens.

[Ἡ ἐξ Ἀρείου πάγου]
βουλὴ [καὶ ἡ βουλὴ]
τ̣ῶν Φ̣´ [καὶ] ὁ δῆμος
Τ̣ίτον Α̣ἴ[λι]ον Φαῦ-
στον Βησαιέ̣[α], Σ̣εβα-
στῶν ἀπε[λεύθε]-
ρ[ο]ν, παιδε̣[ίας ἕνε]-
[κα τὸ]ν χ̣ρ[άτιστον?]

263. Athens. Honorific inscription for a logistes, late 2nd/early 3rd cent. A.D. Upper part of a base consisting of two joining fragments, EM 2159+2170. Edd.pr. S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 412/413 no. 10 (ph.), provide detailed discussion of λογισταί, Latin curatores, for whom most epigraphic attestations come from the Severan period, e.g. *IG* II^2 2963, 3610, 4215. The honorand belonged to the equestrian or the senatorial class (L. 1: [τὸν κ]ράτιστον), but he should not be identified with M. Αὐρ. Ὀλυμπιόδωρος, curator of Troizen, known from *IG* IV 796.

[Τὸν κ]ράτιστον λογι-
[στὴ]ν •Αὐρή[λ]ιο[ν - - - -]
- - - - - - - - - - - - - - - - - - - -

264. Athens. Statue base in honor of L. Lucilius Pansa Priscillianus, procurator of Asia, 214 A.D. *SEG* XLI 156. On the basis of information in three Latin inscriptions from Ephesos (*I.Ephesos* 696 A I and II; D.Knibbe, H.Engelmann, *JÖAI* 55 (1984) 141, and in *I.Ephesos* 3053, M.Christol, *AC* 77 (2008) 189-214, refines the text, chronology, and prosopography of this document. He dates this base in 214 A.D. and links it with a question concerning Athens that was debated in the imperial council during Caracalla's sojourn in Asia and decided in Athens' favor due to the intervention of Priscillianus. Christol suggests that Priscillianus' action was prompted by his son, who had recently been appointed proconsul of Achaia by Caracalla, prematurely according to Dio Cassius 78.21.3-5. In LL. 4/5 Christol restores [τὸν κράτιστον, φίλον τοῦ]| κυρίου Αὐτοκ[ράτορος] and discusses the procurator's relations with the Emperor. On 212 he presents a revised reconstructed drawing of the base, incorporating his restorations, and a new text, which, in addition to his restoration of LL. 4/5, differs from that printed in *SEG* XLI 156D in the following respects: L. 3 [Πά]νσ[α], L. 9 [καὶ Οὐεττω]νίας, L. 10 *vac.* [πατέρα] συνκλητικῶν *vac.*, L. 13 κ[αὶ ἐπιμεληθέντος], L. 15 *vac.* [ε]ὐεργέτην *vac.* On 214 Christol offers a revised list of the four procurators of Asia, 211-217 A.D.; cf. *AnnEp* (2008) 1313.

In *BE* (2009) 216, S.Follet suggests [ἐπιμελητεύοντος] L. 12 and '*Aurelius* l. 13, que nous avions proposée.' In *AnnEp* (2008) 1275, after a summary of Christol's reconstruction of events, it is remarked that the absence of the name of the proconsul of Achaia is striking, while simply being evoked by the mention of πατέρα συνκλητικῶν.

For a new full edition of this inscription with measurements, text, notes on readings, app.crit., and commentary, see now *Agora* XVIII H442. In L. 3 [Πά]νσ[αν]; LL. 4/5 [τὸν κράτιστον(?) τοῦ] | κυρίου Αὐτοκ[ράτορος]; L. 9 [καὶ δὴ (?) Οὐεττο]νίας; L. 14 Θεο[φίλ]ου Ͻ Ὑβάδο[υ]; L. 15 *vac.* [φίλον καὶ ε]ὐεργέτην *vac.* Prosopographic note on Theophilos of Hybadai.

265. Athens. Honorific inscription for Memmia, 18 A.D. Ed.pr. F.Willemsen, *MDAI(A)* 85 (1970) 111-113 no. 11. Schmalz, *Augustan and Julio-Claudian Athens* 207 no. 272, reprints the text of this inscribed statue base, which has not been previously reported in *SEG*, and provides succinct analysis.

[Ἡ βουλὴ ἡ ἐξ Ἀρ]είου πάγου καὶ ἡ βουλὴ
[τῶν ἑξακοσί]ων καὶ ὁ δῆμος Μεμμίαν
[Λουκίου Πομ]πωνίου Φλάκ[κ]ου γυναῖκα
4 [πρεσβευτο]ῦ Τιβερίου Καίσαρος
[σ]ωφροσύνης ἕνεκα.

266. Athens. Sculptor's signature, late 4th cent. B.C. Marble base; on top cuttings for the support of a bronze statue; found in 1974 in the Agora Excavations; now in the Agora Museum inv. I 7354. Ed.pr. O.Palagia, *Euphranor* (Leiden 1980) 5 no. 30 (ph.). Noting that this text has been included neither in *SEG* nor in *Agora* XVIII, K.Hallof has kindly provided the following comments (per epistulam). The sculptor, most probably the son of the sculptor and painter Euphranor, is mentioned by Pliny (*NH* 34.51) as a contemporary of Alexander the Great. He is also known from his signature on a statue base (*IG* II² 2799). The fact that this base was re-used in the 3rd cent. B.C. misled Loewy and J.Kirchner to the assumption that the signature also belongs to the 3rd cent. B.C.; hence, it has been generally believed that there were two sculptors by that name, one in the late 4th, the other in the 3rd cent. B.C.

Σώστρατος Εὐφράνορος ἐπόησεν

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267. Athens. Sculptor's signature, 4th/3rd cent. B.C. Fragment of a base of white marble, broken on all sides; brought to the Epigraphical Museum from the Acropolis in 1956; EM 13276. Ed.pr. E.-L.Choremi, *Horos* 17-21 (2004-2009) [2010] 129/130 no. 4 (ph.).

[- - -]ς ἐπόη[σεν]

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268. Athens. Dedication to Asklepios, ca. 300 B.C. *IG* II² 4412. *SEG* L 1712. To this base (EM 8766), E.-L.Choremi, *Horos* 17-21 (2004-2009) [2010] 125/126 (ph.), adds on the right a joining fragment (EM 2917) also found on the south slope of the Acropolis to form the following complete new text. There is preserved a circular cutting on the upper surface for the plinth of a statue. This text is printed in J.S.Traill, *PAA* 514790. Prosopographic notes.

Θουδόσιος Παιανιεὺς
Ἀσσκληπιῶι ἀνέθηκε
ὑπὲρ τῆς θυγατρὸς
Θεανώ

---

269. Athens. Monument of Telemachos, founder of the sanctuary of Asklepios, ca. 400 B.C. *IG* II² 4960/4961 + 4963. *SEG* LVIII 206.* B.L.Wicckiser, *ZPE* 168 (2009) 199-201, elaborates on an idea she briefly entertained in her monograph on the cult of Ἀσκληπιός, reported in *SEG* LVIII 206 (the chariot of LL. 14/15, ἐφ' ἅ|[ρματος], is Athena's personal vehicle, an identification that affirms the Athenian state's endorsement of the imported cult), and suggests that at least one equine head on the sculpted crowning of the monument belongs to one of the horses that drew Athena's chariot.

V.Saladino, *ASAtene* 87, serie III, 9. Tomo I** (2009) [2010] 439-463, anchors in this inscription and its relief sculpture an exploration of the connections among the cults, myths, iconography, and topography of the sanctuaries of Asklepios, Hippolytos, Isis, Hygieia, and Aphrodite on the south

slope of the Acropolis—and also in Troizen. He briefly mentions and illustrates the relief panel from Herodes Atticus' villa at Loukou, inscribed Τελετή, *IG* IV 676; *SEG* LVIII 326, which he interprets as a representation of the statue of Hygieia on the Acropolis.

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270. **Athens. Dedication to Apollo, 29/30 A.D.** *SEG* XXV 224; LIV 259. Schmalz, *Augustan and Julio-Claudian Athens* 217 no. 287, briefly broaches the possibility of reading LL. 1/2 as [Ἀπό]λλων[ι Πατρ[ῴῳ] because of the findspot of the stone.

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271. **Athens. Dedication, 4th cent. B.C.** Fragment from the right side of a dedicatory base of white marble, broken at left; brought from the Acropolis to the Epigraphical Museum in 1915, EM 12426. Ed.pr. E.-L.Choremi, *Horos* 17-21 (2004-2009) [2010] 129 no. 3 (ph.), who speculates that L. 1 could be restored as [Ἀφροδίτηι Πανδή]μωι.

[- - - - - -]μωι
[- - - - - -] ἀνέθηκε

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272. **Sounion? Dedication to Aphrodite Pontia, ca. 350-300 B.C.** Fragmentary base of 'Agrileza' marble of unknown provenance, now in the sculpture collection of the National Museum in Athens, inv.no. 11815; top, bottom and inscribed surface preserved, broken at both sides; cutting on top for the plinth of a statue. Ed.pr. E.Kourinou, *Horos* 17-21 (2004-2009) [2010] 119-124 (ph.), who supplies an exhaustive list of onomastic parallels and evidence for the worship of this deity throughout the Greek world. She suggests that this base is in fact the one briefly reported by B.Stais, *PAAH* (1903) [1906] 13/14, as having been discovered in excavations of the Archaeological Society at Athens in the fortress at Sounion; *SEG* L 206. Many of the finds from these excavations came to the National Museum. On physical and stylistic grounds, Korinou rejects the attempt of H.R.Goette, *Ὁ ἀξιόλογος δῆμος Σούνιον. Landeskundliche Studien in Südost-Attika* (Rahden 2000) 52, to associate the inscribed base with ■ sculpted relief panel of a female figure also from these same excavations, inv. no. 3409. This is the first evidence for Aphrodite Pontia in Attica.

[- - ca. 3-]ίνθιος Μειδω[- - - - -]
[Ἀφρ]οδίτει Ποντί[αι ἀνέθηκεν]

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273. **Athens. Dedication in the shrine of Demeter Achaia?, Roman Imperial.** *IG* III 3855. S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 467-469 no. 40 (ph.), have associated two non-joining 'Pentelic' marble fragments (EM 4820+9817), possibly from the crowning of an unidentifiable inscribed monument. In their new edition, they suggest that the dedication might have been a relief or a statuette depicting the Nymphs, and adduce *IG* II² 5117 and 5153 as evidence for the cult of Demeter Achaia in Athens.

[- - - - - - - -]τεριος[- - - - - - - -]
[τὰ]ς [Νύμ]φας ἀνέ[θηκεν εἰς τὸ]
[Δήμ]ητρος Ἀ[χαίας] τέ[μενος]?

274. Athens. Dedication to Isis, 'before 250 B.C.' Half of a cylindrical base of white marble, found on the Acropolis and brought to the Epigraphical Museum in 1956 (EM13266). Ed.pr. E.-L.Choremi, *Horos* 17-21 (2004-2009) [2010] 126/127 no. 1 (ph.), who adds prosopographical notes and an excursus on the worship of Isis in Athens. She warns that there is not enough space in LL. 3 and 5 for the restoration of the name Kallistratos. In L. 3 she favors Κάλλιστ[ον], in L. 5 Καλλ[ίου].

Καλλίστρατος Να[..2-3.]
ἱερεὺς τῆς Ἴσιδο[ς]
τὸν ὑὸν Καλλιστ[..2-3.]
4 τῆι θεῶι ἀνέθηκε
ἐπὶ ἱερέως Καλλ[..2-3.]

275. Marathon (Brexiza swamp). Dedications to the Egyptian Gods, 2nd cent. A.D. In *EAH* (2009) 14-24 (ph.), there is a helpful summary of the history of the excavations of the bath and the sanctuary of the Egyptian gods in this part of the Marathonian plain going back to the time of Fauvel in the 18 th cent. with a list particularly of the sculptural finds. Excavation was resumed in 2009 by the Archaeological Society at Athens under the direction of Iphigeneia Dekoulaki. Among the recent discoveries very briefly noted here are two inscriptions, one 'a dedication to Σάραπις' (but see our lemma no. 198), the other honoring the famous Βιβούλλιος Πολυδευκίων (our lemma no. 233). Both are illustrated by good photographs.

276. Athens. Dedication (?), 4th cent. B.C. Small fragment from the left side of a base of white marble; top preserved, broken on all other sides; now EM 811; provenance not stated. Ed.pr. E.-L.Choremi, *Horos* 17-21 (2004-2009) [2010] 128/129 no. 2 (ph.).

ΙΕ[- - -]
ἀνέ[θηκεν]

277. Honorific inscription, Roman Imperial. Two joining fragments of 'Pentelic' marble (EM 4726 + 4762) forming part of a monument that could have been reworked in secondary use. Edd.pr. S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 460/461 no. 35 (ph.), tentatively identify this as an honorific monument on the evidence of the bronze statues (?) mentioned in L. 8, and wonder whether the dedicant speaks in the first person, e.g. in LL. 3 and 5.

[- - - -]ὁ κατασκε[υάσας]?
[- - - -]ξ ὁ περὶ τὸν [- - - -]
[- - -]ησα ἅπαν καὶ [- - - -]
[- - -]οι ἐπὶ τῶι κατε[- - -]
[- - - -ε]υσα τὰ [- - - - - - -]
[-]φίσατο[- - -]ες του [- - -]
[- - - - - - - - - -]ον καὶ [- - -]
[- - εἰκόσι ? τα]ῖς χαλ[καῖς]
vacat

[L. 6: The first 6 letters of this line are practically invisible on the ph. Papazarkadas.]

278. Athens. Dedication to the Eternal Ruler (?), 1st cent. B.C. or 2nd cent. A.D. *IG* II^2 4228. *SEG* XXII 203. On the basis of *IG* II^2 4705 (=*I.Eleusis* 287), Schmalz, *Augustan and Julio-Claudian Athens* 216/217 no. 286, offers a substantially new text, in which he identifies the αἰώνιον ἡγεμον[ίαν] (L. 6) as the Roman imperium, 'perhaps with some Eleusinian connotation. . . particularly if the monument was dedicated in the City Eleusinion rather than on the Akropolis.'

[Κόιντος Πομπήιος Αὔλου υἱὸν?]
[ἐποίει καὶ ἀνέθηκε?]
[σὺν ἀδ]ε[λφοῖς Αὔλωι?]
καὶ Σέξτω[ι]
[τῆς ἐξ Ἀρείου πάγ]ου βουλῆς καὶ τοῦ [δήμου]
αἰώνιον ἡγεμον[ίαν]

1. [Αὖλος], Schmalz per errorem. || 5. 'As restored in the Corpus, the genitive construction should imply the decreeing action of the civic bodies (παρὰ τῆς κτλ. or more fully καθ' ὑπομνηματισμὸν τῆς κτλ.), also most common in later centuries', Schmalz.

279. Peiraieus. Funerary epigram of Koria, end of 4th cent. B.C. Upper part of a stele of gray marble with a semicircular crowning member that once carried a painted anthemion; broken at bottom. LL. 1/2 are inscribed on the bottom part of the crown and LL. 3/4 at the top of the shaft. Found in salvage excavations of the Greek Archaeological Service at Peiraieus 161 and Fleming Streets; now in the Peiraieus Museum, ΜΠ 11725. Ed.pr. V.N.Bardane, A.Tsaravopoulos, *Horos* 17-21 (2004-2009) [2010] 213/214, no 1 (ph.), with commentary on the rare name of the deceased (cf. *IG* II^2 11892a; Peek, *Kerameikos* III. 42-43, no. A34) and spellings in LL. 1 and 4.

Κορία Μνησικρά[τ]ους Ἁλαιέως
θυγάτηρ καὶ Λυσιμ[ά]χης vacat
vacat

προὔλιπες, ὦ Κορία, τὴν μητέρα καὶ τὸν ἀδελφὸν
4 τούς τε φίλους σαυτῆς καὶ ὃν σὺ μάλισστα ἐφίλεις

280. Salamis. Epitaph of Theodoros, 'before 350 B.C.' *IG* II² 5667. *SEG* I 32. M.I.Pologiorgi, *AE* 148 (2009) 121 note 3, reports that the correct demotic on this stone is Ἀναγυράσιος.

281. Athens. Epitaph of Kallistomachos, 2nd half of 1st cent. B.C. — 1st cent. A.D. *IG* II² 5669. This columella, built into the Byzantine church of Kapnikarea, has now been studied for the first time since Spon's edition (*CIG* 588) by E.C.Papoutsaki, *Horos* 17-21 (2004-2009) [2010] 243/244 (ph.), who offers the date above on the basis of the lettering and tentatively identifies the deceased with Kallistomachos son of Kallistomachos of *IG* IV².1 83/84.

Καλλιστόμαχος
Καλλιστομάχου
Ἀναφλύστιος

282. Athens. Grave lekythos of Lykophron, mid 4th cent. B.C.? *SEG* XXXVII 160; XLI 48. J.H.Blok, S.D.Lambert, *art.cit.* (our lemma no. 36) 111, briefly note that Plutarch's *Vitae X Oratorum* and the spelling –ο for –ου in L. 2, might speak against the identification of the deceased Λυκόφρων as the son of the famours orator Lykourgos. 'This might therefore be e.g. a descendant of Lykeias (I) [cf. our lemma no. 283, Papazarkadas], or even perhaps another monument commemorating the orator's father.'

283. Athens. Gravestone of Lykophron, Lykomedes, and Lykeias, ca. 350–300 B.C.? *SEG* XXXVII 162. Although J.H.Blok, S.D.Lambert, *art.cit.* (our lemma no. 36) 110/111, record A.P.Matthaiou's prosopographical identifications as put forward in the ed.pr., they tentatively suggest that Lykeias (I) of L. 2, 'might be a son of a Lykophron, whom one might postulate as brother of Lykomedes (I). In that case Lykeias (I) would have named his eldest son for his grandfather, according to the normal convention.'

284. Athens. Funerary epigram for Tryphaina, 3rd cent. A.D. Large rectangular, cubelike base of white marble with a crowning kymation, found in 1994 in salvage excavations of the Greek Archaeological Service at 6 Poikiles Street in Monastiraki; now at the storeroom of the 1st Ephorate, Areos Street 3, inv.no. ΠΛ 1913. The text consists of 5 elegiac couplets and every second line is indented a few letter-spaces. Ed.pr. N.Papazarkadas, *Horos* 17-21 (2004-2009) [2010] 197-205 no. 1 (ph.), who proposes the above date on the basis of the letterforms. On 204/205 he suggests that Καλλίφρων belonged to a prominent Athenian family of the 3rd cent. A.D., *LGPN* II, s.v. Καλλίφρων, nos. 4, 5, and 6 (Gargettos). Papazarkadas provides an extensive and detailed commentary on the

diction, imagery, allusions, poetic formulas, and many other aspects of this epigram, with copious parallels. He infers from the opening lines that following her posthumous honors from the Areiopagos, Tryphaina's father erected on this base a stone portrait statue of his daughter that probably stood in the city Eleusinion. On 200-204 he explores the connection of Alexandra, Tryphaina's mother, with the Eleusinian Mysteries and the Elysian Fields in LL. 7-10. In *EBGR* (2009) [*Kernos* 25 (2012)] no. 121, A.Chaniotis observes that in L. 7 a full stop should be inserted after πέδον, and expresses his preference for the third interpretation of those put forward by Papazarkadas: 'Alexandra followed the example of her daughter and was initiated after Tryphaina's death, thereby receiving, thanks to the initiation, the same grace as her daughter used to have.'

Ταῦτα σέθεν μορφῆς ἰνδάλματα λάινα θῆκα
  Καλλίφρων γενέτης, ταῦτα Τρύφαινα κόρη.
Ἦν τάχα καὶ λίθος οὗτος ἐπήρατος ὃς διὰ σεῖο
  μορφώθη γλυφάνοις ἐς τύπον ἀγλαΐης,
ἐξότε κυδήεις Ἄρεως Πάγος ὤπασε τιμὴν
  ἄφθιτον ἀμβροσίης γευομένην μακάρων.
Ναίεις δ' Ἠλυσίου ζάθεον πέδον· οὕνεκα μήτηρ,
  κλεινὴ Ἀλεξάνδρα, θέσμα τελεσσαμένη
Δηοῦς καὶ Κούρης καθαρῇ φρενὶ πάσας ἔδεκτο
  ἀμφί σοι ἀσβέστους ἃς ἐφόρεις χάριτας

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285. Attica (now in Paris, Musée Rodin). Epitaph of Amphigenes of Erchia and Amphinoe of Thebes, late 4th/mid 3rd cent. B.C. *ΣΕΜΑ* 1135. A.Ginestí Rosell, *Faventia* 30 (2008) 179-186 (ph.), reviews the evidence for marriages between Athenians and foreigners in order to probe this epitaph that records simultaneously an Athenian citizen and a foreign woman, an unparalleled phenomenon in 4th-cent. B.C. funerary epigraphy. Mixed marriages are known from the early Hellenistic period onwards: this and the orthography of the wife's ethnic, Θηβεί[α], make a date between the late 4th and the mid 3rd cent. B.C. more plausible, according to the author. [The form of the monument, a marble lekythos, and the genitive Μνησιθέο make such a late date rather difficult, Papazarkadas].

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286. Athens. Funerary epigram for Apollonios, 3rd cent. A.D. Rectangular marble funerary altar said to have been found 'accidentally' in Anavyssos; subsequently confiscated by the Greek police and transferred to the Epigraphical Museum, inv.no. EM 13509. The exact findspot of the monument is doubted by C.B.Kritzas, *AD* 56-59 (2001-2004) B1 [2010] 119-121 (ph.), who however accepts its Attic provenance, and gives a preliminary text. Ed.pr. id., in O.Gratziou, C.Loukos (edd.), *Ψηφίδες: μελέτες ιστορίας, αρχαιολογίας και τέχνης στη μνήμη της Στέλλας Παπαδάκη-Oekland* (Herakleion 2009) 61-72 (ph.), offers detailed commentary on the onomastics, diction and philosophical and theological ideas of this epigram, which consists of dactylic hexameters and one single pentameter (L. 15).

Μητρὸς σεμνοτάτης Ἀφφίας, οὔνομα σεμνὸν
κτησαμένης, βίου τε σοφοῦ, γένους τ᾽ἐπισ̣ή̣μο̣[υ]
καὶ πατρὸς γεγονὼς Ἀπολλωνίου, ἀνδρὸς ἀρίσ̣[του],
[δ]ήμων Εὐπυρίδης, Ἀπολλώνιος ἐνθάδε κεῖμ̣α̣ι·
π̣άσῃ δικαιότητι καὶ εὐεργεσίᾳ πρὸς ἅπαντας
[ζ]ήσας, φιλόσοφόν τε βίον, ἀρετήν τε ἀσκήσας,
χώραις τε σχολάσας καὶ ἀγροῖς καὶ ἠρεμίαις τε,
τοῖον ἐγὼ τόπον εἰργασάμην χρησμ̣ο̣ῖς καὶ ὀνείροι[ς]
πιστεύσας· μοῦνον γὰρ ἔχρηζέ με θεῖος Ὄνειρος
καὶ χρησμὸς εἰς τόνδε τόπον βιότου παυσθ̣έ̣ντα
ο̣ἰ̣κ̣ῆσαι· καὶ τοῦδε τυχών, θείαισι προνοίαις,
οὐκ ἔθανον κακότητι, οὕτω γὰρ ἐμὴ λάχε μο̣ῖρα,
ἀλλ᾽ ὕπνῳ ληφθεὶς μελιηδέϊ θυμὸν ἀνῆκα,
μηδεμιᾷ νούσῳ καμέων δέμας, ὡς ἴσον εἶναι
τὸν σεμνὸν βίοτον τῷ ἐναρέτῳ θανάτῳ.

7. For syntactical and metrical reasons, we should probably read ἀγροῖς {καὶ} ἠρεμίαις τε, Papazarkadas.

In *BE* (2010) 248, S.Follet observes, 'à propos du nom Apphia, l'éditeur rappelle avec raison qu'il faut restituer Aphinia dans *I.Rhamnonte* 161 et 162, mais on ne peut dater cette inscription qu'avant 124/5 puisque le Conseil compte encore 600 membres (la date proposée par B.Ch.Petrakos, première moitié du IIᵉ siècle, était trop large.).'

287. Athens. Epitaph of a woman, ca. 350-300 B.C. Fragmentary pedimental stele of 'Hymmetian' marble, found in Anafiotika (Plaka), now in the storeroom of the 1st Ephorate at Thrassylou Street, inv.no. Π 215. Ed.pr. A.Tziortzi, *Horos* 17-21 (2004-9) [2010] 249/250 (ph.; dr.), tentatively identifies the deceased as a relative (possibly sister) of Πεισικράτεια, daughter of Euphronios of Lamptrai, attested in *IG* II² 6693a.

[- - -]τη Εὐφρονίο[υ]
[- - -] θυγ̣ά̣τηρ,
[- - -] Λ̣αμπτρέως
[γ]υ̣νή

288. Athens. Epitaph of Phainippe, ca. 340 B.C. 'Pentelic' white marble lekythos with a relief of a standing veiled woman and a seated bearded man shaking hands (dexiosis). Ed.pr. S.Vlizos, in idem (ed.) *Ελληνική και ρωμαϊκή γλυπτική από τις συλλογές του Μουσείου Μπενάκη* (Athens 2004) 146/147 no. 41 (ph.), who puts forward the chronology above on the basis of lettering and artistic style.

Φαινίππη Εὐθυδόμ<ου>
Μελιτέως

[Phainippe's father should probably be identifed with Euthydomos, fellow-architect of Philo, attested in the famous syngraphai of Philo's Arsenal, *IG* II^{2} 1668. Papazarkadas]

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289. Peiraieus. Epitaph of Potitos, 1st cent. B.C. Intact columella of gray marble, found in salvage excavations of the Greek Archaeological Service at 6-8 Erythraia Street; now in the Peiraieus Museum, ΜΠ 11246. Ed.pr. V.N.Bardane, A.Tsaravopoulos, *Horos* 17-21 (2004-2009) [2010] 214, no. 2 (ph.), who identify the deceased as the father of the ephebe Ἀριστώνυμος of Οἰνηΐς of 102/1 B.C. in *IG* II^{2} 1028, L. 127 II.

Ποτῖτος
Ἀβουλίου
Ὀῆθεν

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290. Peiraieus. Epitaph of Damagetos, 1st/2nd cent. A.D. Columella of gray marble, found in salvage excavations of the Greek Archaeological Service at 6-8 Erythraia Street; now in the Peiraieus Museum, ΜΠ 11070. Ed.pr. V.N.Bardane, A.Tsaravopoulos, *Horos* 17-21 (2004-2009) [2010] 215, no. 3 (ph.), who speculate on the etymology of the *unicum* Κράγος in L. 5 [Note the unusual adoption of a foreigner by a citizen, Chaniotis.]

Δαμάγητος
Πολυάρχου
Παιανιεύς,
γόνῳ δὲ
Κράγου
[Ἡρα]κλεώτου

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291. Athens. Epitaph of Aurelius Polymnestos, 3rd cent. A.D. *IG* II^{2} 7080a. *SEG* XXVIII 261. N.Papazarkadas, *Horos* 17-21 (2004-2009) 205-207 (ph.), has traced the stone built into the ruined basilica of Μεγάλη Παναγία in the Library of Hadrian. After autopsy he reprints the text of *IG* providing improved readings αὐτῷ in L. 3, and Ἀφροδεισίου in L. 5. In L. 6 he corrects the reading to ἐτ̣ελεύτησεν δὲ ἐτῶν *hedera* (*IG* ἐμαρτύρισεν) removing the suggestion that the deceased was a Christian. The praenomen [Α]ὐρ. and the mixed name indicate a date after 212 A.D., edict of Caracalla. [On 206 correct the reference to *SEG* to XXVIII.]

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292. Athens. Epitaph of Antipatros of Askalon, 350-300 B.C. *IG* II² 8388. *SEG* XLII 203;* LI 17. M.Xagorari-Gleissner, *AA* (2009) 2.113-127 (ph.), reprints the Phoenician and Greek texts with translation accompanied by a detailed stylistic and iconographic analysis of the sculpted relief. Brief excursus on Phoenicians in Athens on 122/123. For related bilingual epitaphs from Athens in the 4th cent. B.C., see our lemmata nos. 293 and 306.

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293. Peiraieus. Bilingual epitaph of Eirene of Byzantion, ca. 400-390 B.C. *IG* II² 8440. *SEG* LI 19; LVII 228. *CAT* 2.849. M.Xagorari-Gleissner, *AA* (2009) 2.113-127 (ph.), reprints the Phoenician and Greek texts on this stele with a detailed stylistic and iconographic analysis of the sculpted relief. For related bilingual epitaphs from Athens in the 4th cent. B.C., see our lemmata nos. 292 and 306.

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294. Salamis. Epitaph of Onesimos, date? In *AE* 148 (2009) 121 note 2, M.I.Pologiorgi briefly reports that in 1978 an inscribed stele, without sculptural decoration, found on Salamis, was transferred to the Peiraieus Museum, Λ 65, ΜΠ 4242; no further details [A slave from Thrace? Chaniotis.]

Ὀνήσιμος
Θρᾶιξ

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295. Peiraieus. Epitaph of Zoti[.]os of Herakleia, 1st cent. B.C. Badly damaged columella of gray marble, found in salvage excavations of the Greek Archaeological Service at 6-8 Erythraia street; now in the Peiraieus Museum, ΜΠ 11247. Ed.pr. V.N.Bardane, A.Tsaravopoulos, *Horos* 17-21 (2004-2009) [2010] 215/216, no. 4 (ph.).

Ζωτι[.]ος
Δημητρίου
Ἡρακλ[εώτ]ης.

L. 1 Ζώτι[κ]ος or Ζώτι[χ]ος, edd.pr.

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296. Phaleron. Grave epigram for Olympichos and Potamon of Thebes, ca. 400-350 B.C. *IG* II² 8883. *SEG* LVIII 225.* *GV* 894. *CEG* 509. *CAT* 2.235. M.Tentor Montalto, *QUCC* 93 (2009) 151-160 (ph.), reprints and reexamines this epigram for the two Theban pipers, and attempts a reconstuction of their *floruit*, concluding that Potamon must have died around 380-370 B.C. Concerning the relationship between Potamon and his famous compatriot Pronomos, the author puts forward a slightly different theory than the one advanced by P.Wilson (see *SEG* LVIII 225): it is difficult to say whether *IG* II² 8883 or the epigram for Potamon, *Anthologia Palatina* 16.28, is older.

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297. Peiraieus. Epitaph of Damatrios of Chalkedon, 2nd cent. B.C. Rectangular stele of white marble, broken at bottom, found in salvage excavations of the Greek Archaeological Service at Peiraieus Street 50; now in the Peiraieus Museum, ΜΠ 11654. Ed.pr. V.N.Bardane, A.Tsaravopoulos, *Horos* 17-21 (2004-2009) [2010] 216, no. 5 (ph.), who cite *IG* II² 8949-8951, also from Chalkedon in Pontic Bithynia.

Δαμάτριος
Πρωτίωνος
Καλχαδόνιος

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298. Peiraieus. Epitaph of Timo of Corinth, 2nd cent. B.C. Intact, small marble stele (cippus) with unworked area at bottom for insertion in the ground, found in salvage excavations of the Greek Archaeological Service at Peiraieus street 161; now in the Peiraieus Museum, ΜΠ 11682. Ed.pr. V.N.Bardane, A.Tsaravopoulos, *Horos* 17-21 (2004-2009) [2010] 216, no. 6 (ph.), who note that the name is unattested at Corinth.

Τιμώ
Κορινθία

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299. Peiraieus. Epitaph of Nikandros of Laodikeia, 1st cent. B.C. Intact columella of gray marble, found in salvage excavations of the Greek Archaeological Service at Peiraieus street 50; now in the Peiraieus Museum, ΜΠ 11683. Ed. pr. V.N.Bardane, A.Tsaravopoulos, *Horos* 17-21 (2004-2009) [2010] 216, no. 7 (ph.).

Νίκανδρος
Νικάνδρου
Λαοδικεύς

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300. Salamis. Epitaph of Kteson of Lysimacheia, Hellenistic? In *AE* 148 (2009) 121 note 2, M.I.Pologiorgi briefly reports that in 1978 an inscribed stele, without sculptured decoration, found on Salamis, was transferred to the Peiraieus Museum, Λ 66, ΜΠ 4243; no further details.

Κτήσων
Λυσιμαχεύς

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301. Peiraieus. Epitaph of Nike of Maroneia, 1st cent. B.C. Columella of gray marble, found in salvage excavations of the Greek Archaeological Service at 6-8 Erythraia Street; now in the Peiraieus Museum, ΜΠ 11070. Ed.pr. V.N.Bardane, A.Tsaravopoulos, *Horos* 17-21 (2004-2009) [2010] 217/218, no. 9 (ph.), who speculate on the etymology of the patronymic attested here for the first time.

Νίκη
Ἀστρούβου
Μαρωνῖτις

302. Marousi (Athmonon). Epitaph of Asklepiades of Miletos, ca. 50–100 A.D. Fragmentary pedimental white marble stele with decoration in relief of a man with a himation inside an apsidal frame. Once in the possession of the old Marousiot family of Δούσης (who report that it used to be in the yard of the local church of the Virgin Mary), the stele has now been donated to the Epigraphical Museum. Ed.pr. G.N.Palles, *Horos* 17-21 (2004-9) [2010] 245-247 (ph.; dr.).

Ἀσκληπιάδης Στε-
φάνου Μιλήσιος

303. Athens. Epitaph of Myrrhine of Miletos, ca. 1-25 A.D. Intact pedimental stele of 'Pentelic' marble found in the same place as our lemma no. 307; inv. no. Λ 11647. Akroteria elaborately decorated with relief acanthus blossoms; wide panel for the inscription below the tympanon; relief sculpture of a young, seated woman to left in a inset panel with arching roof supported by flanking antae; slight traces of a smaller servant figure standing in front of the woman. Ed.pr. S.Asimakopoulou-Lintzeri, *AD* 58-64 (2003-2009) [2012] 411-422, no. 1 (ph.), who suggests the above date on the basis of the sculptural style, the form of the stele, and shapes of the letters (parallels cited). She restores L. 1 as Ṃ[υρρί]νη.

Ṃ[. . . .]νη
[Πο]σẹịδωνίου
Μιλησία

304. Peiraieus. Epitaph of Onesime of Miletos, 2nd cent. B.C. Stele of white marble in its second use. Originally the monument was a pedimental stele with akroteria. For the gravestone of Onesime the pediment was cut away and the stele turned upside down. Found in salvage excavations of the Greek Archaeological Service at Peiraieus street 50; now in the Peiraieus Museum, ΜΠ 11683. Together with our lemma no. 309 it was reused as a cover for a grave. Ed.pr. V.N.Bardane, A.Tsaravopoulos, *Horos* 17-21 (2004-2009) [2010] 217, no. 8 (ph.), who suggest as possible identifications for Hieron of Rhamnous, *IG* II² 1011, col. V, Ll. 111, 115 (107/6 B.C.) and 2865 (ca. 150 B.C.).

Ὀνησίμη Μιλησία
Ἱέρωνος Ῥαμνου-
σίου γυνή

305. Peiraieus. Funerary epigram of Xenokles of Samos, 350-300 B.C. Rectangular stele of gray marble with a crowning kymation, decorated with a relief of a loutrophoros on a base within a shallow rectangular panel; inscription below the kymation. Found in salvage excavations of the Greek Archaeological Service at Chrysostomos Smyrnes street 25; now in the Peiraieus Museum, MΠ 11956. Ed.pr. V.N.Bardane, A.Tsaravopoulos, *Horos* 17-21 (2004-2009) [2010] 218/219, no. 10 (ph.), with comments on the onomastics and the style of the epigram.

Θρέψε Σάμος, κατέχει δὲ ὀστᾶ χθὼν ἥδε θανόν[τα]
Ξενοκλέα Στίλβωνος, μήτηρ δὲ οὐχ εἶδε θανόντα

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306. Peiraieus. Bilingual epitaph of a Phoenician, ca. 375-350 B.C. *CAT* 1.333; *SEMA* 1452. M. Xagorari-Gleissner, *AA* (2009) 2.113-127 (ph., dr.), provides a detailed stylistic and iconographic analysis and reconstructed drawing of the relief of a frontal male figure holding a writing tablet in his left hand. She prefers a date ca. 400-390 B.C., reprinting the Phoenician inscription in the tympanon and following the interpretation of the Greek inscription on the architrave as [Φοῖνι]ξ. Brief excursus on Phoenicians in Athens on 122/123. For related bilingual epitaphs from Athens in the 4th cent. B.C., see our lemmata nos. 292 and 293.

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307. Athens. Epitaph of Aphrodisios, ca. 150-175 A.D. Flat-top naiskos stele of 'Pentelic' marble, mended from three fragments, top right missing, found with our lemma no. 303 reused in the floor of a workshop of 3rd/4th cent. A.D. excavated by the Greek Archaeological Service near the Phaleron Gate in the city walls, inv. no. Λ 11646. Ed.pr. S.Asimakopoulou-Lintzeri, *AD* 58-64 (2003-2009) [2012] 411-422, no. 2 (ph.). Within a deeply inset panel flanked by antae are two frontal standing, draped figures wearing chiton and himation, male on left, female on right; inscription on the narrow geison above their heads. Dated on the basis of a searching analysis of the sculptural style and the letterforms with numerous parallels; lunate epsilon and sigma. The last preserved letter belongs either to an ethnic (Μιλήσιε) or a demotic. Ed.pr. suggests that there is space for the salutation χαῖρε and possibly also the woman's name.

Ἀφροδείσιε Ἀρχελάου Μ[- - - - - ca. 20 - - - - - - - - -]

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308. Athens. Grave epigram for Dionysios, ca. 346-338 B.C. *IG* II² 11169; *CEG* II 593; *GV* 1889; *SEG* LI 291*. C.G.Brown, *art.cit.* (our lemma no. 887) 23-25, discusses the identity of κοινὸς ταμίας in ll. 3/4: σῶμα μὲν ἐνθάδε σόν, Διονύσιε, γαῖα καλύπτει| ψυχὴν δὲ ἀθάνατον κοινὸς ἔχει ταμίας. This could be a reference to Zeus (*GV*), if the text alludes to celestial immortality (cf. our lemma no. 887), to Hermes (*CEG*), or, as B. finds more likely, to Hades (cf. *IG* II² 11356; *CEG* II 490: [- - -]τα τε γαῖα δέδε[κται | - - - πολυδέ]γμονι δ' ἐστὶ παρ' Ἅι[δηι]).

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309. Peiraieus. Epitaph of Eromene, 2nd/1st cent. B.C. Almost intact small pedimental stele of white marble with three akroteria; traces of red paint in the tympanon, found in salvage excavations of the Greek Archaeological Service at Peiraieus Street 50; now in the Peiraieus Museum, ΜΠ 11686. Together with our lemma no. 304 it was reused as a cover for a grave. Ed.pr. V.N.Bardane, A.Tsaravopoulos, *Horos* 17-21 (2004-2009) [2010] 219/220, no. 11 (ph.); comments on the name of the deceased, also attested at Athens as the name of a trireme, *IG* II² 1611, L. 220; 1612, L. 359.

Ἐρω[με]νὴ
Μένωνος
θυγάτηρ

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310. Brauron. Epitaph of Eusychis, ca. 350 B.C. *SEG* XXI 1030; LVI 279. K.Hallof, *per epistulam*, points out that *SEG* LVI 279, thought to be unpublished by Hildebrandt, is in fact *SEG* XXI 1030 = *ΣΕΜΑ* 1872.

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311. Peiraieus. Epitaph of Eutychis, 2nd cent. B.C. Intact pedimental stele of white marble with three akroteria and kymation, found in salvage excavations of the Greek Archaeological Service at Peiraieus Street 50; now in the Peiraieus Museum, ΜΠ 11655. Ed.pr. V.N.Bardane, A.Tsaravopoulos, *Horos* 17-21 (2004-2009) [2010] 220, no. 12 (ph.).

Εὐτυχίς

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312. Attica? Epitaph of the family of Ti. Claudius Kosmos, Roman Imperial. In *AD* 56-59 (2001-2004) B.1 [2010] 121, C.B.Kritzas briefly reports the presence of this grave stele, in two joining fragments, in the possession of the antiquities dealer, B.Papoulakou, and the above information on the basis of an examination conducted by Z.Karapa-Molisani.

Τι. Κλ. Κόσμου

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313. Peiraieus. Epitaph of Konon, 1st/ 2nd cent. A.D. Upper part of a columella of gray marble , found in salvage excavations of the Greek Archaeological Service at 6-8 Erythraia Street; now in the Peiraieus Museum, ΜΠ 11069. Ed.pr. V.N.Bardane, A.Tsaravopoulos, *Horos* 17-21 (2004-2009) [2010] 220, no. 13 (ph.), who comment on the spelling of all three words, including λάπτης for ῥάπτης in L. 3.

Κώνων
Εἰάσονος
λάπτης

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314. Marathon. Epitaph of Nikare[- - -], Classical? Small fragment from the top left corner of a marble grave stele with a portion of the crowning member preserved; broken at top, right and below. Found in the excavations of the Archaeological Society at Athens in the sanctuary of the Egyptian Gods in Brexisa. Ed.pr. I.Dekoulakou, *PAAH* (2009) 20 (ph.), who suggests Νικαρέ[τη], Νικαρέ[τα], or Νικάρε[τος] [The second two names are very poorly attested in Athens. Stroud]: Νικαρε[τ- - -]

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315. Peiraieus. Epitaph of Potheinos, 2nd cent. B.C. Small stone grave monument in the shape of a stand for a perirrhanterion, found in salvage excavations of the Greek Archaeological Service at 50 Peiraieus street; now in the Peiraieus Museum, ΜΠ 11684. Ed.pr. V.N.Bardane, A.Tsaravopoulos, *Horos* 17-21 (2004-2009) [2010] 220/221, no. 14 (ph.).

Ποθεινὸς
Ἡλιοδώρου
χαῖ[ρ]ε

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316. Peiraieus. Epitaph of Philinna, 1st cent. B.C./1st cent. A.D. Almost intact gray marble plaque, found in salvage excavations of the Greek Archaeological Service at 50 Peiraieus street; now in the Peiraieus Museum, ΜΠ 11656. Ed. pr. V.N.Bardane, A.Tsaravopoulos, *Horos* 17-21 (2004-2009) [2010] 221, no. 15 (ph.).

Φίλιννα
χαῖρε

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317. Glyphada (Aixone). Epitaph, late 5th/early 4th cent. B.C. Fragment of a white marble stele or base, donated to the Greek Epigraphic Society by Theophano Arvanitopoulou (cf. *Horos* 10-12 (1992-1998) 134), now in the Epigraphical Museum, inv.no. EM 13481. Ed.pr. G.Chrysovitsanos, *Horos* 17-21 (2004-2009) 251-253 (ph.; dr.), identifies the fragment as the relic of a funerary epigram.

[- - -]ω̣ιμα ΣΩΜΑΤΕ[- - -]
[- - -]ΤΗΣΔΕ ¯[- - -]
[- - -]α̣ τόδε̣ Ị[- - -]
- - - - - - -

1. [πρ]ῴιμα?, ed.pr; σώματ' ε[- - -] or less likely σῶμά τε, ed.pr.

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318. Athens. Epitaph, late 5th cent. A.D. *IG* II² 13394. D.Feissel, *BE* (2009) 586, rejects Sironen's conjectural *hapax* ἀναπαυσ(τήριον); it is not a synonym for ἀναπαυτήριον, known in Nikomedeia. The formation of this word is parallel with that of κοίμησις/κοιμητήριον.

319. Athens. Epitaph, 5th/6th cent. A.D. *IG* II² 13602. D.Feissel, *BE* (2009) 587, proposes to read this text as Θήκη Ν|υφφίου for Νυμφίου|ζωγράφου and collects contemporary examples of painters.

320. Athens. Epitaph of a soldier, 6th cent. A.D. *IG* II² 13609. In *BE* (2009) 587, D.Feissel offers commentary on the military rank of the deceased and of another military man named in *IG* II² 5.13529.

321. Athens. Christian epitaph on the Parthenon, 693 A.D. M.Di Branco, *ASAtene* 87, serie III, 9. Tomo I** (2009) [2010] 321-323 (dr.), quotes this text as the oldest surviving Christian graffito on the Parthenon in the context of a discussion of the date of the conversion of the temple into a Christian church. A. K. Orlandos, L. Vranousis, *Τὰ χαράγματα τοῦ Παρθενῶνος* (Athens 1973) 21/22, no. 34.

+Μ(ηνὶ) Ὀκτωβρίῳ ιε´ ἡμ(έρᾳ) α´
ἰνδ(ικτῶνος) ζ´ ἐτελιώθη
Ἀνδρέας ὁ ἁγιώτ(ατος)
4 ἡμ(ῶν) ἐπίσκ(οπος) ἔτους
ligature=6202=693 A.D.

322. Athens. Epitaph? 5th cent. A.D. *IG* II² 13352. D.Feissel, *BE* (2009) 586, (wrongly citing this text as 13353) would not rule out a date in the 6th cent. A.D. and contests the interpretation of this inscription as an epitaph. The word ὁσπίτιον (hospitium) does not designate a tomb but the text should be translated as 'Résidence appartenant à Juliana, gloriosissme, avec son étage.' The inscription marks the house of a grande dame, 'décorée du plus élevé des titres sénatoriaux,' but probably not identifiable. It could have been a 'un hospice charitable.'

323. Athens. Label on a lintel, 5th/6th cent. A.D. *IG* II² 13427. In *BE* (2009) 586, D.Feissel points out that this inscription, + οἰκήματα διαφέ[ροντα- - -], should not be classified with funerary monuments: 'il pourrait s'agir d'un linteau d'habitation.'

324. Athens. Imprecation, 4th/5th cent. A.D. *IG* II² 13518. D.Feissel, *BE* (2009) 587, suggests the following restoration in LL. 2-4: [- - -]α δυν(ά)μις (for δυνάμεις) [καὶ] τὰς ἐν τῷ Σι[νᾶ] ὄρι γεναμέ[νας], 'à savoir des marques de la puissance divine "et celles qui se sont produites au mont Sinai".'

325. Athens. Poem, 5th/6th cent. A.D. *IG* II² 13679. D.Feissel, *BE* (2009) 587, would restore at the end a prayer for the soul of the deceased, προσδεχθ[είη ἡ] ψυχή.

326. Athens. Incertum (owner's inscription?), 5th/6th cent. A.D. *IG* II² 13597. D.Feissel, *BE* (2009) 586, sides with Bees, as cited in *IG*, in interpreting this inscription, Θεοδώρου κτῖμα, as more likely to mark property belonging to Theodoros than to designate a tomb.

327. Athens. Incertum, 5th/6th cent. A.D. *IG* II² 13672. G.E.Malouchou, *Horos* 17-21 (2004-2009) [2010] 707, reports that while compiling a list of Attic inscriptions published by Pittakys in *Ephemeris* but not included in the standard Corpora, she found that this inscription, apparently known only from *Ephemeris* 1854, no. 2086, is in the Epigraphical Museum (EM 5702) = *APMA* 5, no. 646. She passed this information on to the editor of this *IG* volume, who, apparently through inadvertence, did not record its source at 13672.

328. Athens. Bronze allotment plate, 4th cent. B.C.? Rectangular bronze allotment plate (indents on all sides; perforation hole between the I and E of L. 1; circular ornaments left and right); offered for sale in the auction catalogue *Christie's London, Antiquities, Tuesday 27 October 2009*, 70 no. 193 (color ph.). [We read from the ph., Tybout and Papazarkadas]: Ἐξήκεστος | Ἁλαιεύς. Remnants of an earlier inscription can be seen between the two lines, Ἀμειν[- - -]

329. Koropi. Inscribed lead tokens, 3rd cent. B.C. E.Ralle in *Kermatia -- Touratsoglou* vol. 1, 235-245 (ph.), publishes a detailed description, catalogue, weights and sizes, and ph. of all of the 93 lead tokens in this 'Koropi Treasure,' found in 1905 and only briefly noted in print previously by I. N. Svoronos in *Διεθνὴς Ἐφημερίς τῆς Νομισματικῆς Ἀρχαιολογίας* 8 (1905) 344. Ralle characterizes it as a true hoard found in uncertain circumstances in Koropi. Only two varieties of tokens are represented, both stamped on only one side: (1) 82 tokens depicting an owl facing right with A on its right wing, standing on a stalk of wheat with one leaf, (2) 11 tokens depicting either a monogram, ΦΙΛ? or the schema of a plant. She speculates that these tokens were officially issued by the polis of Athens for the public distribution of grain. A date ca. 225-150 B.C. is suggested on the basis of comparison with owls on dated Athenian coins and with tokens found in the Agora Excavations. Ralle reports the view of Svoronos that ΦΙΛ is an abbreviation of the deme Φιλαΐδαι, which he located 'to the east and not far from Koropi.' She rejects this interpretation in favor of the identification of the object on these tokens as a plant consisting of a stalk, two leaves, and a circular flower. The deme in closest proximity to Koropi is Sphettos and Philaidai lies at some remove to the east on the coast; map.

330. Athens. Panathenaic amphoras. For Panathenaic and Pseudo-Panathenaic amphoras after the mid-2nd cent. B.C., see our lemmata nos. 609 (2) and 1157.

331. Athens. Thasian stamped amphora handle, 313 B.C. In a thorough re-examination of the architecture, chronology, cult, and associated pottery of the temple of Apollo Patroos (Ἀπόλλων Πατρῷος) and the naiskos of Zeus and Athena in the Agora, M.L.Lawall, *Hesperia* 78 (2009) 387-403 (ph.), publishes for the first time the stamped handle of a Thasian amphora of the above date, found in a pit closed no later than the period of the temple's construction. He places Ποῦλυς in the chronological series of single Thasian magistrates, and reconstructs a new, later sequence of events for the role of Lykourgos, statues of Apollo by the sculptors Euphranor, Leochares, and Kalamis, and construction of the naiskos and the temple. The latter must now fall at the end of the 4th cent. or beginning of the 3rd cent. B.C.

[Θ]ạσίω[ν]
dolphin
[Π]ọῦλυς

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332. Athens. Amphora fragment with graffito. In *AR* 55 (2008-09) 4 (ph.), there is brief mention of the discovery in the 2008 season of the Agora Excavations of "a large fragment of an amphora with a graffito." No date; no text; no further details. Several lines of text barely visible on the ph.

333-338. Athens. Inscribed glass vessels. In *The Athenian Agora XXX: Vessel Glass* (Princeton 2009), G.R.Davidson and E.M.Stern publish the following glass vessels from the Agora Excavations bearing inscriptions.

333: **Skyphos, 1st cent. A.D.** *Agora* XXX 109, G756 (ph., dr.): 'three lines of faint lettering (illegible)'; cf. p. 55.

334: **Cup signed by Ennion, 1st cent A.D.** *Agora* XXX 145 G65 (ph., dr.): ['Εννί]ων [ἐποί]ει; cf. pp. 65/66.

335: **Cup, 1st cent. A.D.** *Agora* XXX 146 G138 a, b (ph., dr.): [εὐφραίνου] ἐφ' [ᾧ πάρει]; cf. pp. 65/66.

336: **Bowl, 200-250 A.D.** *Agora* XXX 172 G404 (ph., dr.): [χρ]ῶ ὑγ[ιαίνων]; cf. p. 89.

337: **Uncertain shape, 2nd to mid 3rd cent. A.D.** *Agora* XXX 173 G89 (ph., dr.): M or N; cf. p. 89.

338: **Bottle, late 4th to mid 5th cent. A.D.** *Agora* XXX 386 G131 (ph., dr.): Τρύφωνος; cf. p. 157.

PELOPONNESOS

339. **Peloponnesos. Diffusion of the Attic dialect in the 4th cent.** B.C. E.Crespo, in *Estudios de Epigrafía* 137-143, focuses on the Tegean *IG* V.2.1 and the Argive *IG* IV 556, as markers of the intrusion of Attic Greek in the Peloponnese, a region not otherwise very susceptible to Athenian influences.

340. **Peloponnesos. Aspiration of intervocalic sigma in the pre-Christian period.** This linguistic phenomenon is examined by A.Alonso Déniz, *CFC* (*G*) 19 (2009) 9-27, who makes heavy use of epigraphical material. Comparison of examples from the Lakonian, Argive, Elean, and Cypriot dialects (12/13) shows that the phenomenon in the Peloponnese is not a Mycenaean, 'pre-Dorian', development (14/15). This explains its absence from non-Peloponnesian Doric dialects. In this context, the author dismisses as irrelevant the Anaphean examples Ἀρείπολις of *IG* XII.3.168, L. 33, a stone-cutter's error, and Μελέιππος of *IG* XII.3.329, L. 13, a form similar to Μελέαγρος, etc. Similarly, Δράιπος and Πείανδρος in *SGDI* 1351 (Dodona) are errors for Δράι<κ>ος and Πεί<σ>ανδρος or Πε<ρ>ίανδρος respectively. Aspiration of intervocalic sigma clearly postdates the dissimilation of aspirates (e.g. *IG* IV.492, 553; V.1.213, 702; *SEG* XI 695, XVII 146, XXIX 362, XXX 355). The process of aspiration started in Lakonia in the late 6th cent. B.C., and moved first to the Argolid (ca. 500-450 B.C.), and finally to Elis (early 4th cent. B.C.). On 18, a catalogue of epigraphical instances of retention of intervocalic sigma in inscriptions pre-dating the termini above. On 21/22, discussion of *DGE* 424 and *IvO* 39, both of which show the dropping of the aspirated intervocalic sigma in thematic aorists.

341. **Peloponnesos. Hellenistic funerary epigrams.** E.Cairon, *op.cit.* (our lemma no. 1972) 94-149 nos. 30-45, presents all the metrical epitaphs from Hellenistic Peloponnesos. For the format of each entry, see our lemma no. 8. We offer here a table of concordances.

IG IV	**Cairon**	XXV 425	no. 35
623	no. 32	XXV 451	no. 42
IG V.1	**Cairon**	XXVIII 435	no. 43
723	no. 37	XXXI 379	np. 45
1186	no. 38	XXXIV 325	no. 41
IG V.2	**Cairon**	XLII 329	no. 36
176	no. 40	**Corinth 8.3**	**Cairon**
SEG	**Cairon**	300	no. 30
I 70	no. 33	***Achaïe* III**	**Cairon**
XI 343	no. 34	22	no. 44
XI 345	no. 32	23	no. 45
XI 371	no. 31	***ISE***	**Cairon**
XXIII 233	no. 39	50	no. 35

342. **Peloponnesos. The Roman province of Achaia.** Y.Lafond, *La mémoire des cités dans le Péloponnèse d'époque romaine (II^e siècle avant J.-C.-III^e siècle après J.-C.)* (Rennes 2006), offers a broad study of Greek political identity under the Romans based primarily on Pausanias and on a great number of inscriptions (mainly honorific and mainly from the Argolid and Lakonia), which are discussed within the text and partially arranged in 14 thematic tables. The work is divided into three parts: the first on the ethical language of civic euergetism, the second on political and social memory, and the third on the role of myth, cult, and religious euergetism in collective memory. Lafond gives particular attention to Argos, Sparta, and Messene but also the Roman colonies at Corinth and Patrai. The study's conclusion is, in effect, that the Greek cities, or rather their elites, responded to Roman military dominance—which foreclosed their ability to compete in war—by turning to other forms of self-assertion, especially civic and religious euergetism that reaffirmed the community's ancient and Greek identity. This ideological resistance had the consequence of opening up aristocratic competition to women, but it was also part of an aristocratic strategy of internal self-legitimation. [cf. *AnnEp* (2006) 1355; review by A.Eckstein in *BMCR* 2009.07.05]

C.Auffarth, in C.Auffarth (ed.), *Religion auf dem Lande. Entstehung und Veränderung von Sakrallandschaften unter römischer Herrschaft* (Stuttgart 2009) 191-220, traces alongside the Roman centralization of the city populations of the province of Achaia (particularly through the Caesarean and Augustan colonies) a concomitant centralization of cults in preferred urban centers and a 'desacralization' of the landscape. Much secondary literature on the provincialization of Greece is marshalled along with literary and epigraphic evidence, including *I.Delos* 1588-1594, *SEG* XXXVII 512, and *Achaïe* II no. 153.

343. **Peloponnesos. Religion in the Roman Peloponnese.** A.Lo Monaco's extensive volume, *Il crepuscolo degli dei d'Achaia. Religione e culti in Arcadia, Elide, Laconia e Messenia dalla conquista romana ad età flavia* (Rome 2009), is divided into two parts. In the first, after a brief historical overview (Ch. 2) she offers an effective synthesis of religious life in Roman Greece based primarily on the archaeological evidence. Ch.3 addresses the various mystery, healing, poliadic, federal, oracular, and initiate cults along with the Panhellenic center of Olympia and 'places of *asylia* and of supplication.' Ch. 4 studies closely the contexts and details of cult statues in order to better explain the statues' ritual role while Ch. 5 examines the ceremonies of the imperial cult against the backdrop of Hellenistic precedents. The ritual language of dedication is explored in Ch. 6, and finance and administration in Ch. 7. In the second part of the volume Lo Monaco provides a valuable reference in the form of four catalogues documenting religious activity in the four regions of her title. Each site receives a general entry after which relevant historical and epigraphic evidence for sanctuaries, dedications, and rituals appear. The inscriptions included in the catalogues, far too numerous to record here, are presented with Greek text (from *IG*, *IvO*, *SEG*, etc.), partial bibliography, description, notes, date, Italian translation, and often a drawing. For discussion of the dedication to Augustus in the Metroon at Olympia, *IvO* 366, see also our lemma no. 441.

344. **Peloponnesos. Roman names, cultural identity, and acculturation in the cities of the Peloponnese.** Extending the studies summarized in *SEG* LVIII 297, 300, and 303, A.D.Rizakis, *ASAtene* 87, serie III, 9. Tomo I** (2009) [2010] 565-580, explores the pace, motivation, and mechanics of the adoption of Roman names by inhabitants of the Peloponnese, with special reference to Argos, Messene, and Sparta.

AIGINA

345. **Aigina. Attalid presence.** W.V.Catling, *Horos* 17-21 (2004-2009) 436/437 [cf. *SEG* LVIII 511], briefly discusses onomastic evidence that points to Attalid presence in Aigina: a Μυσός: *IG* IV².2.936; names composed with Μηνο-: *IG* IV².2.924, 926, 818, 1066; and the names Ἀσκληπιάδης, Μάνης, Μειδίας, Μένιππος, Μητρόδωρος, Πάπης, Σιβοίτης Δαϊμένου, and Σκυθῖνος. Also Thracian names in Aigina (Αὐλούπορες, Βίθυς Βιθούπου, Βίθυς Δοληπόριος, Δυλύπορις Πατα, Κότυς, Μοκάπορις Βίθυος; *IG* IV².2 890, 927, 929/930) reflect the presence of Thracian mercenaries in the Attalid garrison.

346. **Aigina. Dedication to Hadrian, 117–138 A.D.** *IG* IV².2.778. S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 5) 399 note 17, briefly mention the recent publication of this inscription by K.Hallof in the new corpus of Aiginetan inscriptions, and slyly point out that several inscriptions of the Archaeological Museum of Aigina actually come from Athens [However, ed.pr. gives the provenance of the stone as Kolonna. This and the material ('lapide pumicoso') make an Attic provenance for this altar rather unlikely. Papazarkadas].

347-350. **Aigina. Athenian boundary stones of sacred temene, 431-404 B.C.** *IG* IV².2.792-804, 1074. *IG* I³ 1481-1490. *SEG* LIII 273.* I.Polinskaya, *Hesperia* 78 (2009) 231-267 (ph.), re-edits these 14 inscriptions and adds 4 more unpublished horoi from the island. Rejecting previous interpretations and dates based on 'early' letterforms, especially tailed rho and three-bar sigma, she argues that the Attic script and dialect and the provenance all accord best with the theory that the horoi were installed by the Athenians 431-404 B.C. to mark the bounds of newly established agricultural temene, after the expulsion of the Aiginetans and during the Athenian occupation of the island. On 233 she presents in tabular form a catalogue of all 18 horoi with text and publication references. Map on 231 showing the location of the inscriptions. On 236 a chart of the letterforms. Discussion of distribution of the horoi, purpose as agricultural markers, Athenian allocation of temene of deities in conquered territory, specific gods: Athena, Apollo, Poseidon, income from leasing of the temene, role of the temene and their occupants in safeguarding Athenian holdings on Aigina from external attack.

The following 4 new rupestral horoi, all discovered by Polinskaya, are located in the southern part of the island. She suggests that they were all cut by the same hand, presumably on the same occasion and dating ca. 431-404 B.C.

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347. Polinskaya 240, no. 15 (ph.); northeast of Sphendouri; letter heights, 0.10-0.16 m. ὅρος

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348. Polinskaya 240, no. 16 (ph.); northeast of Sphendouri; letter heights, 0.09-0.20 m. ὅρος

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349. Polinskaya 240, no. 17 (ph.); east of Sphendouri; letter heights, 0.10-0.19 m. ὅρος

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350. Polinskaya 240, no. 18 (ph.); southeast of Sphendouri; letter heights, 0.10-0.18 m. ὅρος

CORINTHIA

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351. Corinth. Forms of epsilon in the early Corinthian scripts. This is the subject of M.L. del Barrio Vega, in *Estudios de Epigrafía* 95-100, who collects the epigraphical evidence from Corinth, Corinthian colonies and neighboring areas in order to establish the chronological development of the phonological value of the letters ■ and E respectively. She reconstructs three stages [too detailed to present in *SEG*], favoring L.Jeffery's case that the form ■ originated from B of the Eastern Aegean scripts. On 97, 99, she suggests that the spelling EMB of *NAGVI*, COP 29 (instead of the expected BMB) is a conservative spelling, rather than a foreign influence, as suggested by Wachter.

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352. Patema (near Spathovouni). Corinthian epitaph, ca. 600-450 B.C. *SEG* XLVI 355. J.C.Marchand, *Hesperia* 78 (2009) 124-127, briefly describes the finding-place of this inscription at Patema and its topographic significance for the main road from Corinth to Kleonai. [B.Millis correctly identified this object as a grave trapeza, not a 'sarcophagos lid' as per ed.pr. in *SEG* LVII 316. Stroud.]

KLEONAIA

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353. Kleonai. Grave stele, Late Classical/Hellenistic. J.C.Marchand, *Hesperia* 78 (2009) 140, briefly reports the discovery of an inscribed gravestone 'of reddish Kleonaian limestone' of this date in a field northeast of the acropolis. Now in the Nemea Museum, inv. I119; unpublished; no text.

ARGEIA

354. **Argos. The Argive calendar.** J.Chauvet Garbit, *REG* 122 (2009) 201-218, examines this topic under the following three headings: (1) the Argive year dated by the priestess of Argive Hera or by the president and the secretary of the Council and the secretary of the strategoi (list of inscribed examples on 205, notes 19/20); (2) the Argive months, all 12 of which are now known, after the discovery of the bronze archive mentioned in our lemma no. 358. Their names are formed from the names and epithets of deities and from the names of festivals. Apollo dominates; 5 or 6 months related to him. Discussion of the etymology of the month-names on 206/207; order of the months and the intercalary month and attested examples of tampering with the calendar (207- 213); (3) the count of days in the month in each of the three decades (213-214).

She adds on 215-217 (chart) a comparison between the calendars of Argos and Epidauros; they share 8 month names. The recent addition of information from the Argive bronze tablets published by Kritzas shows, however, that previous comparisons (i.e. C.Trümpy, *Untersuchungen zu den altgriechischen Monatsnammen und Monatsfolgen* (Heidelberg 1997) 140/141) are inexact. Despite the geographic proximity of these two poleis and the common nomenclature of month names and shared cults, their calendars show striking discrepancies in the order of the months. Given the documented tampering with the Argive calendar for religious, political, and strategic reasons, proposed reconstructions must always be assessed with great caution.

355. **Argos (Heraion). Law on a bronze tablet, ca. 575-550 B.C.** *IG* IV 506. *LSAG*² p. 168 no. 9. Koerner, *Gesetzestexte* 29; *Nomima* I 100. *SEG* LVIII 319.* K.J.Rigsby, *ZPE* 170 (2009) 73/74, reprints the reconstructions of LL. 1-3 by Jeffery and Koerner, including an English translation of the latter's text. On the basis of Roman Imperial and even Byzantine inscriptions (e.g. *SEG* XV 545), but also of some early epigraphical and literary texts (e.g. Meiggs-Lewis, *GHI* no. 30; Koerner *Gesetzestexte* 63), he restores L. 2 as τὰς ἀρὰς τᾶς [hέρας vel θεᾶς ἐχέτο]. After theological analysis, the author explicates Hera's curses as curses calling upon the goddess, and argues that the underlying imprecation was known to all members of the Argive community frequenting the Heraion, hence the brief formulation.

356. **Argos. Definition of boundaries, ca. 340-330 B.C.** *SEG* XXXVI 336; LI 414.* I.A.Pikoulas, *Horos* 17-21 (2004-2009) [2010] 279-296 (ph.), presents the results of a very thorough restudy of the two joining fragments of this monument in the Argos Museum, inv. E102, with A.P.Mathaiou in 2003. Found in 1912 in the agora of Argos, this stone has apparently not been examined since the ed.pr. of Vollgraff in *Mnemosyne* 42 (1914) 330-353. Pikoulas provides full app.crit., extensive notes on readings, and commentary, with special attention to the 40 toponymns; measurements of the stone and lettering, bibliography. He effectively sets this document in the genre of τερμονισμοί, demonstrating the characteristic phraseology, and defining ὦρος (ὤρων dual L. 10) LL. 9-11, 22 as ὅρος, 'boundary' and ὄρος LL. 4, 11, 14, 19, 20/21, 25, 27, 30, always in the nominative, as 'fort.' ἐνς appears 18

times always with the accusative (except for the problematic L. 9). He follows Vollgraff in the conclusion, 'Non vero confinium duarum civitatum terminatur, sed in pagos aliqua civitas dividitur.' The alphabet and dialect establish it as a typical document of Argos. In view of the many improvements in Pikoulas' text over that in *SEG* XXXVI 336, we print it here complete. His most significant changes are in LL. 1, 9, 11, and 15, on which he comments on 288/289. Pikoulas interprets this document as defining the Argive defensive system on its mountainous western border, perhaps following the settlement of ca. 338 B.C. by Philip II.

Fr. a

[-].ΝΘΑΙ[- -ca. 6-7- -]
[-]ος, ἐνς τὸ Πα[- - ca. 5- -]
[-]λου κοινὰ τῶν Α[- -ca. 4-5--]
4 [-]ΑhΙΕΣ<ν>ὅρος Κιθάρι[ον]
[- -ο]νς, ἐνς τὸν Ῥηχμόν,
[-]ον, ἂν τὰν Στεφάναν,
[-]ἐνς τὸ τοῦ Πολεμο-*νν*
8 [κράτους(?) -]ου ἀνιόντος ἀπὸ τᾶς
Fr. b [-].Σ, ἐνς ⟨τὰν⟩ τῶν [-ca. 4 -]Ν συνροὰν ὤρω *νν*
[- -ἐ]κ τῶν Αὐλίων ἐπι.[.]Λαι τῶν ὤρων ὑπὲρ *ν*
[-]ΚΛΑΙ ἄλλος ὦρος, τὰ δ' ἐπάγω τούτου ὅρος Ποι-
12 [-]ΣΤΡΑΓΕΥΡΙΝ, ἂν {*ν*} τὰν hοδὸν τὰμ Μελεαγρειόν-
[δε - - - - - - - - - - - - - - - - - -]ομου τοῦ κατὰ Μελεάγρειον ποὶ τε ΤΑΝΔΡΟΓΑ *ν*
[- - - - - - - - - - - - - - - - -]ω τᾶς hοδοῦ ⟨*ν*⟩ ὅρος Ἐπινώιον, hᾶι ὤρ[ι]σται κατὰ τὸ *ν*
[- - - - - - - - - - - - - - - - - κ]ατὰ Μελεάγρειον καὶ ἐνς τὰν σκο[π]ὰν κα[θ' ὁ]δὸ[ν] *ν*
16 [- - - - - - - - - - - - - (?) Ἑρ]μᾶνος, κατ' Ἀμφίροον , ἐνς τὸ τοῦ Λυ[- - - ca. 10-11- - -]
[- - - - - - - - - - - - - ἐνς τ]ὸν Δαμάhανδρον, ἐνς τὰν Δυσπορ[ίαν - - ca. 7-8- - - - - -]
[- - - - - - - - - - - - - -]αν, ἐνς τὸ Ὀχετόκρανον, ἐνς τὸ τοῦ [- - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - -] ἐν τοῖς Κλάιθροις *ᵛ* ὅρος Ἀργειατᾶ[ν - - - - - - - - - - - -]
20 [- - - - - - - - - - - - - - - - - - -] τὰν ὑπὲρ τοῦ Λιθάμαντος *ᵛ* ὅρος Ι[- - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - -]τὰν *ᵛ* ὅρος Ὀνχνιάhιον, hᾶι ὤριστα[ι - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - - -]ΑΣ, hᾶι ἁ Πέτρα, ἐνς τὸν ὦρον τὸν ὑ[πὲρ - - - - - - - - - -]
[- - - - - - - - - - - - - - - - -]παν, τὰν hυπὲρ τᾶς hοδοῦ, ἐνς τὸν Λ[- - - - - - - - - - - - -]
24 [- - - - - - - - - - - - - - τὰν τᾶς - -]Σ Τράπεζαν, τᾶς ἐνς τὸ τοῦ Πανὸς πο[ὶ? - - - - -]
[- - - - - - - - - - - - - - - - - -]ου, *ᵛ* ⟨Λ⟩εῦκτρον ὅρος· ἀπ' Αἰετοῦ hΕλᾶς [- - - - - - -]
[- - - - - - - - - - - - - - - - -]ου, ἐνς τὸ Κεραύνιον ἐπ' Ὄνον, ἐνς τὰν [- - - - - - - - - -]
[- - - - - - - - - - - - - - - - Α]ἰετοῦ hΕλάν *ᵛ* Πλατὺ ὅρος· ἀπὸ ΚΟΡΑΝ[- - - - - - - - - -]
28 [- - - - - - prep. + τᾶι τὰν - -]υλίειαν Κράναν ὁδῶι διὰ τοῦ Δρυμο[ῦ - - - - - - -]
[- - - - - - - - - - - - - - - ἐ]νς τὸ Χαράκωμα, ἐνς τὸν Ἄνδρα[- - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - ἐ]νς τὰν Σκοπάν *ᵛ* ὅρος Αὐκλιεία· [- - - - - - - - - - - - - - - - - -]
[- - - - - - - - - - ὅρος(?) - -]ΚΩΠΙΟΝ· ἀπὸ τοῦ Λάκκου τοῦ Π[- - - - - - - - - - - - -]
32 [- - - - - - - - - - - - - - - - - - -]ΥΠ[.h]οδῶι ἐνς τὸν ΔΟ[- - - - - - - - - - - - - - - - - -]
[-]ΙΛΟ[- - - - - - - - - - - - - - - - -]

In *BE* (2011) 274, S.Minon finds in the simultaneous use of two forms of eta (aspiration and open vowel) an indication of a date near the beginning of the 4th cent. B.C., when the new Ionic letters were being introduced. She cites parallels among the bronze financial tablets of this date in our lemma no. 358 and suggests that Pikoulas' date is perhaps too late. She proposes the following new readings: L. 9, 'ἐνς ⟨τὰν⟩ τῶν [παγᾶ]ν συνροὰν ὥρω . . . est impossible avec le gén. fém. plur. παγᾶν, dont l'article est τᾶν en dorien.'; L. 12, better to read [ἐν]ς Τραγ-(Voll.) and seek in Τραγευρίν(αν) 'un surcomposé avec le nom du "bouc" comme 1er élément, et ensuite plutôt εὔ-ρινος "au bon cuir" que εὔ-ρις "au bon flair." '; L. 13, ΤΑΝΔΡΟΓΑ, possibly gamma represents an incomplete digamma, in which case ΔροϜά, a toponym based on Hesychios, δροόν· ἰσχυρόν, Ἀργεῖοι.

357. **Argos. Honorific decree for the gymnasiarch Aristokrates, early 2nd cent. B.C.** Limestone slab consisting of two joining fragments, broken at the bottom; found in 1976 in a destroyed medieval structure built on top of the pipes that crossed the Argive agora (inv.no. Argos E84). Edd.pr. O.Curty, M.Piérart, in *L'huile* 183–202 (ph.), who provide majuscule text, epigraphical transcription, French translation, detailed line-by-line commentary, analysis of various aspects of gymnasiarchy (e.g. oil supply) in Argos and elsewhere, historical contextualization. They conclude that the decree was issued by the private association of the Δελφιδῶται, for which they cite *IG* IV 608, our lemma no. 360. On 199, they very tentatively identify the Delphidotai with the ἀλειφόμενοι of LL. 11/12, further suggesting that one of the three Argive gymnasia was called Δελφίς.

Ἀγαθᾶι τύχ[αι]
ἐπειδὴ Ἀριστοκράτης Κλεαινέτ̣[ου ἔν τε τοῖς]-
πρότερογ χρόνοις περὶ τῶν ΔΕΛΦΙΔ̣[--- τὴν πᾶ]-
σαν διατετέλεκε ποιούμενος [e.g. σπουδὰν καὶ]
φιλοτιμίαν, εὔχρηστος ὑπάρχων διὰ [παντὸς]
κατά τε κοινὸγ καὶ κατ' ἰδίαν τοῖς χ[ρείαν]
ἔχουσιγ, κατασταθεὶς δὲ καὶ [γυμνα]-
σίαρχος ἐποιήσατο τὰμ πρέπ̣[ουσ]αγ καὶ̣
καθήκουσαν ἀναστρ̣οφ̣ὰ̣ν̣ [ἐμ π]ᾶσιγ
καὶ ἐπαγγείλα̣[το --- ca. 5-6 ---]ΩΙ προθή̣-
σειν ἐκ τοῦ ἰδίου [--------]Ο̣Ν τοῖς ἀ-
λει̣[φομένοις --------------]Σ αὐτοῦ
ΕΝ[---------------------]τοῦ δια-
[φ]ό̣[ρου ---------------] ἐκ τοῦ κοι-
[νου? ---------------] τ̣ὰν τοῦ ἐλ[αί]-
[ου] δ[απάναν π]οτιδεξάμενος
[κ]αὶ τὸ ποταναλισκόμενον δ̣[ιάφο]-
ρον εἰς τὰν τ̣[οῦ] ἐλαίου δαπ̣[άναν]
[-------------------------]

3. Δελφιδ[ωτᾶν]?, edd.pr. || 10. [τῶι δάμ]ωι?, edd.pr. || 11. Possibly [ἆθλ]ον, edd. pr. || 16. Edd. pr's restoration renders a very short line, and something should probably be supplemented before the participle, e.g. δ[απάναν πᾶσαν π]οτιδεξάμενος, Papazarkadas.

In *BE* (2010) 254, P.Fröhlich, after discussion of the decree for Elpinikos from Eretria, *IG* XII.9 234, LL. 16-19, rejects the restoration proposed by edd.pr. in LL. 10-12 in favor of ἐπαγγείλα[το τῶι δάμ]ωι προθή|σειν ἐκ τοῦ [ἰδίου τὸ ἔλαι]ον τοῖς ἀ|λει[φομένοις].

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358. Argos. Archive of financial documents on bronze tablets: designations of Argive coins, early 4th cent. B.C. *SEG* LI 410; LVI 416.* C.Kritzas in *Kermatia – Touratsoglou* vol. 1, 9-23, after a general summary of the discovery and contents of this archive, discusses two passages in two tablets, probably from the same year, in which silver coins are designated as παλαιόν and ἀργ and ἀργυλικοῦ. He interprets these last two as equivalent to ἀργολικόν, which was apparently a new style of silver coin, staters and their subdivisions, bearing the head of the cult statue of Hera and the legend ΑΡΓΕΙΟΝ. It replaced the old style drachmas and their subdivisions with the device of a wolf ca. 370 B.C. Kritzas recognizes this coin in the accounts of the hieropoioi on Delos of 282 and 260 B.C., where it is described as ἀρβυλικός and ἀγρυλικός, *IG* XI.2.158, L. A6; 161, L. 80; 164, L. A23; 175d.I.203, L. 47; 219, L. B55. It appears also at Epidauros in *IG* IV².1.97, LL. 21, 103, and 119-126.

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359. Argos. Honorary epigram for king Nikokreon of Cyprus, 321-311 B.C. *IG* IV 583. *SEG* XI 335; XXX 363. P.Christodoulou, *CCEC* 39 (2009) [2010]) 235-258, interprets the epigram in the historical context of the new order imposed by Macedonian rule: Nikokreon aimed at reconstructing 'une mythologie étatique nouvelle, capable de concurrencer les politiques des autres royaumes chypriotes et de permettre par là à sa dynastie de créer des relations solides et legendaries avec le roi de Macédoine' (252/253). Cf. also *SEG* XLVII 303.

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360. Argos. Honorific inscription for Damostratos, 2nd/1st cent. B.C.? *IG* IV 608. *SEG* LII 1895. Using information communicated to them by M.Sève, O.Curty and M.Piérart, in *L'huile* 195/196, present an overlooked copy of this inscription made by P.Jourdain in 1822 and published in his 1828 memoirs. Upon comparing Jourdain's copy with the one made by Fourmont, adopted by *CIG* and *IG*, the authors propose to read οἱ Δελφιδῶται in L. 1 ('les gens de la Delphis', rather than οἱ Δεφιδασταί, 'guild of fullers'), Δαμόστρατον in L. 2, and ἀρετᾶ[ς] in L. 3. On 197-199, they examine other epigraphical evidence linking the gymnasium with groups traditionally thought to be associations of professionals (*IG* IV 581; *SEG* LIII 293), an interpretation that should be revisited; cf. our lemma no. 357.

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361. Argos (Heraion). Dedication to Hera, 575-550 B.C. *IG* IV 507. E.Nieto Izquierdo, in *Estudios de Epigrafía* 101-104, argues that the form εἰμί is not at home in the dialect of Argos. Instead, spelling

conventions (cf. *LSAG* p. 150 no. 6, and *SEG* XXVIII 391) and letterforms indicate an origin from nearby Kleonai-Nemea and the date above.

362. Argos. Dedication to Erasinos, ca. 475-450 B.C. *SEG* XI 329; XLIX 354;* LIII 305. E.Nieto Izquierdo, *Myrtia* 24 (2009) 9-14, reexamines this inscription [wrongly cited as *SEG* XI 239, even in the title of the article] accepting the ed.pr.'s interpretation that Ἀραhῖνος is the original Argive name of the river Ἐρασῖνος, which in turn is a shortened form of Ἐρασίνικος. By analogy, the author hypothesizes Ἀραhῖνος < *Ἀρασῖνος < * Ἀρασίνικος (from ἀράομαι).

363. Argos. Dedication of a statue of a priestess of Aphrodite and sculptor's signature, ca. 300 B.C. F.Croissant, in *Donateur, offrande, déesse* 184, briefly notes his publication of the archaeological report on the discovery of this small limestone statue base in excavations of the French School at Athens in the Sanctuary of Aphrodite in 1970, *BCH* 96 (1972) 137-154 (ph.). It was found reused in a wall of the 1st cent. A.D. in front of the east façade of the Temple of Aphrodite; now Argos Museum inv. E 70. The first 4 lines are inscribed at the top of the front surface and L. 5, in larger letters, falls at the bottom. Ed.pr. speculates that the dedicator was the father of the [young?] honorand. The name of the sculptor, 'certainement argien,' is not attested.

[Κ]ύπρι μάκαιρα, μέλου Τιμανθίδος, ἇς ὑπὲρ εὐχᾶι
εἰκόνα Τιμάνθης τάνδε καθιδρύεται,
ὥς τις καὶ μετέπειτα, θεά, τέμενος τόδε πρῶνος
4 νισόμενος μνάμαν τᾶσδ' ἔχηι ἀμφιπόλου
vac.
Λαιετίων ἐποίησε

On 140-154 Croissant examines in detail the testimonia and the topography of Πρών, the place of assembly of the Argive ἁλιαία, which he identifies as the rock-cut theatral area on the outcropping to the north of the Sanctuary of Aphrodite, later replaced by the Roman Odeum.

364. Argos. Christian epitaph, 5th/6th cent. A.D. *SEG* LIII 325+326. *SEG* LV Addenda et Corrigenda. H.Solin, *Arctos* 43 (2009) 190, joins these two fragments, published separately, into the following single text. What stood in L. 5? The name of a third person or something else?

Κοιμητήριον
Κυπριανοῦ τριβ(ούνου)
καὶ τῆς τούτου
4 [γαμ]ετῆς Παύλας
[---]+TAPIA[---]

365/366. Argos. Dedications to Aphrodite, Archaic/Classical. F.Croissant, in *Donateur, offrande, déesse* 183 (ph.), in a review of the votive objects from the Sanctuary of Aphrodite south of the Roman Odeum (181-202), briefly cites and quotes the following two sherds that assure the identification of this shrine excavated by the French School at Athens.

365: G.Daux, *BCH* 92 (1968) 1028-1032 (ph.), fragment of an Attic red figure stamnos, graffito: [ἀνέ]θεκε τἀφρ[ο]δ[ί]ται

366: G.Daux, *BCH* 93 (1969) 1004 (ph.), red figure skyphos, graffito: τᾶς 'Αφροδίτας

TROIZENIA

367. Kalaureia. Dedication of two statues of Ptolemy II and Arsinoe Philadelphos to Poseidon, ca. 270-246 B.C. Statue base consisting of four grayish limestone blocks, found in Swedish excavations at the shrine of Poseidon. Edd.pr. J.Wallensten, J.Pakkanen, *Opuscula* 2 (2009) 155-165 (ph.; dr.), offer a scrutiny of the technical aspects of the monument and a detailed analysis of the inscription, suggesting a historical context after the death of Arsinoe Philadelphos, probably during the Chremonidean War. This is the first known dedication of the polis of Arsinoe, i.e. the refounded Argive polis of Methana, which must have chosen the famous shrine of Poseidon in order to emphasize its new identity.

Βασιλῆ Πτολεμαῖον καὶ Ἀρσινόαν Φιλάδελφον ἁ πόλις
ἁ τῶν Ἀρσινοέων ἀπὸ Πελοποννάσου Ποσειδᾶνι

368-370. Kalaureia. Inscriptions (mason marks?) on column drums, ca. 550-500 B.C. J.Pakkanen, *Opuscula* 2 (2009) 167-179 (ph.; dr.), publishes three column drums found near the temple of Poseidon in an archaeological context that suggests an abandoned building project of the Archaic period, and explores several possibilities. If the first two letters of each inscription are tau, upsilon, then they may stand for Doric τ(ομὰ) ὑ(περῴα) or τ(ομὰ) ὑ(πέργεια) [This is rather unlikely since one would have expected the rendering of the aspirate in a late Archaic Doric inscription, Papazarkadas]. If the alleged upsilon is actually a vertical stroke followed by a slash, then we may have numerals representing 1/4 obol + obol + chalkous, a very low price. The third solution is to interpret the sequence of letters TI as an abbreviation for τι(μά) followed by a sign for drachma. At any rate, the drums were probably intended for an unfinished Ionic votive column.

368: 168, no. 1 (ph.; dr); retrograde inscription, the second line of which suggests that this was the eighth drum from the bottom: TV (or TI/)
IIIIIIII

369: 168, no. 2 (ph.; dr); retrograde inscription, the second line of which suggests that this was the second drum from the bottom: TV (or TI/)
II

370: 168/169, no. 3 (ph.; dr); retrograde inscription, the second part of which suggests that this was the seventh drum from the bottom: TVIIIIIII (or TI/IIIIIII)

EPIDAURIA

371. Epidauros. Building accounts for the temple of Asklepios, 375-370 B.C. *IG* IV².1.102. *SEG* LI 433;* LII 872, 1910; LV 959; LVI 2080; LVII 339, 2185. In *Hesperia* 78 (2009) 44/45, J.C.Younger, P.Rehak, briefly describe the construction phases of this building, illustrating them with a chronological table.

372. Epidauros. Hymn of Isyllos, ca. 300 B.C. *IG* IV².1.128. *SEG* LVII 341.* In S.Hodkinson (ed.) *Sparta. Comparative Approaches* (Swansea 2009) 200/201, M.Flower prints a translation of LL. 57-79 in which he highlights the poet's celebration of Sparta as 'the divinely sanctioned and divinely supported model of good government' and Asklepios' role as the savior of the Lakedaimonians.

373. Epidauros. Hymn to the Mother of the Gods, 3rd/4th cent. A.D. *IG* IV².1.131. *SEG* LV 426.* After reproducing the text, J.B.Torres, in *Estudios de Epigrafía* 239-245, analyzes the form and the structure of the hymn, and compares it to Euripides' *Helen* 1301-1368 and to the *Homeric Hymn to the Mother of the Gods*, as several other scholars before him. He dismisses the characterization of this and similar inscribed hymns as 'subliterature', arguing instead that they should be seen as textual artifacts halfway between 'lo semiliterario y lo literario'.

374. Epidauros. Inscribed statuettes, 4th cent. B.C. In *AR* 55 (2008-09) 24, there is brief mention of 'continuing study of the ca. 1,000 inscriptions from the theatre by S.Petrounakos... with particular reference to those on the ca. 252 4th Ct. figurines, all of which were inscribed by their dedicators.'

LAKONIA

375. Aigilia (Antikythera). Dedication to Apollo, 350-300 B.C. *IG* V.1.948. *SEG* XLI 309; LI 17. In *Horos* 17-21 (2004-2009) [2010] 330/331 (ph.) A.Tsaravopoulos reprints the text and discusses the prosopography of the dedicants, identifying the Thessalian from Pherai as Ἀριστομένης, the leader of

the Persian expedition in the Aegean mentioned by Curtius Rufus, 4.1.36, as having family ties with Ἀριστομήδης Φεραῖος, 3.9.3. He suggests that the massive fortifications on Kastro hill in Aigilia were financed by the Persian monarchy as part of its anti-Macedonian campaign. The Athenian Νίκων Κηφισοδώρου is apparently otherwise unattested, but he is almost certainly to have been in the anti-Macedonian camp. Tsaravopoulos notes that 'a detailed summary' of his paper in English was published in *Gdanskie Studia Archeologiczne* 2009.

N.Sekunda, *Horos* 17-21 (2004-2009) 595-600, takes up this identification of Aristomenes and explores it in the wider historical context of the Persian anti-Macedonian efforts in the islands, in Lakonia, and especially in Phalasarna in western Crete. He proposes that the dedication to Apollo belongs shortly after the battle of Issos in 333 B.C., when the Phalasarnians settled and fortified Aigilia and also, with Persian support, constructed the fortifications on Phalasarna itself.

376-380. Aigilia (Antikythera). Inscribed sling-bullets, Hellenistic. After a general introduction on the topography of the site of Kastro in the northern part of the island, associated with a sanctuary of Apollo with a marble statue and the dedication *IG* V.1.948 (our lemma no. 375), ed.pr. A.Tsaravopoulos, *Horos* 17-21 (2004-2009) [2010] 327-348 (ph. dr.), publishes the following inscribed lead sling bullets found in the fortified citadel. All are now in the Archaeological Museum on Kythera. On 329 note 11 and 332 note 22, he assembles the following references to previously published sling bullets from this site, A.Rousopoulos, *Ephemeris* (1862) 314 nos. 398, 400-402; R.Weil, *MDAI(A)* 5 (1880) 243; C.Foss, *ArchRep* (1974-75) 40-44, nos. 9-11.

For a survey of lead slingshots (glandes), based upon a database of 1400 objects (not including those published here), see T.Rihill, *JRA* 22 (2009) 146-169.

376: Six inscribed sling-bullets. Tsaravopoulos, *art.cit.* 332-335, nos. 1-6. Lead. Museum Kythera inv. nos. 801, 802, 803, 824, 821, 826. Found at various times (1963-2007) and in various places at Kastro.

Βασιλέως

Ed.pr. speculates that these six missiles, which are heavier than the others, were shot by the troops of a king who laid siege to the fortress but was unable to capture it. After rejecting theories of Rousopoulos and Foss based on dating the bullets to the early 4th cent B.C., he limits the search for a 'king' to Kleomenes III of Sparta, Philip V of Macedon, and Nabis of Sparta, eventually favoring the last.

377: Three inscribed sling-bullets. Tsaravopoulos, *art.cit.* 335/336, nos. 7-9. Lead. Museum Kythera inv. nos. 800, 829, 833. Similar finding places and dates.

ΕΠΑΙ

Possibly the beginning of a name such as Ἐπαίνετος.

378: Two inscribed sling-bullets. Tsaravopoulos, *art.cit.* 336/337, nos. 10/11. Lead. Kythera Museum inv. nos. 816, 825. Found in 2005 on the promontory of Agios Nikolaos and in the sanctuary of Apollo at Kastro.

Αἶνις

Either the beginning of a name, such as Αἰνεύς, Αἴνιος, vel sim. or Αἶνις, which is attested as a personal name at Kyrene, *LGPN* I, s.v.

379: Two inscribed sling-bullets, 3rd cent. B.C. Tsaravopoloulos, *art.cit.* 337/338, nos. 12/13, Lead. Kythera Museum inv. nos. 810, 809. Found inside the fortifications at Kastro. Retrograde.

Παρὰ Φ(αλασ)α(ρ)νίων

Restored on the basis of the legend on the coins of Phalsarna. These are the lightest of all the sling-bullets from Aigilia. For the connection with Phalasarna see our lemma no. 375.

380: Two inscribed sling-bullets, 69-67 B.C.? Tsaravopoulos 338/339, nos. 14/15. Lead. Kythera Museum inv. no. 811, 843. Found in 2004 and 2008 ca. 200 m. from the fortress of Kastro.

ΛΑΣΤ

These letters would square with the beginning of several Cretan names such as Λάστρων, Λάστρατος, et al., but ed.pr. thinks more attractive would be Λασθένης, the Knossian general who led the resistance to Rome and Quintus Caecilius Metellus Creticus 69-67 B.C., for whom see *SEG* XLIII 604.

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381. Akriai. Funerary epigram of Asklepiodoros, 3rd cent. A.D. *SEG* XLII 297; XLVII 347. E.Zavvou, *Horos* 17-21 (2004-2009) [2010] 302-304 no. 7 (ph.), after studying the stone in the Sparta Museum (ΜΣ 6501), prints a new text, which differs from that in *SEG* XLII 297 in the following significant respects: LL. 3/4 [συμ]|βιωτῆς ΕΥΦ, L. 5 μηδένα λοι[πήσας- -], LL. 9/10 [ἐν θα]|λάσσῃ βιώσας. She opts for a more figurative or symbolic meaning of ταμίας in L. 6.

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382. Anthochori. Inscribed ceramic finds. *SEG* LVII 346/347. E.Zavvou, in W.G.Cavanagh (ed.), *Sparta and Laconia: from Prehistory to Pre-modern. Proceedings of the Conference held in Sparta, 17-20 March, 2005.* (*BSA Studies* 16) (London 2009) 29-42 (ph.), briefly mentions the stamped tile *SEG* XXVI 460 and, in an expanded account of her excavations at this site, republishes the graffito *SEG* LVII 346, inv.no. SM 15373 (ph.). She also catalogues 4 examples of the stamped tile *SEG* LVII 347, inv. nos. SM 15361-15365 (ph.). To these finds she adds another stamped tile on 41, no. 11, inv. no. SM 15366, [- - -]IN. See also *AR* 55 (2008/9) 32.

383. **Chrysapha. Dedication, 6th cent. B.C.** *SEG* XLVII 350. After examining the stone in the Sparta Museum, no. 9467, E.Zavvou, *Horos* 17-21 (2004-2009) [2010] no. 3, now reads this inscription as [- - -] με Θα[- - - ἀνέθεκε].

384. **Gytheion. Honorific decree for the Roman Cloatii, 71/70 B.C.** *IG* V.1.1146. *SEG* L 386;* LII 501; LVIII 300, 340. F.Santangelo, *Historia* 58 (2009) 361-366, analyzes this decree, as well as *IG* V.1.1145 and the literary evidence, for the activities of these 'resident aliens, businessmen, moneylenders, benefactors, and intermediaries between the free city [Gytheion] and the superpower' in the period following the First Mithridatic War. Particular attention is paid to the Cloatii's loans to Gytheion and negotiations concerning various rates of interest and the ultimate use of these funds by the city. Santangelo draws wider inferences from this specific case regarding 'a growing awareness [that] took shape in some Roman quarters of the importance of a sensible exploitation of the Greek world.'

385. **Sparta. The status of the Lakedaimonian perioikoi.** J.Ducat, *Ktema* 33 (2008) 1-86, concludes, after a full examination of the literary, epigraphic, topographic, and archaeological evidence, that the greater part of these settlements had the status of cities. While closely dependent militarily upon Sparta, some of them, by means of proxenoi, maintained relations with cities in other parts of the Greek world. He quotes the texts of numerous inscriptions from a wide range of Greek cities in and beyond the Peloponnesos.

386. **Sparta. The Νέοι in Roman Sparta.** Starting from a full republication of the epitaph of Marcus Aurelius Alexys, early 3rd cent. A.D., *IG* V.1.817; *SEG* XXXIV 316, XLII 336, XLV 287, LI 17, N.Kennell, in W.G.Cavanagh (ed.), *Sparta and Laconia*-- (our lemma no. 382) 285-291 (ph.), combines it with *IG* V.1.748, 794, and W.Papaefthimiou, *Grabreliefs* (*SEG* XLII 336) nos. 18-20, in a study of the nomenclature, iconography, and chronology of the epitaphs of these five Spartan soldiers. He argues that, far from being raw recruits recently emerging from the gymnasium, these men belonged to the military category of νέοι, who had already served in the local Spartan security forces. He discusses their uniforms and weapons, collecting parallels from similar reliefs found at many sites in Asia Minor for διωγμεῖται and παραφύλακες.

387. **Sparta. Alliance with the Aitolian Erxadieis, date?** *SEG* XXVI 461; LVIII 357.* In *RFIC* 135 (2007) 150/151, E.Dimauro on historical grounds rejects the attempt to date this inscription ca. 399 B.C. and bring it into play with the Spartan-Eleian war of 402-400 B.C.

388. **Sparta. Dedicatory stone jumping-weight, late 6th/early 5th cent. B.C.** Fragment of an inscribed *halter* 'with an unusually long inscription. The name of the Spartan who dedicated the weight is not preserved, and was probably on a second halter, but a victory at the Olympic Games

can be restored, the athlete offering up his sporting equipment to the goddess [Athena Chalkioikos] on his return home.' Discovery briefly reported in *AR* 55 (2008-09) 31 (ph.); excavations in the theater of Sparta; no text.

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389. Sparta. Agonistic dedication of Aiglatas, Archaic. *IG* V.1.222. *SEG* XLII 310;* XLIX 391, LVIII 340. *CEG* 374. G.D.R.Sanders, in W.G.Cavanagh (ed.), *Sparta and Laconia*-- (our lemma no. 382) 195-203, examines the topography of Pausanias' description of the city of Sparta and adduces the finding-place of this inscription near the 'Tomb of Leonidas' south of the theater in support of his view that the temple of Apollo Karneios should be nearby.

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390. Sparta. Dedication to Ortheia, ca. 500 B.C. Fragment of a stele of gray marble, broken at top and bottom, decorated with a relief panel depicting an amphora and bearing an inscription on the right parastade written from top to bottom. Sparta Museum 674; M.N.Tod, A.J.B.Wace, *A Catalogue of the Sparta Museum* (Oxford 1906) 201 no. 674, without mention of the inscription. Ed.pr. E.Zavvou, *Horos* 17-21 (2004-2009) [2010] 297/298 (ph.), who suggests that the amphora represents a prize in contests held in honor of Ortheia and dedicated to her.

[- - - - ἀνέθ]εκε Ϝ̣ορθεία[ι]

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391. Sparta. Dedication to the Mother of the Gods. In W.G.Cavanagh (ed.), *Sparta and Laconia*-- (our lemma no. 382) 118/119, E.Zavvou and A.Themos briefly notice the discovery of a fragment of a base of a dedicatory inscription to the Mother of the Gods (Μήτηρ Θεῶν) built into a Late Roman wall in excavations of the Greek Archaeological Service in the central part of modern Sparta, probably from the shrine mentioned by Pausanias 3.12.9. No text; no further details.

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392. Sparta. Magoula. Dedication to Antoninus Pius, 138-161 A.D. *SEG* XLIX 404. E.Zavvou, *Horos* 17-21 (2004-2009) [2010] 299/300 no. 4 (ph.), joins to this stele at the bottom a new fragment found in excavations of the Greek Archaeological Service at Magoula; Sparta Museum no. 13280β. She prints the full text.

Ζανὶ Ἐ-
λευθε-
ρίοι Ἀν-
τωνεί-
νοι σω-
τῆρι

For this category of inscriptions, see *IG* V.1.403B, 407-445; *SEG* LXIX 402-404.

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393. Sparta. Honorific inscription, 100-150 A.D. *IG* V.1.38. *SEG* XL 347. To the top of this honorific column of gray marble, inscribed with the cursus honorum of Νέων, son of Neon (*IG* V.1.38), E.Zavvou, *Horos* 17-21 (2004-2009) [2010] 297 no. 1 (ph.), joins a new piece in the Sparta Museum with an inscription on a different side of the column. She cites Philoumenos, son of Philoumenos of the reign of Marcus Aurelius on *SEG* XI 627; Bradford, *Prosopography of Lacedaimonians, s.v.* Philoumenos 1.

[- - - - Φι]λουμενὸς (
[- - - - - ἱε]ροθύτης τὸ Β´
[- - - - τὸ] Β´, βιδέος

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394. Sparta. Inscription from the Roman Stoa, 3rd cent. B.C. *SEG* XLIV 366. E.Zavvou, *Horos* 17-21 (2004-2009) [2010] 304/305 no. 9 (ph.), examines this stone in the Sparta Museum, ΜΣ 15456, and prints the following new text with app.crit. and notes on readings.

[- - - -] Ị [- - -]ỌỊ
[- - -]ỊΑΩΠΑΡΙΩṆ[- - -]
⟦- - -ΖΩΥ- - - - - - - - -⟧
4 ⟦- - - - - - - - Λ̣Ι̣Σ̣- -⟧

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395. Sparta. The Roman Stoa. Honorific inscription, 2nd/3rd cent. A.D. *SEG* XLIV 362. ΜΣ 15455. E.Zavvou, *Horos* 17-21 (2004-2009) [2010] 305/306 no. 10 (ph.), now reads a third line on this stone [- - -] Λ̣ΥΚΟΥ̣[- - -], perhaps Λ̣υκοῦ̣[ργος].

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396. Sparta. Epitaph of Euryadas and Taskos and funerary epigram, 3rd cent. B.C. and 2nd/1st cent. B.C. *IG* V.1.708. *SEG* XI 862; XXXIII 313,* XXXVI 366, LII 351. E.Zavvou, *Horos* 17-21 (2004-2009) [2010] 300, no. 5 (ph.), after examining this stone in the Sparta Museum, ΜΣ 509, is able to decipher some letters in the epigram preserved in 3 lines in rasura below the names of the deceased; it contains lunate epsilon, indicating a later addition to this base. She prints the following new text of the whole monument.

3rd cent. B.C. — Εὐρυάδης — Τάσκος
Ὀλυμπιονίκας — ἐμ πολέμωι
ἐμ πολέμωι
2nd/1st cent. B.C. 4 ⟦Ξένε πα[ροδεῖτα? - - ca. 7 - -]ΟΝ.⟧
⟦Ξ̣ΕΝ- - - - - - - - - - - - - - - - - - - Ε̣Σ⟧
⟦. Ο̣ - - ca. 7 - - Α̣ΜΕ̣- - ca. 4- - ΟΣ⟧

397. Sparta. Epitaph of Zoilos, 200-250 A.D. *SEG* XLII 323; XLV 287. After cleaning and autopsy of the stone in the Sparta Museum, ΜΣ 11408, E.Zavvou, *Horos* 17-21 (2004-2009) [2010] 300-302 (ph.), publishes the following new text of this inscription with helpful app.crit., notes on readings, and commentary. She responds to the questions raised in the app.crit. of *SEG* XLII 323. In L. 12 she suggests [ἐκ], LL. 13/14, [το]ῦτο λα|[βών] or λα|[χών], and [α]ὐ̣τ̣ο̣χ̣α̣σ̣[ίγνητος] or κ̣λ̣ξ̣[ος].

Ζωΐλε
χαῖρε
[ἔ]τη βιώ-
4 [σ]ας ΛΔ
σύμμα-
χος ὢν
Ῥώμης
8 κατὰ Περ-
σῶν, στή-
σα(ς) τρόπαι̣-
ο̣ν ʼ Ζωΐλος
12 [- ca. 2-] Σπάρτης
[- ca. 2-3-]ΥΤΟΛΑ
[- ca. 4-]Υ̣Τ̣Ο̣Ι̣Σ̣Α̣Γ

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398. Sparta. Mosaic inscription of Alkibiades, late 4th cent. A.D. *SEG* XXIX 388; XLVII 376.* For a large color ph. of this mosaic, see O.Palagia, in N.Kaltsas (ed.), *Athens-Sparta* (New York 2006) 34.

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399. Sparta. Roman lamp signatures. In an account of the excavations in the Southwest Cemetery of Roman Sparta ('one of the largest cemeteries which have been discovered to date in the Peloponnese'), A.Themos et al., in W.G.Cavanagh (ed.), *Sparta and Laconia*-- (our lemma no. 382) 261-269 (ph.), briefly mention that the 'largest category of offering' in these tombs is lamps of the 'Corinthian type' of the 2nd/3rd cent. A.D. Many of these bear signatures on the bottom surface, which the authors report in English. We render these in Greek as follows: Ἐπίκτητος, Σπωσιανός, Παρθενοπαῖος, Ὀκτάβιος, Λούκιος, Πρεῖμος, Ἐπάγαθος.

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400. Tainaron (Sanctuary of Poseidon). Dedication to Poseidon, 4th/3rd cent. B.C. *SEG* LIII 381. E.Zavvou, *Horos* 17-21 (2004-2009) [2010] 306/307 (ph.), returns to this stone, which is built into the wall of the church of the Agioi Asomatoi, and now reads:

[- - -]ος
[ἀ]νέσηκε

Ποhοιδᾶ-
4 [νι]

401. Tyros (now in the Benaki Museum). Dedication to Apollo Tyritas, ca. 540-530 B.C. *SEG* XI 892. C.M.Stibbe, *BABESCH* 84 (2009) 29/30 (ph.; dr.), offers a detailed treatment of this inscribed bronze statuette [The inscription is erroneously given as '*SEG* 1940, (19) 892', Papazarkadas], for which he advocates the early date above on stylistic grounds.

402. Zaraphonas. Epitaph of Philero, 2nd/3rd cent. A.D. *SEG* XLIX 413. In *Horos* 17-21 (2004-2009) [2010] 304 no. 8 (Sparta Museum, inv.no. ΜΣ 12642), E.Zavvou now interprets the name of the deceased as feminine, Φιλερώ.

MESSENIA

403. Andania. Diagramma concerning the Mysteries of the Great Gods, 92/1 B.C. or A.D. 24. *IG* V.1.1390. *SEG* LVIII 363.* López Salvá, *CFC(G)* 7 (1997) 71-104, non vidimus.

L.Gawlinski, in M.Heyn and C.Colburn (edd.), *Reading a Dynastic Canvas: Adornment in the Ancient Mediterranean World* (Cambridge 2008) 146-169, discusses several passages in this inscription concerned with the dress of participants in the Mysteries, especially restrictions on the garments, jewelry, make-up of women, wreaths and headgear, etc.

V. Pirenne-Delforge, *Retour à la source. Pausanias et la religion grecque.* (*Kernos* Suppl. 20) (Liège 2008) 304-312, characterizes 'L'essentiel du livre IV,' as a 'véritable "roman des origines," dont la fiabilité continue de diviser les interprètes.' She traces the legendary ties between Andania and Athens, the tale of Aristomenes burying the hydria on Mt. Ithome containing the secret rites of the Great Goddesses, the refounding of Messene, the recovery of the secret rites, the renewal of the festival at Andania, and the interplay of two inscriptions, *IG* V.1.1390 and *Syll.*[3] 735 (Argos), and the role of Mnasistratos. She records, but does not choose between, the two proposed dates for the former: 92/1 B.C. and A.D. 24. Summary of the rituals prescribed for the mysteries at Andania, procession, sacrifices, statues of deities, importance of the testimony of Pausanias and his close ties to Eleusis and the 'Athenian interpretation.'

In the context of a study on corporal punishment in ancient Greece, with particular emphasis on the flagellation of slaves, M.-M.Mactoux, in *Chemin faisant* 59-70, briefly reviews the punishments for offenses against the regulations governing the celebration of the mysteries with special reference to the usage of the verb μαστιγόω and its targets (66-68).

In his study of γυναικονόμοι, L.Piolot, *art.cit.* (our lemma 2076), quotes and translates LL. 15-26, with a brief app.crit. containing 'verification sur la pierre,' (92-101). His focus is on the taxonomy of the several categories of persons mentioned in this section of the text among οἱ τελούμενοι τὰ μυστήρια:

ἱεραί, γυναῖκες, ἰδιώτιες, παῖδες, δοῦλαι. He insists on the following readings from the stone: καλάσηριν καὶ εἱμάτιον L. 20; μηδὲ ὑποδήματα LL. 22/23; and especially ὅσα (not ὅσας) L. 24 and ἄλλος (not ἄλλως) L. 25. What is being regulated here in the celebration of the mysteries is the εἱματισμός, which is subject to restriction for both men and women. In ἂν δέ τις ἄλλος ἔχει τὸν εἱματισμὸν παρὰ τὸ διάγραμμα, the masculine has the indeterminate masculine-feminine value. Even though men are also subject to the restrictions, it is the γυναικονόμος who is charged in LL. 25/26 with enforcing the regulations and meting out punishments for violations.

L.Gawlinski, 'Andania: The Messenian Eleusis,' in C.Mitsopoulou and I.Leventi (edd.), *Ιερά και Λατρείες της Δήμητρας*- - - (our lemma no. 61) 91-109 (ph.), frequently adducing this text, explores the similarities and differences between the mystery cults at these two centers, with special reference to the relationship between each sanctuary and the polis that controlled and administered it.

A new monograph on the inscription has been produced by L.Gawlinski, *The Sacred Law of Andania. A New Text with Commentary* (Berlin 2012).

Chapter 1: terminology of the document, διάγραμμα, (with nothing stated in the text as to the issuing body, proposer, or context); date (defence of era of 146 B.C. contra Themelis' advocacy of the Aktian era [although Gawlinski collects 19 examples of Messenian inscriptions using the latter and only 2 using the former. Stroud] (5-11), deities (especially the Dioskouroi), officials, nature of the festival (16-27).

Chapter 2: the topography of the site of Andania and the Καρνειάσιον sanctuary, placing the former at the modern village of Kallirrhoe and the latter at the Divari spring; the origin and route of the annual procession from Messene to the Karneiasion, all of this from autopsy with walking times.

Chapter 3: the inscription, physical features (ph.); text with facing translation; app.crit. and detailed notes on readings at the foot of each page below Greek text (66-95); extensive commentary (97-242) covering all aspects of the document; procession, sacrifice, participants, priests and officials, dress of initiates, oaths, funding, ἀσυλία for slaves, ῥαβδοῦχοι and the keeping of order, sacred meal, treasury-boxes, market, bath, and a host of other topics. Extensive bibliography (247-269), index verborum, index of sources (including inscriptions), general index, photographs.

We note L.Cleland, 'A Hierarchy of Women: Status, Dress and Social Construction at Andania,' apparently unpublished.

404-409. Messene. Elite families of Roman Messenia. D.Baldassarra, in L.Capdetrey, Y.Lafond (edd.), *La cité et ses élites. Pratiques et représentation des forms de domination et de contrôle social dans les cités grecques. Actes du colloque de Poitiers, 19-20 octobre 2006* (Paris 2010) 119-144, and *Epigraphica* 71 (2009) 203-221, continues her investigation of the status, composition, Roman citizenship, honors and offices, dedications, cult activities, and many other activities of the members of these leading families; see *SEG* LVIII 365, 366, 379, 381, 382, and 394. Although the *Epigraphica* paper appeared in print first, it was intended to follow her contribution to *La cité* and we here present them in that order. In *La cité* 119-125 and *Epigraphica* 203-210, Baldassarra presents a general introduction to the history of Roman Messenia. Inscriptions form by far the greatest source of her documentation and she has examined many of these personally (marked * below). She prints a text for each with brief prosopographical commentary and bibliographic references.

404: 'I sacerdoti Flavii.' *IG* V.1.1440;* 1458;* 1467;* Messene inv.no. 6725 (see our lemma no. 410; unpublished);* *SEG* XI 995; XXIII 222; * XLI 338.* *La cité* 125-129.

405: Tiberius Flavius [- - -]crates. *SEG* LIII [misprinted here as '63.1.'] 404.* *La cité* 129/130.

406: The Messenian Aelii. *IG* V.1.1399;* *IvO* 446; 459. *La cité* 130-133, stemma. *Epigraphica* 210-213, 218-221, translation and ph. of *IG* V.1.1399 and *IvO* 446.

407: The family of Claudius Kalligenes. *IvO* 458; *SEG* XXXI 372 (Olympia). *La cite* 133-135, stemma.

408: The Iulii in Messenia. *IG* V.1. 1398; 1417; *IvO* 451; 452; 465. *La cité* 135-139, stemmata. *Epigraphica* 213-217, texts and translations of *IG* V.1.1398; *IvO* 451 and 452.

409: The Aurelii in Messenia. *IG* V.1.1375;* 1376; * *SEG* LII 407 [mislabelled by B.; see now our lemma no. 418].* *La cité* 139-141.

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410. Messene. Ephebic catalogue, 96 A.D.? Messene inv.no. 6725. D.Baldassarra in *La cité* (cf. our lemmata nos. 404-409) 126, on the basis of autopsy, publishes the text of the first 6 lines on a limestone column, found in 1992 in the excavations of the stadium and to be published by A.Makres [We have corrected some misspellings, Papazarkadas].

Ἐπὶ ἱερέος τοῦ Διὸς τοῦ Ἰθωμάτου
Τ(ίτου) Φλαβίου Ζευξιδάμου ἔτους ΡΚΖ'
γυμνασίαρχος Ἀπολλωνίδης
Φιλέου, ἐφήβαρχος Μᾶρκος Πẹκωνίου·
ἔφηβοι ἀνεγράφησαν ὑπὸ Γ(αΐου) Ἰουλίου Ἐπιγόνου
καὶ Σακούνδου τοῦ (Σακούνδου) τῶν ἐπιμελητῶν [- - -]

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411. Messene. Agonistic inscription, Augustan. *SEG* XLIII 162; XLIV 375. In *PAAH* (2009) 71-74 (ph.), inv. no. 2770, after several preliminary notices, P.Themelis publishes the ed.pr. of this rectangular statue base of limestone found in 1993 in excavations of the Archaeological Society at Athens in the southwest sector of the agora, immediately north of the sanctuary of Demeter and the Dioskouroi. On the back surface are inscribed honors for Tiberius Claudius Krispianos Kurinas, *SEG* XLIII 160; XLIV 377; LVIII 381* (cf. 382).

Themelis notes that the festivals Ῥωμαῖα τὰ ἐν Αἰγίωι and Δήλια τὰ ἐν Τανάγραι are attested here for the first time [Not any longer true: see now *SEG* LVII 452 and the new inscription in our lemma no. 492, Papazarkadas.] The Ῥωμαῖα of Messene (Col. II, L. 10) were celebrated together with the Ἀσκληπιεῖα, cf. *SEG* XXIII 212. He comments on the extraordinary record of victories of this anonymous wrestler

and pankratiast, who enjoyed a long, successful career. On 74/75 he collects references to other victorious athletes from Messene, who help to establish an authentic Messenian ethnic identity that endured from the 8th cent. B.C. through the long period of Spartan occupation into late antiquity and had no need to be recreated or invented after the refoundation of 369 B.C. as proposed by e.g. N.Luraghi and others (cf. e.g. *SEG* LVIII 362, 364). See also our lemma no. 417.

Column I

Παῖδας πάλαν
Λύκαια
Ἀλέαια
4 Πύθια τ[ὰ] ἐν Μεγάροις
Δήλια τὰ [ἐν] Τανάγραι
Ῥωμαῖα τ[ὰ ἐ]ν Αἰγίωι
Ἴσθμια
8 Ἥραια
Νέμεα
Παναθήναια
Ἀγενείο[υ]ς πάλαν
12 Ἴσθμια
Ἐλευθέρεια τὰ ἐμ Π[λα]ταιαῖς
Ῥωμαῖα τὰ ἐν Χαλκίδι
Νέμεα
16 Ἄνδρας πάλαν
Ὀλύμπια
Λύκαια
Ἀλέαια
20 Ῥωμαῖα τὰ ἐν Αἰγίωι
Πύθια
Ἐλευθέρεια τὰ ἐν Λαρίσαι
Ἡραῖα
24 Νέμεα
Ἀλίεια
Ὀλύμπια
Λύκαια
28 Ἀλέαια

Column II

Ἀγενείους παγκράτιον
Ἐλευθέρεια τὰ ἐν Πλαταιαῖς
Ῥωμαῖα τὰ ἐν Χαλκίδι
4 Ἄνδρας παγκράτιον
Λύκαια
Ἀλέαια
Ῥωμαῖα τὰ ἐν Αἰγίωι
8 Πύθια
Ἐλευθέρεια τὰ ἐν Λαρίσαι
Ῥωμαῖα
Ἀλέαια

412. Messene. Honorary inscription for the Empress Sabina, after 128 A.D. *SEG* XLIX 434; LI 476.* D.Baldassarra, *Epigraphica* 71 (2009) 218 (ph.), republishes this inscribed statue base after autopsy with translation and description of the lettering; no change in the text.

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413. Messene. Honorary inscription for a Roman Emperor, early 4th cent A.D. Limestone statue base reused in the stylobate of the north side of the Byzantine basilica, inv.no. 16297, excavated by the Archaeological Society at Athens, bearing two inscriptions: the earlier, on the front face, is associated with the first use of the monument as a support for a marble statue; the later (our no. 414) is on the back surface and is associated with the reuse of the base to support a bronze statue. Ed.pr. P.Themelis, *PAAH* (2009) 83/84 (ph. of 413 only), who suggests that the earlier inscription honors Constantine the Great, 306-337 A.D., who was honored by Messene in *IG* V.2.136, 137, 139. Not to be excluded, however, is his son Constantine II. The rasura of the title and name of Καίσαρα in L. 2 and its replacement with Αὔγουστον L. 3 belong to a second use of this face of the block. Themelis connects them with the alteration of the right arm of the marble statue it supported to indicate now the imperial gesture of an Augustus on the imperial portrait statue Messene Museum inv. no. 263, on which see G.Deligiannakis, *BSA* 100 (2005) 393-400.

Τὸν ἐπιφανέστατον καὶ ἀνδριώτατον
Φλ. Βαλέρ⟦Καίσαρα Φλ. Κωνσταντεῖνον⟧
⟦- - - - - - - - - - -⟧ Αὔγουστον
ἡ πόλις Μεσσηνίων

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414. Messene. Honorary inscription for Valentinian I, 364-375 A.D. Inscribed later on the back surface of our no. 413 as a reuse of this limestone base for a bronze statue. Ed.pr. P.Themelis, *PAAH* (2009) 83-84; inv. no. 16297.

Τὸν ἐπιφανέστατον Αὔγουστον
Φλ. Βαλλεντινιανὸν
ἡ πόλις Μεσση^{vvvv}νίων

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415. Messene. Honorary inscription for the quaestor pro praetore of Galatia, Augustan/Tiberian. Inscribed in a later reuse on the same limestone statue base as our lemma no. 416. Ed.pr. P.Themelis, *PAAH* (2009) 76-78 (ph.), who identifies the honorand as *PIR*² VII.2.no. 790, and notes his activity in Sagalassos in Pisidia, *SEG* XXVI 1392. The reason why the Roman negotiatores at Messene honored him in this way is not stated.

[Οἱ πραγματευ]ταὶ Ῥωμαῖοι Σέξστον Σωτίδιον Στράβωνα
[Λιβουσκιδιανὸ]ν ταμίαν καὶ ἀντιστράταγον ἀρετᾶς ἕνεκεν

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416. Messene. Honorary inscription for a boy pankratiast, date? Several joining fragments of the crowning member of ■ limestone statue base found in excavations of the Archaeological Society at Athens in the North Stoa, inv. no. 16714; ed. pr. P.Themelis, *PAAH* (2009) 76 (ph. upside down), who briefly comments on the names (Archimenes for the first time in Messene) and does not suggest a date. Our lemma no. 415 was also later inscribed on this base.

'Αρχιμένης [Φ]ιλοκράτεος
Φιλοκράτη τὸν υἱὸν ῾ νικάσαντα
'Αλέαια παῖδας παγκράτιον

417. Messene. Honorary statue base for a boxer, 2nd/1st cent. B.C. Rectangular limestone base for a bronze statue, broken at left, inscription in a raised panel on front surface, found reused in the foundations of a limekiln to the east of the theater in excavations of the Archaeological Society at Athens. Brief mention in *EAH* (2009) 46. Ed.pr. P.Themelis, *PAAH* (2009) 69/70 (ph.), inv.no. 16482, who provides a detailed commentary on the name of the victor in Messene (cf. *SEG* LVIII 378, L. 15) and Sparta. He identifies the Basileia in L. 4 as the games for Zeus Basileus in Lebadeia, with Messenian victors. On 70/71 Themelis discusses the high level of athletic prowess of Messenians, especially as documented by inscriptions found in the city, by the impressive complex of the stadium and the gymnasium, and by the festivals of the 'Ιθωμαῖα, 'Ασκληπιεῖα, 'Ρωμαῖα, and others. See our lemma no. 411 and Themelis' paper 'Μεσσήνιοι αθλητές' in *"Επαινος Luigi Beschi* 141-149, which we will cover in a later volume of *SEG*.

[Χίο]νιν Χιόνιος
[ἁ π]όλις ἀνέθηκε
[νι]κάσαντα παῖδας
[πυγ]μὰν Πύθια, Βασίλεια

418. Messene. Honors for Markos Aurelios Asklepiades, 2nd cent. A.D. *SEG* LII 407; LIII 403. P.Themelis, *PAAH* (2009) 84/85, reports the discovery of a small fragment from the lower right side of a limestone statue base found in excavations of the Archaeological Society at Athens in the north aisle of the Byzantine basilica, inv.no. 16255, which, following a suggestion of V.Bardane, he associates with *SEG* LII 407 (cf. our lemma no. 409) to form the following new text. Again following Bardane, Themelis suggests an identification with the honorand of *IG* V.1.666, republishing the text of the latter. For this distinguished athlete see Rizakis, Zoumbaki, Lepenioti, *Roman Peloponnese* II no. 102.

'Η π[όλις]
ἀνέθη[κεν Μᾶρκον?]
Αὐρ. 'Ασ[κληπιά]-
δην ἄριστ[α πολ]ειτε[υ]-
όμενον ἀρ[ετῆ]ς ἕνεκεν
καὶ εὐνοί[ας ἃς] ἔχων διατε-
λεῖ εἰς αὐ[τὰν] στεφανώ-
σ[ασα] β(ουλῆς) ψ(ηφίσματι)
vacat

419. Messene. Honorary inscription, Roman Imperial. Several joining fragments of an incomplete marble panel in the shape of a tabula ansata, found in excavations of the Archaeological Society at Athens in the sanctuary of Isis, inv. no. 16439. Ed.pr. P.Themelis, *PAAH* (2009) 91/92, no. 1 (ph.), who proposes that another adjacent panel preserved the beginning of the text, which honors a prominent Messenian benefactor (possibly from the family of Saithidai) who repaved roads, rebuilt ruined structures, reassembled statues that were broken in fragments (ἐν ἄγμασιν), etc. He notes, without any further details, the discovery of two or more similar inscribed panels in the vicinity of the Iseion and the theater.

Τοῖς τ' ἐν ἄγμα-
σιν καὶ τ[ῆ]ι οἰκο-
δομίαι [κα]ὶ τῆι
4 τῶν [ὁδῶ]ν στρώ-
σει [- - - - - - - - -]

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420. Messene. Dedication to Artemis Soteira, 2nd cent. B.C. Cubicular limestone base, broken above and below, found in excavations of the Archaeological Society at Athens built into a modern wall southeast of the Asklepieion, inv. no. 16303. Ed.pr. P.Themelis, *PAAH* (2009) 93/94 no. 3 (ph.), who notes that this is the first example of this epithet for Artemis in Messene. The Messenian Aristophanes is here attested for the first time.

vacat 0.09 m.
Ἀρτέμιτ[ι]
Σωτείραι
Νίκων
4 Θεότιμο[ς]
[Ἀ]ριστο-
φάνης
Ἀριστο-
8 μένης
vacat 0.15 m.

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421. Messene. Ithome (sanctuary of Limnatis). Dedication to Eileithyia, Roman Imperial. *SEG* XL 367; LVIII 384.* P.Themelis, *PAAH* (2009) 85-90, returns once more to this inscription in his discussion of the discovery in excavations of the Archaeological Society at Athens of large numbers of terracotta figurines in this sanctuary. He assembles copious comparative material on the worship of Eileithyia in Messene and elsewhere in the Greek world.

422. Messene. Dedication to Zeus Epidotas, 2nd cent. B.C.? Limestone hermaic stele, head broken off, found reused in a modern wall in excavations of the Archaeological Society at Athens, inv. no. 16420; ed. pr. P Themelis, *PAAH* (2009) 95 (ph.), who cites Hesychios, s.v. Ἐπιδώτας· Ζεὺς ἐν Λακεδαίμονι; Pausanias 8.9.2, and *IG* V.2.270 (Mantineia) for the epithet, found in Messene for the first time. The name of the dedicator is apparently also unattested in Messenia. [For Πεισῖνος, see *SEG* XLVII 406, L. 8. Stroud.]

Διὶ v Ἐπιδώ-
ται vac.
[Π]εισῖνος

---

423. Messene. Dedication to Zeus Capitolius, 1st cent. A.D. Fragment of a crowning member of a limestone statue base, broken on all sides, found in excavations of the Archaeological Society at Athens, near the apse of the Byzantine basilica, inv. no. 16248; ed.pr. P.Themelis, *PAAH* (2009) 81-83 (ph.), who restores LL. 1/2 as [Λυσίδ]αμον Εὐδαμίδ[α τὸν ἐπιστάταν] | [τῶν λ]οχαγῶν and identifies this man as the dedicator to Hermes and Herakles of a statue in honor of the ὑπογυμνασίαρχος Θεόπομπος Ἵππωνος, *SEG* LII 401. On lochagoi, attested here for the first time at Messene, he quotes Arrian 2.5.6. At the end of L. 2 and the beginning of L. 3 were probably inscribed the praenomen and the gentilicum of the dedicator, who Themelis suggests was Γναῖος Κορνήλιος Ποῦλχερ, *PIR*² C 1424. [In *PAAH* (2008) 45/46, Themelis dates *SEG* LII 401, to the 2nd cent. B.C. Gnaeus Cornelius Pulcher is a contemporary of Trajan and Hadrian. Stroud.]

[- - -]αμον Εὐδαμίδ[α - - - - - -]
[- - -λ]οχαγῶν ἀ{ο}νέθηκ[ε - -]
[- - -] Πῶλχρος Διὶ Καπετ[ωλίωι]

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424. Messene. Grave peribolos of the war-dead (?), ca. 200-150 B.C.? *SEG* XLV 320; LVIII 387.* In briefly reporting on the restoration of this monument, P.Themelis, *PAAH* (2009) 96/97 (dr.), prints useful drawings of some blocks bearing the names of the twelve first bodies buried in this peribolos.

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425. Messene. Incertum, 2nd/1st cent. B.C.? Small fragment from the crowning member of a base, broken at left, right, and back, reused as the cover for a grave; found in excavations of the Archaeological Society at Athens, inv. no. 16472; ed.pr. P.Themelis, *PAAH* (2009) 94/95.

[- - - Ἀπ]ολλώνιος Εὐ[- - -]

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426. Messene. Mosaic inscriptions, 2nd cent. A.D. Excavated by the Archaeological Society at Athens in 2009 in a circular monopteros, under the remains of the Byzantine basilica, are fragmentary sections of a multi-figured mosaic floor, very poorly preserved, but bearing at least two

mosaic labels for legendary figures: Μεσσήνη, the first queen of the land, and 'Αττικός, tentatively identified by ed.pr. P.Themelis, *PAAH* (2009) 78-81 (ph.), as Λύκος, son of Πανδίων of Athens (Pausanias 4.1.6-8).

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427. **Messene. Lead curse tablet, date?** In *PAAH* (2006) 52, P.Themelis briefly noted the discovery of two folded lead tablets in excavations of the Archaeological Society at Athens in the Thesauros south of the temple of Messene. After cleaning and opening one of these, he publishes in *PAAH* (2009) 92/93, the following ed.pr., inv.no. 15542, with commentary on the names. The letterforms do not permit a sure dating but the tablets were thrown into the Thesauros following the murder of Philopoimen in 183 B.C.

καλῶ
'Ελεύθειαν, Κῆρας,
'Εκάταν, 'Εβρακλέα,
καὶ κλε(ι)νὸν
'Ιπόλυτο(ο)ν
καὶ 'Ελευσινίας
κ[- - - -]αι
τοὺς [- - - -]
Μεσ[σα]νίους
ΟΥΝ[. . .]Α[- - -]

6-8. Perhaps καὶ 'Ελευσινίας | [Κόραν κ]αὶ | τοὺς etc., Papazarkadas.

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428. **Messene. Stamped rooftiles, Hellenistic.** P.Themelis, *PAAH* (2009) 65 (ph.), announces the discovery of several terracotta tiles stamped within a rectangular field in excavations of the Archaeological Society at Athens in the skenotheke of the theater. Inv. nos. 16367, 16144: [Δαμ]όσιος

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429. **Messene. Graffito, Roman Imperial?** Fragment from the mouth of a clay pithos bearing an inscription on its upper surface, found in excavations of the Archaeological Society at Athens in the theater. Ed.pr. P.Themelis, *PAAH* (2009) 68 inv. no. 16403: ΛΥΣΙ (lunate sigma); cf. M.Giannopoulou, *Pithoi: Technology and History of Storage Vessels through the Ages* (Oxford 2010) 200/201, pl. 12/13.

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430. **Messene. Stamped amphora handle, 78-30 B.C.** P.Themelis, *PAAH* (2009) 68, reports the discovery of a Knidian amphora handle with a rectangular stamp of Period VII in excavations of the Archaeological Society at Athens in the theater: [. . .]άρχου | [Κνί]διον

431/432. Thouria. Stamped roof tiles, 3rd cent. B.C.? X.Arapoyianni, *EAH* (2009) 37-39 (ph.), briefly notes the discovery of several Lakonian-type roof tiles in excavations of the Archaeological Society at Athens in Building B. In *PAAH* (2009) 55 (ph.), she publishes the following two stamped examples; retrograde sigma.

431: Π 7432. Δαμόσι[οι]

432: Π 7433. [Δα]μόσιοι

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433. Thouria. Stamped amphora handles, 3rd cent. B.C.? Two intact stamped handles found in excavations of the Archaeological Society at Athens in Building B; sigma in the form of square Latin C. Ed.pr. X.Arapoyianni, *PAAH* (2009) 56 (ph), inv. nos. Π7434-7435. Στύραξ

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434. Trachela (Thalamai?). Epitaph of a war dead, 1st/2nd cent. A.D. S.Koursoumis, *AE* 148 (2009) 172-181 (ph. dr.), presents the ed.pr. of an intact pedimental stele of gray Taygetos marble built into the south wall above the door of the chapel of Aghios Ioannes Apokephalistes. Below the tympanon in relief is a large round shield with crossed sword and spear shown behind it. Inscription on the convex surface of the shield; lunate letters. Ed.pr. suggests that the stele marked the grave of a prominent Lakonian warrior; 9 examples of Lakonian names beginning in ΓΟ-. At the bottom of the front panel is a later sculptured scene of two heraldic animals on which ed.pr. provides a learned analysis.

Γ̣ο[...c.6...]ς
ἐν [πολέμ]ωι
χα[ῖρε]

---

435. Volimos (?). Bronze pin dedicated to Artemis Limnatis, late 7th cent. B.C. *IG* V.1.226. *LSAG*[2] p. 200 no. 39. *SEG* XXXIV 1717bis. O.Gengler, *RA* 47 (2009) 53-68 (dr.), very diligently traces the history of the two inscribed objects *IG* V.1.225 and 226, and convincingly shows that although the former is indeed a cymbal, the later is the head of a Laconian pin of the group BVIc, traditionally dated to the late 7th cent. B.C.; no change in the text: 'Il ne semble pas que l'on puisse aller plus loin en ce qui concerne le texte de ces dédicaces' (59). On 66/67, discussion of the original provenance of the object (bought by Le Bas in Mystras in 1843), provisonally identified with the shrine of Artemis Limnatis at Volimos, on the basis, amongst others, of our lemma no. 436. [We wholeheartedly endorse Gengler's methodological approach, summarized by the concluding sentence of his essay: 'Et elles (scil. the two dedications) nous permettent de souligner une fois encore, à travers leur exemple, combien est nécessaire et précieux le retour aux publications originales lorsque l'on travaille sur du matériel archéologique, même – voire surtout – s'il est connu depuis longtemps.' Papazarkadas.]

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436. Volimos. Bronze mirror dedicated to Artemis Limnatis, ca. 475-450 B.C. *SEG* XXIX 395. S.Koursoumis, *Horos* 17-21 (2004-2009) [2010] 317-320 (ph., dr.), reports that after cleaning in the Benaki Museum of Kalamata (inv. no. 872) it is now possible to read the complete text of this inscription. For the second person singular he compares *IG* I³ 983.

Λιμνάτιο[ς]· Φιλίππα μ' ἔθεκες

In *BE* (2010) 259, M.Sève claims that careful study of the photos shows that Koursoumis' final sigma is in fact a nu: thus ἔθεκεν.

ARKADIA

437. Lousoi. Dedications to Artemis Hemera. V.Mitsopoulou-Leon, in *Donateur, offrande, déesse* 255-271, in a review of the votives from the excavations at this sanctuary, notes the following inscribed dedications:

(1) Statuette of Apollo Béarn, now in the collection of G. Ortiz: *IG* V.2.403. *SEG* XLI 382.* W.Reichel, A.Wilhelm, *JAÖI* 4(1901) 83, Τᾶς Ἀρτάμιτος ἀποβώμιον τᾶς Ἡμέρας. Mitsopoulou-Leon 265, n. 54.

(2) Temple key, now in the Boston Museum of Fine Arts. *IG* V.2.399. *SEG* XXXVI 374.* Τᾶς Ἀρτάμιτος τᾶς ἐν Λούσοις. Mitsopoulou-Leon 265, n. 54.

(3) Bronze casket. Reichel, Wilhelm, *op. cit.* 84. Ἀγάθων ἀνέθηκε. *IG* V.2.406. *SEG* XI 1120; XL 370; LVII 413. Mitsopoulou-Leon 267.

(4) Bronze casket. *SEG* XXXVI 375; XL 370; LVII 413.* Ἀρεξίδα|μος Ἀρτέμι[δι]. Mitsopoulou-Leon 267/268.

On 268 she collects 4 inscriptions that mention victors at the Ἡμεράσια: from Thouria, *IG* V.1.1387; Aigion, E.Preuner, *MDAI* (*A*) 49 (1924) 118/119 no. 12; J.Bingen, *BCH* 77 (1954) 628-636; Alexandria Troas, *IvO* 184; Perge, *IPerge* 56 [Add the Messenian honorific inscription *SEG* XLVI 422, with the notes reported in *SEG* XLVIII 493 and L 423, Matthaiou]. See also *SEG* L 446; LII 442.

On 270, n. 83, she briefly refers to proxeny decrees on bronze tablets of the 4th and 3rd cent. B.C. Reichel, Wilhelm *op. cit.* 64-88; *IG* V.2.388-392, 394 (*SEG* XI 1114; L 446/447*); and to four additional decrees of the 5th cent. B.C. found by H.Taeubler in recent excavations, which he is preparing for publication. One of these 'mentions the town Boulis North of the Corinthian Gulf.' (*SEG* LIII 411).

438. Mantineia. Record of a judicial decision, ca. 450 B.C. *IG* V.2. 262. *IPArk* 8. *SEG* LIV 473;* LVII 2182. R.-A.Santiago Álvarez, in *Estudios de Epigrafía* 174-177, reprints and translates (in Spanish) LL. 1, 14-36, in order to analyze the confluent semantics of ὀφελ- forms (L. 1: [Fo]φλέασι; L. 18: Fοφλεκόσι) and expressions related to μέμφομαι (LL. 23, 28: ἰνμενφὲς ἔναι; L. 34: ἰν μόνφον θἔναι), all of which belong to the sphere of blame, offence, and punishment. The root ὀφελ-, already known in Mycenaean Greek, gradually acquired moral connotations, and ended up expressing ideas originally conveyed by μέμφομαι. The latter, in turn, encompassed notions of punishment in juridical contexts.

439. Tegea. Christian mosaic inscription in the basilica of Thyrsos, reign of Justinian? D.Feissel, *TM* 9 (1985) 296-297, no. 38. G.Velenis in *Kermatia – Touratsoglou* vol. 2, 133-141 (ph.), reprints the text with a modern Greek translation and brief commentary. He focuses on the word ἐννεακαιδέκατος in L. 2, explaining it as indicating that Thyrsos was not the nineteenth in a group of martyrs nor the nineteenth in a series of bishops of Tegea, but the nineteenth bishop of Achaia, thus establishing firm evidence that there was an ecclesiastical order in place in the Peloponnesos before the Slavic invasions. Detailed stylistic study of the letterforms in the mosaic reveals close correspondence with similar mosaic inscriptions at Kastri (Delphi), Thebes, and Corinth, permitting the conjecture that there was an active school of artisans operating in central and southern Greece at this time. The text provides an important fixed point in the study of the history and art of the region in the 6th cent. A.D.

Τ̣ο̣ῦ σεπτοῦ τούτου τεμένους: ἐν ἱερεῦσειν
ἐννεακαιδέκατος: Θύρσος ὁ ὁσιώ(τατος) ἡγησάμενος
ἀμφοτέρων ἔκρυψεν προσηγορίας πᾶσιν ἐσθλοῖς.
καὶ μαρτυρῖ τὰ κτίσματα καὶ λίθου λεπταλέης
εὐσύνθετος κό̣[σ]μ̣.[ος - - - - - - - - - - - - - -]

ELIS

440. Elis. The Eleian συμμαχία. J.Capreedy, *CW* 101 (2008) 485-503, traces the history of this alliance from its origins in the 6th cent. B.C. to its demise at the hands of the Spartans in 402-400 B.C. On 488-491 he adduces the evidence of the following three inscriptions found at Olympia for the organization and membership of the alliance: (1) *IvO* 9; *SEG* LVII 395;* LVIII 409; (2) *IvO* 10; *SEG* LVII 395;* LVIII 409; (3) *SEG* XLVII 448; LVI 499.*

For the final stages of the alliance, see E.Dimauro, *RFIC* 135 (2007) 129-181.

J.Roy, in S.Hodkinson (ed.) *Sparta. Comparative Approaches* (Swansea 2009) 69-88, analyzes the epigraphic evidence for the growth of Elis in the late archaic and early classical period with specific reference to her control over Olympia and interaction with Sparta.

441. Olympia. Cult of Augustus in the Metroon. A.Lo Monaco, *RAL* series 9: 20 (2009) 127-170, reads the rededication of the Metroon to Augustus as part of an emergent imperial ideology linking the emperor via the goddess Μήτηρ with Rome's earliest expansion into the eastern Mediterranean and its Trojan roots. At 131-137 she provides a transcription of *IvO* 366 (dr.) [Many inaccuracies]. Agrippa financed the reconstruction of the building: *IvO* 913 (ph.), in which the use of Latin is taken to indicate a Mediterranean-wide outlook. Lo Monaco argues that Augustus was worshipped together (σύμβωμος) with Meter, citing epigraphic evidence for joint worship of gods: *Syll.*³ 1126, *IG* XII Suppl. 565, XII.7 255, *CIG* 2230, *I.Magnesia* 98 (= *Syll.*³ 589); evidence for joint worship of Augustus and local gods: *SEG* XLIII 163, *IG* VII 36, *CIG* III 4443, *IPriene* 157/158; joint dedication to Meter and the Sebastoi

at Athens: *IG* II^2 3184; Roman generals' dedications in Greece in Greek (*IvO* 278, 280, 320), and Latin (*CIL* I^2 622); Agrippa's dedications in Greek sanctuaries: *IG* IV^2.1.576, *IG* V.1 374, *Corinth* 8.2 16, 110, 197; elites and Hellenistic monarchs active at Olympia: *IvO* 315, 363, 412, 421; Augustus honored as Zeus Olympios on Lesbos: *IG* XII Suppl. 42, 59, XII.2 206, 209, 540, 656; cult personnel at Olympia during the time of the reconstruction: *IvO* 62. See also our lemma no. 343.

442. Olympia. Assorted dedications. J.M.Barringer, *JDAI* 124 (2009) 223-250, in an examination of the topography of the Altis before the construction of the temple of Zeus, ca. 470 B.C., briefly discusses the form, theme, placement, and function of several bases of votive monuments and other inscriptions occupying the area at the western end of the stadium. We single out the dedication of the Eretrians, *IvO* 248; the monument of Apollonia, *SEG* XV 251; the Praxiteles Base, *IvO* 266. On 240-244 brief discussion of inscribed dedicatory armor, e.g. votive Persian helmet, *IG* I^3 1467.

443. Olympia. Inscriptions concerning the Eleian Symmachia. For brief discussion of *IvO* 9, 10, and *SEG* XLVII 448, see our lemma no. 440.

444. Olympia. The Ἀλυτάρχης and the administration of the Olympic Games. See our lemma no. 1953.

445. Olympia. Alliance of Sybaris and its allies with the Serdaioi, ca. 550-525 B.C. *SEG* XXII 336. *SEG* LI 530.* F.Aversa, *Studi di Antichità* 12 (2008) 7-47, especially on 25/26, and M.Lombardo, *ibid.* 49-60, make several observations about this inscription, the text of which Lombardo reproduces. Both prefer to date it on paleographic grounds to ca. 530-500 B.C. and neither takes the destruction of Sybaris in 511/10 B.C. as a terminus ante quem. Aversa argues that if the treaty dates to before the destruction of Sybaris it would represent an effort by the tyranny to gain the indigenous Serdaioi as allies; if it dates to after the destruction it would represent an effort by the refugees to maintain links with the Serdaioi and settle among them. Lombardo prefers the second of these interpretations, emphasizing the survival of Sybarite identity past 511/10 B.C.

446. Olympia. Victory monuments of Kyniska, ca. 390-380 B.C. *IvO* 160. *SEG* XXXVII 357.* For color ph. of the two agonistic inscriptions of Kyniska from Olympia, see O.Palagia, in N.Kaltsas (ed.), *Athens-Sparta* (New York 2006) 35/36.

For an examination of the important role played by his sister Kyniska in the affairs of the Eurypontid dynasty as managed by Agesilaos and in legitimizing the dynasty of the Ptolemies through Berenike, see E.Millander in S.Hodkinson, *Sparta. Comparative Approaches* (Swansea 2009) 23-26, 37-41.

ACHAIA

447. **Ano Mazaraki. Dedication to Artemis Faontia, ca. 500-475 B.C.** *SEG* XLVIII 560; LIV 496*. A.Alonso Deniz, in *Estudios de Epigrafía* 113-118, carries out detailed linguistic analysis of Ϝαοντία. Although he agrees with Matthaiou's association of the epithet with ἄημι he considers it not a feminine participle but an adjective deriving from unattested *ἄϜων. The digamma is either hypercorrective or a spelling error for ἈϜοντία. Either way, here Ἄρτεμις is worshipped as goddess of the winds.

448. **Keryneia. Funerary epigram, 3rd cent. A.D.** *SEG* LIV 497. E.-I.Kolia reprints the text of this inscription with a modern Greek translation in A.G.Bordos, E.-I.Kolia, *Αἰγιαλεία. Αρχαίες Πόλεις και Μνημεία* (Patras 2008) 50 (ph.).

449. **Patras. History and archaeology.** The volume *Patrasso colonia di Augusto e le trasformazioni culturi, politiche ed economiche della Provincia di Acaia agli inizi dell' età imperiale romana, Atti del Convegno internazionale, Patrasso 23-24 marzo 2006,* Tripodes [redacted] (Athens 2009) contains various articles that make variable use of epigraphic evidence.

At 17-38, A.D.Rizakis discusses the Augustan reorganization of the city of Patras. Latin inscriptions show the settlement outside the center of Patras; a priest shared between Apollo and Augustus at Corinth: *Corinth* 8.2 120; cult of Artemis Laphria from Kalydon to Patras: *Achaïe* II 4 = *CIL* III 499. Designated *Diana Augusta*: *Achaïe* II 5 = *CIL* III 510. A block from the temple at Kalydon moved to Patras: *Achaïe* II 153.

At 121-162, P.Bonini evaluates the nature of Romanization in the private architecture of Patras, assessing at 152-155 the epigraphic evidence for the identification of property owners. None of the inscriptions *Achaïe* II 36, 340, 343 explicitly name the proprietor of a house.

At 163-210, I.Dekoulakou studies the funerary monuments of Roman Patras with a mainly sculptural and architectural focus, though giving a very brief summary of epigraphic finds at 203-205. We note her identification of a family of Augustales *Aequana*: *Achaïe* II 5 (= *CIL* III 150), 145, 208

See also our lemmata nos. 450-453.

450-453. **Patras. Mosaic inscriptions, Roman.** For a review of Roman mosaics excavated in Patras and environs see I.A.Papapostolou, *AE* 148 (2009) 1-84 (with an index of inscriptions on 84). In *Patrasso colonia di Augusto* - - - (our lemma no. 449) 211-256, Papapostolou publishes a similar review of essentially the same material with discussion of form, date, subjects, comparanda, architectural setting, local styles, etc. We include here all mosaics bearing inscriptions, some of which have been previously published.

450: Labels of human figures. Ed.pr. *AD* 32 B.1 (1977) 76/77, without mention of the inscription. Papapostolou, *AE* 148 (2009) 24 (ph.), Λυ|σοπ|έδει|λος Εὔ|μι|λο|ς, without comment.

451: Labels of gladiators, 3rd cent. A.D. *SEG* XXXVIII 373; XXXIX 409. I.A.Papapostolou, *AE* 148 (2009) 32/33 (ph., dr.), who now reads Γάϊιο[ς] in the top right corner. Brief mention in *Patrasso colonia di Augusto*- - - 244/245 (ph.).

452: Donor's inscription. Brief mention in *AD* 34 B.1 (1979) 134, without inscription. Also brief mention in *Patrasso colonia di Augusto*- - - 234-237 (ph.). Ed.pr. I.A.Papapostolou, *AE* 148 (2009) 50-56 (ph.); scene of Pan and two assistants treading grapes, with two men at extremities bringing grapes in baskets; inscription above. In *Horos* 17-21 (2004-2009) 321-326, (ph.), Papapostolou proposes that the donor served as γραμματεύς for the company or the group of Στατιανῖται, who were engaged in the production (and import?) of Στατανὸς οἶνος from Italy. Probably the triklinon in Patras was also connected to this product.

[- - - - - - 15?- - - - - -]δωρος ὑπὲρ γραματίας
[- - - - - - 12?- - - - - τὸ τρ]ίκλινον Στατιανίταις
ἐκ τῶν ἰδίων

453: Labels on a mosaic of a hunt, 3rd cent. A.D. Brief mention, without inscriptions, in *AD* 29 B.2 (1973/4) 355 [correct the reference in *AE* 148 (2009) 67 note 118]. Papapostolou, *AE* 148 (2009) 67-75 (ph.; dr.), records the following labels, Ἀιούτωρ, Ἀστάκις, Ἀχίας, Εἴναχος (river?), . . . ινις, Λήδα (dog), Περίκλυστος (nymph), [- - -]ρμος (horse?), Σχορπιάτης (mythical figure?), Φῆστος. Brief mention in *Patrasso colonia di Augusto*- - - 248-250 (ph.).

MEGARIS

454. Megara. The decree cultures of the ancient Megarid. Under this title, P.Liddell, *CQ* 59 (2009) 411-436, examines the corpus of decrees from this region with particular attention to content, physical form, procedures of enactment and publication, chronology, and many other aspects. As a preliminary on 415-419, he provides a helpful conspectus of Megarian inscriptions other than decrees, at home and abroad, with copious references. In the Archaic and Classical periods the emphasis falls on private inscriptions, dedicatory and commemorative, with a contrasting absence of juridical or political statutes, interstate treaties, grants of citizenship, and sacred regulations . It was not until the late 4th cent. B.C. and mid 3rd cent. B.C. that Megara produced more public documents and 'was introduced to the honorific sphere.' On 422 Liddell documents this with a table of 24 inscribed Hellenistic decrees, all of which postdate 307 B.C. and are predominantly honorific, proxeny awards dominating. Striking, however, is that at this time 'the Megarians . . . never inscribed documents which pertained to the organization of the sacred and secular institutions of their own city' (421-423). Documents are called δόγματα and seldom refer to their proposer; discussion of

magistrates and enactment formulas (424), decrees of Aigosthena (426-428). On 428-433, a history of the discovery of Megarian inscriptions with detailed bibliography. Most of the proxeny awards were inscribed on a wall in the Olympieion. Liddell concludes that the 'explosion of published decrees in Megara' was due in part to the growth of Antigonid power; 'Epigraphy in Megara was politicized. . .as never before in response to a great shift among the great powers of the day' (434).

In *BE* (2010) no. 322, A.Robu notes that three of the decrees listed by Liddell on 422, mentioning a 'king Damatrios' could refer to Demetrios II, not Demetrios Poliorketes, which would have consequences for his chronological argument. Among other criticisms, Robu examines the complex interaction between Megara and Aigosthena and their membership in the Boiotian League and also points out that the restoration of the basileus in *IG* VII 223, [Ἡρά]κωνος, is very uncertain.

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455. **Megara. Decree in honor of a Megarian dikast, 1st cent. B.C./1st cent. A.D.** Fragment of a stele of 'Eleusinian marble,' broken on top, right, and bottom, found in Megara now in the Museum of Megara, inv. no. 117. Ed.pr. P.Monceaux, *Annuaire de l'association pour l'encouragement des études grecques* 20 (1886) 228; A. Wilhelm, *Beiträge zur griechischen Inschriftenkunde* (Vienna 1909) 106-109, who regarded the stone as then lost. Republished by A.Syrkou, *Horos* 17-21 (2004-2009) [2010] 349-352 no. 1 (ph.), who provides a commentary and speculates that the stele may have been erected in the sanctuary of Demeter at Megara. The unknown city issuing the decree joins a number of others who honored Megarian judges for similar services; list on 352. Syrkou tentatively suggests Delphi. In L. 15 she records the proposed restoration of [καὶ ἀξί]ως by A.P.Matthaiou.

- -
[- - τὰ πρ]ρ̣ϋπάρχοντα δίκαια σ̣[- - διὰ]
[τοῦ πεμφ]θέντος πρεσβευτᾶ δικα̣[στὰν]
[προχειρι]σ̣αμένα ἀπέστειλεν Ἰο[ύ]-
[νιον - - -]ίου τοῦ Ἀντέρωτος, γραμ-ν
[ματέα δὲ] Γνησίοχον Ἰουνίου· "δεδό-"
[χθαι τᾷ βου]λᾷ καὶ τῷ δάμῳ τὰν πόλιν
[μὲν τὰν τ]ῶν Μεγαρέων φίλαν ἐοῦσα[ν]
[τετειμῆσθ]αι ταῖς ἐπιφανεστάταις τει-
[μαῖς καὶ ἐ]στεφανῶσθαι τῷ πατρίῳ καὶ
[ἱερῷ στε]φάνῳ· τοὺς δὲ ἄνδρας τετει-
[μῆσθαι πολ]ειτήας καὶ βουλᾶς κοινωνί[ᾳ̣]
[καὶ εἰκόνω]ν ἀναθέσεσιν σεμνῶς ἐ[πιδη]-
[μήσαντ]ας καὶ δικάσαντας ὑγιῶ[ς καὶ]
[συμφερό]ντως ἀκολούθως τοῖς νό[μοις]
[καὶ -3-4-]ως ἑκατέραν τᾶν πολίω[ν· πεμ]-
[φθῆμ]εν δὲ καὶ ἀντίγραφον τ̣[οῦδε τοῦ]
[ψαφίσμ]ατος ποτὶ τοὺς π[ολείτας αὐ]-
[τῶν ὅπω]ς εἰδῶντι τὰν τ[ᾶς πόλιος τᾶς]
[ἁμετέρας ε]ὐχαριστίαν̣ [- - - - - - - - - -]
[- - - - - - - - ἀγαθοὺς] ἄνδρας [- - - - - -]
- -

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456. **Megara. Honorific inscription, ca. 50 A.D.** Base of gray marble, broken at bottom right and top left; top surface reused to support a circular column; found in Megara, now in the Megara Museum, inv.no. 76. Ed.pr. A.Syrkou, *Horos* 17-21 (2004-2009) [2010] 352/353 no. 2 (ph.), who notes the honorific inscription for Δημήτριος Πράξωνος, *IG* VII 99, to be distinguished from the honorand in the present lemma.

[Ἡ β]ο̣υ̣λ̣ὴ̣ κ̣α̣ὶ̣ ὁ̣ δ̣[ῆ]-
[μ]ο̣ς Δημήτριο[ν]

Πραξίωνος ἀρ[ε]-
τῆς ἕνεκεν καὶ
σωφροσύνης
ἀνέθηκαν

---

457. Megara. Honorific inscription, 2nd/3rd cent. A.D. Base of gray marble found in Megara and now in the Megara Museum, inv. no. 197. Ed.pr. A.Syrkou, *Horos* 17-21 (2004-2009) [2010] 353/354 no. 3 (ph.), who cites as parallels for ὀλκείοις in L. 3: *IG* II² 3592, L. 16; *IvO* 468 L. 6; *TAM* V.2.1367 L.2.

Ἡ βουλὴ καὶ ὁ δῆμος Δωρόθ[ε]-
ον Ἀττικοῦ γυμνασιαρχήσαντα
ὀλκείοις ἐκ τῶν ἰδίων ἀρετῆς
ἕνεκεν καὶ εὐνοίας τῆς εἰς ἑαυτοὺς
ἀνέθηκαν

[The ph. shows cuttings on the top surface for the feet of a bronze(?) statue. Stroud]

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458. Megara. Boundary stone of Zeus Meilichios, 5th cent. B.C. *SEG* XXXVII 370. *LSAG*² p. 138 no. 12. For a new interpretation of Πάνφυλος in this inscription as possibly an ancestral hero and for kinship groups (πάτραι) in Megara, Selinous, Byzantion, and Kallatis, see A.Robu's discussion, in *Norme -- religieuse* 277-291; our lemma no. 1118. On Zeus Meilichios, see also our lemma 2043.

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459. Megara. Epitaph of Kratesipolis, Roman Imperial. Cube-like block of white marble (cippus) found in Megara, now in the Megara Museum, inv. no. 108. Ed.pr. A.Syrkou, *Horos* 17-21 (2004-2009) [2010] 354 (ph.). The names are not apparently attested at Megara.

Κρατησίπολις
Νικηφόρου χαῖρε

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460. Megara. Epitaph of Sokrates, 1st cent. B.C./1st cent. A.D. *IG* VII 161. *SEG* XIII 318. In *Horos* 17-21 (2004-2009) [2010] 355 (ph.), A.Syrkou republishes this inscription now in the Megara Museum, inv. no. 109.

Σω[κ]ρά̣τ̣[ης]
Ζωπύρο[υ]
χαῖρε

BOIOTIA

461. **Boiotia. Boiotian Koinon.** R.Buck, in V.Aravantinos (ed.), *Ἐπετηρὶς τῆς Ἑταιρείας Βοιωτικῶν Μελετῶν. Τόμος 4, τεῦχος Α (4Α). Ι. Ἀρχαιολογία - Ἱστορικὴ τοπογραφία. Δ΄ Διεθνὲς Συνέδριο Βοιωτικῶν Μελετῶν, Λιβαδειά 9-12 Σεπτεμβρίου 2000* (Athens 2008) 25-39, gives an overview of the history and institutions of the Boiotian Koinon in the Archaic and Classical periods, adducing a few inscriptions (*IG* VII 2407/2408; *SEG* XXV 553). See the criticism of D.Knoepfler, *BE* (2010) no. 265.

461 bis. **Boiotia. Epigrams, Hellenistic.** É.Cairon, *Épitaphes métriques* -- (see our lemma no. 1972) 150-181 nos. 46-53 (French translation), presents critical editions and commentaries on the Hellenistic funerary epigrams of Boiotia. [No. 47 (*IG* VII 2537; *ISE* I 68; *GV* 1106) is not an epitaph but a posthumous honorary inscription, inscribed on the base of the statue of a soldier and dedicated by his father ([ἀνέθ]εικε τοῖς θεοῖς καὶ ταῖς θεαῖς), possibly in the gymnasion which is mentioned in the epigram, Chaniotis.] We provide a comparatio numerorum.

IG VII	Cairon	*SEG*	Cairon	*ISE* I	Cairon
581	49	LV 553	46	69	46
2535	53				
2537	47	*I.Oropos*		*GV*	
3226	50	675	51	636	49
4247	48			1004	48
		I.Thespiai		1106	47
SEG		1245	52	1501	52
III 363	46			1516	50
XXXI 522	52			1603	46
XLVIII 503	51	*ISE* I	Cairon	2078	53
LIII 467	51	68	47		

462. **Boiotia. Festivals: Agonistic festivals.** G.Argoud, in V.Aravantinos (ed.), *op.cit.* (see our lemma no. 461) 529-564, gives an overview of the main Boiotian agonistic festivals (Ἀγριώνια, Βασίλεια, Ἐλευθέρια, Ἐρωτίδεια, Ἡράκλεια, Μουσεῖα, Παμβοιώτια, Πτῶια), classifying them in three categories: military/commemorative, panhellenic, and civic. For a criticism of this classification see D.Knoepfler, *BE* (2010) no. 270.

463. **Boiotia. Festivals: Music contests.** A.Manieri, *Agoni poetico-musicali nella Grecia antica. 1. Boeozia* (Pisa-Rome 2009), presents a systematic study of the musical contests held in Boiotian cities. The book includes an introduction to musical contests in ancient Greece (17-32) and in Boiotia (33-58; on 45-48, a list of performers in the 1st cent. B.C.; on 49, a list of victors who were relatives of other victors; on 50/51, a list of the disciplines in Boiotian contests), followed by a presentation of

the epigraphic evidence for each agonistic festival (arranged according to the city in which the festivals were celebrated) and a detailed examination of the festival's history and program: Akraiphia: Πτῶια (63-77, 80-129), Σωτήρια (78/79, 129-133); Lebadeia: Βασίλεια and Τροφώνεια (137-171) [on the relation between the two contests and their history, see now the study of D.Knoepfler summarized in *SEG* LVIII 439, Chaniotis]; Orchomenos: Ἀγριώνια (175-179, 184-198), Χαριτήσια, and Ὁμολώια (180-183, 199-208); Oropos: Ἀμφιαράϊα and ἆθλον Ἀλίαι Νύμφαι (211-258); Tanagra: Σαραπιεῖα (261-279); Thebes: Ἀγριώνια, Ῥωμαῖα, and Διονύσια Ἡράκλεια (283-310); Thespiai: Μουσεῖα (313-340, 347-423) and Ἐρωτίδεια (341-346, 424-433). M. presents critical editions (Italian translation) and commentaries on the relevant inscriptions. The following types of texts are represented in this material: decrees for the establishment, organization, and recognition of contests (Acr 1, 4-8, 10-13; Theb 5/6; Thesp 10-15); a senatus consultum (Oro 14); oracles (Acr 2); donations of funds (Acr 3, 9; Thesp 16); agonistic catalogues (Acr 14-16, 18A, 20-24A, 25, 27/28; Leb 9, 11; Orc 23-25; Oro 5, 15-21; Tan 2-4; Theb 8-11, 13; Thesp 17-20, 23/24, 27-31, 33-36, 42-44, 47-49, 53, 57); accounts of agonothetai (Acr 15/16; Leb 11; Tan 2; Thesp 22); letters (Leb 12); honorary inscriptions for individuals for their services (Acr 17, 18B, 19, 24B; Leb 5; Oro 3, 8, 13; Tan 1; Theb 7; Thesp 25/26, 32, 37-41, 45/46, 52, 54, 56); lists of victories (Leb 15/16; Theb 16/17); honorary inscriptions for victors and performers (Leb 4, 6, 10; Oro 6/7, 9/10; Theb 14/15; Thesp 7); dedications by victors (Leb 7, 14; Thesp 8/9, 20/21), agonothetai (Thesp 55), and choregoi (Orc 3-22; Oro 22-30); and other dedications (Acr 26; Orc 2, 27; Oro 11/12). [On victories διὰ πάντων (e.g. 308/309 Theb 16; 412-416 Thesp 42/43) and ἐπινίκια (376-378 Thesp 18) see now *SEG* LVI 2152. I have not systematically reviewed the translations, but I occasionally noticed minor inaccuracies. 'Spettacoli' (233, 267) is not an accurate translation for ἀκροάσεις. In *I.Oropos* 294 = Oro 13 L. 4, [ἱερεὺ]ς γεγονὼς should not be translated as 'che è sacerdote' but 'has served [in the past] as priest'. In the case of the famous honorary decree for Epameinondas of Akraiphia (on which see *SEG* LVIII 433; E.Stavrianopoulou, our lemma no. 465; F.Graf, in A.Chaniotis (ed.), *Ritual Dynamics in the Ancient Mediterranean: Agency, Emotion, Gender, Representation* [Stuttgart 2011] 107-110), M. translates ταυροθυτήσας Διὶ τῷ Μεγίστῳ ἐπὶ | τῆς πόλεως (86/87) as 'avendo in cità sacrificato un toro al Sommo Zeus'. But ἐπὶ | τῆς πόλεως probably refers to Zeus ('the Greatest Zeus, who protects the city'); in the same passage, τοὺς συν[ελ]θόντας ἐπὶ τὴν εὐχα|ριστίαν (LL. 87/88) is not 'a coloro che erano convenuti per il sacrificio di ringranziamento' but 'for those who had come together to thank him', as we may infer from LL. 84/85: [ἀ]πήντησαν οἱ [πο]λεῖται ... εὐχαριστίαν ἐνδει[κ]νύμενοι; it is not a reference to an εὐχαριστήριος θυσία, Chaniotis]. See also the remarks of D.Knoepfler, *BE* (2010) nos. 269, 279, 288 (comments on *SEG* XXV 556), 291, 301, 305, 312, 315. For a detailed review see W.J.Slater, *BMCR* 2010.06.09. We provide a comparatio numerorum with corpora and *SEG*.

IG II^2	Manieri	*IG* VII	Manieri	*IG* VII	Manieri
971	Thesp 26	298	Oro 8	420	Oro 20
3158	Leb 14	351	Acr 4	423a	Oro 11
3169/3170	Leb 16	373	Oro 10	423c	Oro 12
3779	Leb 6	412	Oro 13	530	Leb 7
		413	Oro 14	540	Tan 2
IG IV		414	Oro 5	542	Tan 3
682	Thesp 7	416	Oro 16	543	Tan 4
		415+417	Oro 17	1712	Leb 4
IG VII		418	Oro 18	1735	Thesp 11
275	Oro 6	419	Oro 19	1743	Thesp 22

IG VII	Manieri
1760	Thesp 33
1761	Thesp 34
1763	Thesp 35
1772	Thesp 57
1773	Thesp 42
1774	Thesp 47
1775	Thesp 48
1776	Thesp 49
1818	Thesp 8
1819	Thesp 20
1820	Thesp 21
1830	Thesp 55
2170	Acr 9
2410	Thesp 12
2447	Theb 9
2448	Theb 10
2449	Theb 13
2518	Thesp 56
2519	Thesp 45
2712	Acr 19
2727	Acr 27
2728	Acr 28
3078	Leb 11
3195	Orc 23
3196	Orc 24
3197	Orc 25
3209	Orc 2A
3210	Orc 8
3211	Orc 7
3212	Orc 15
4133	Acr 17
4135	Acr 1
4136	Acr 2
4137	Acr 3
4138	Acr 10
4139	Acr 11
4140-4142	Acr 12
4143	Acr 5/6
4144	Acr 13
4147/4148	Acr 18
4149	Acr 16
4150-4152	Acr 22

IG VII	Manieri
4164	Acr 23
4253	Oro 3
4254	Oro 4

IG XI.4	
1136+1061	Thesp 25

SEG I	
126	Oro 5

SEG II	
184	Tan 1

SEG III	
334	Thesp 43
367	Leb 12
368	Leb 9

SEG IX	
335	Tan 2
532	Leb 10

SEG XV	
265	Oro 9
274	Oro 7
332	Acr 26

SEG XXIII	
272	Thesp 10

SEG XXIV	
352	Oro 25
355	Oro 26

SEG XXV	
90	Leb 5
556	Acr 7

SEG XXVII	
115	Thesp 7

SEG XXIX	Manieri
452	Thesp 53

SEG XXX	
435	Orc 4B

SEG XXXI	
106	Thesp 52
446	Oro 22
447	Oro 26
448	Oro 23
449	Oro 24
450	Oro 25
451	Oro 30
453	Oro 27
514	Thesp 36

SEG XXXII	
138	Thesp 52
441	Acr 8

SEG XXXIV	
356	Orc 26/27
362	Oro 15

SEG XXXIX	
444	Leb 4

SEG XLII	
417	Orc 26/27

SEG XLV	
452	Thesp 22

SEG LIV	
516	Theb 8

I.Oropos	
25	Oro 9
63	Oro 7
175	Oro 8
179	Oro 6
211	Oro 10

I.Oropos	Manieri
294	Oro 13
297	Oro 3
298	Oro 4
304	Acr 4
306	Thesp 13
308	Oro 14
395	Acr 5
430	Oro 11
435	Oro 12
511	Oro 22
512	Oro 23
513	Oro 24
514	Oro 25
515	Oro 26
516	Oro 27
517	Oro 28
518	Oro 30
519	Oro 29
520	Oro 5
521	Oro 15
523	Oro 16
524	Oro 18
525	Oro 17
526	Oro 19
528	Oro 20
531	Oro 21

I.Thespiai	Manieri
34	Thesp 32
54	Thesp 16
152-154	Thesp 15
155	Thesp 12
156	Thesp 10
156 bis	Thesp 11
157	Thesp 11
158	Thesp 13
159/160	Thesp 22
161	Thesp 17
162	Thesp 19
163	Thesp 18
164	Theb 11
165	Thesp 23
166	Thesp 24
167	Thesp 27
168	Thesp 28
169	Thesp 29
170	Thesp 30
171	Thesp 31
172	Thesp 33
173	Thesp 34
174	Thesp 36
175	Thesp 53
176	Thesp 47
177	Thesp 43
178	Thesp 42
179	Thesp 44
180	Thesp 49
181-183	Thesp 35
184	Thesp 48
191	Thesp 57
204	Thesp 8
205	Thesp 20
206	Thesp 9
207	Thesp 21
269	Thesp 55
358	Thesp 40
360 bis	Thesp 56
361	Thesp 45
374	Thesp 54
376	Thesp 38
377	Thesp 39
387	Thesp 46
392	Thesp 37
405	Thesp 41

CID IV	
70-72	Theb 5
76	Acr 1

F.Delphes	
III.1.351	Theb 5
III.1.550	Leb 15

I.Délos	
2552	Leb 10

I.Ephesos	
1221	Theb 14
2070/2071	Theb 14

Syll.^{3}	
287	Oro 3
298	Oro 4
447	Oro 14
457	Thesp 10
635	Acr 1/2
973	Oro 11/12

OGIS	
81	Oro 8

LSCG	
71	Acr 4
73	Acr 1/2

464. Boiotia. Institutions in the Imperial period. A.Schachter, in V.Aravantinos (ed.), *op.cit.* (see our lemma no. 461) 649-664, adduces the epigraphic evidence in a discussion of the magistrates of the Boiotian cities at the time of Pausanias and the revival of the Boiotian Koinon. For the latter subject, D.Knoepfler, *BE* (2010) no. 268, adds references to *SEG* LVI 565 and LVIII 439.

465. Akraiphia. Honorary decree for Epameinondas, mid-1st cent. A.D. *IG* VII 2712; *SEG* XLVIII 433*. This decree is the starting point for E.Stavrianopoulou, in *Ritual Dynamics* 159-185, who studies changes in the ritual banquets held in the cities in the Roman East. Important features of Epameinondas' service were the increased number of invitees, the extravagant sacrifices and food donations, and the distribution of food according to hierarchy. Banquets in the Classical and Hellenistic periods were based on equal distribution of food, which the participants were obliged to consume together at the place of the sacrifice. From the 2nd cent. B.C. on and especially in the Imperial period the sponsors of banquets expanded the circle of the invitees, including foreigners, the free population of the countryside, slaves, and children (*IG* XII.7.515; XII.9.234; *I.Priene* 113; *I.Sestos* 1; *I.Stratonikeia* 170 and 1025; *IGR* IV 294); they also impressed the people with extraordinary generosity and unusual offerings (*I.Stratonikeia* 192, 197, 202/203, 205, 242, 254-256, 295, 309, 672). The organizing of banquets gave their sponsors symbolic capital, strengthened authority, and confirmed hierarchical relations through the different treatment of members of elite families. The banquets of the Imperial period were influenced by Roman practices of *cenae publicae*.

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466. Akraiphia. Funerary epigram for Mnasitheos with the signature of the sculptor Philorgos, ca. 520-510 B.C. *SEG* XLIX 505; LVI 508. A.C.Cassio, in G.Lozza, S.Martinelli Tempesta (edd.), *L'epigramma greco. Problemi e prospettive. Atti del Congresso della Consulta Universitaria del Greco, Milano, 21 Ottobre 2005* (Milan 2007) 1-18 (dr.), reprints, translates into Italian, and analyzes this epigram, noting the combination of Boiotian script and Ionic dialect (psilosis of ἐπ' ὁδôι in L. 2; genitive endings of ἀρχαῖες and φιλεμοσύνες in LL. 4/5). Comparison with *CEG* 109, 111, and 326 shows that the use of the Ionic dialect is very precise and deliberate. After meticulous linguistic analysis, C. dismisses Andreiomenou's Φιλôργος and proposes the accenting Φίλοργος, which is the proper way of rendering the sculptor's Attic name Φίλεργος, known from *IG* I³ 763 and 1365 (texts cited), in a Boiotian milieu. C. collects the evidence for the word φιλημοσύνη, which is also attested in the poetry of Theognis, in *CEG* 32 and 458, and in an unpublished 6th-cent. B.C. mirror from a tomb at Metaponton, and offers some important insights [add *SEG* XLVIII 1170 from Skiathos, the evidence of which (occurrence of the term φιλημοσύνη in combination with the word μνῆμα in the second half of a pentameter) impressively matches several of Cassio's observations, Papazarkadas].

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467. Anthedon. Epitaph of Polemmo, undated. Cippus found during the restoration of the church of St. George at Loukisia. Mentioned in a pamphlet of the Byzantine Ephorate of Boiotia and Euboia [non vidimus]. See D.Knoepfler, *BE* (2010) no. 306, who suggests reading Π⟨ο⟩λεμμ⟨ώ⟩, a personal name attested in Thebes.

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468. Boumelitaia. Topography, epigraphy, and history. D.Knoepfler, in V.Aravantinos (ed.), *op.cit.* (see our lemma no. 461) 259-278, argues that the archaeological site at Chiliadou should be identified with ancient Βουμελιταία. He collects the epigraphic evidence for this city: *IG* VII 3078; *SEG* III 367; XLVII 789; *F.Delphes* III.1.362 + II pp. 128/129 + III.4.354 (Ager, *Arbitrations* no. 129) [the form of the name is not certain; for the testimonia see now *IG* IX.2²1.5 p. 47, Hallof]. The city was Lokrian (*SEG*

XLVII 789) but joined the Boiotian Koinon in the course of the 3rd cent. B.C. (after ca. 272 or in 237 B.C.), probably as a member of the seventh district (joining Opous in the eighth district later).

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469. **Chaironeia. Military catalogues, ca. 172-160 B.C.** *SEG* LVII 431-433. Y.Kalliontzis, *BCH* 133 (2009) 390/391, discusses the chronology of these military catalogues. As D.Knoepfler had observed (*Chiron* 22 [1992] 496/497 no. 173), the archonship of Αὐτομένεις II, who is mentioned in a manumission record (*SEG* XXVIII 449) and in the military catalogue *SEG* LVII 432, postdates the abolishment of the Boiotian Koinon (172/171 B.C.). Consequently, the three military catalogues should be dated to the period following the suspension of the Koinon and not to the late 3rd/early 2nd cent. B.C. (*SEG* LVII 431-433); a probable date is ca. 160 B.C. K. also observes that the transition from βωλά to συνέδριον occurred shortly before the archonship of Automeneis II. One of the manumission records that are inscribed on the same stone as the one dated in his archonship (*SEG* XXVIII 446) refers to the βωλά, whereas *SEG* XXVIII 447 and 449 mention the συνέδριον.

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470. **Chaironeia. Epitaph of Eudama and Homoloichos, ca. 200-150 B.C.** Stele with rounded top, decorated with anthemion; under the anthemion two bands of floral motives and an inscription; under the inscription two relief phialai; re-used as the cover of a grave at the site Κόβρας-Ἀγκορτσές. Mentioned by E.Kountouri, *AD* 56-59 B2 (2001-2004) [2011] 180 (dr.). Cf. D.Knoepfler, *BE* (2012) no. 190: Εὐδάμα, | Ὁμολόϊχε, | χαίρετε

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471. **Chaironeia. Potter's signature on a lamp, 2nd cent. A.D.** Clay lamp found in a grave at the site Κόβρας-Ἀγκορτσές [decorated with a sacrificial scene; the signature of the Corinthian workshop of Sposianos was incised on the base before firing; we read the text from the dr., Chaniotis; for this workshop see also *SEG* LI 756 app.cr., LII 868 (XL), LV 49, LVII 331, 547. Sverkos]. Mentioned by E.Kountouri, *AD* 56-59 B2 (2001-2004) [2011] 181 (dr.): Cπωcιανοῦ

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472. **Eleon. Epitaph of Elpais, Classical period.** Stele found northwest of the acropolis of ancient Eleon; discovered during a survey near the modern village of Arma (ancient Eleon). Mentioned by B.Burke, *Teiresias* 39 (2009) 14 (text in majuscules): Ἐλπαΐς

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473. **Eutresis. Inscriptions.** C.I.Piteros, in V.Aravantinos (ed.), *op.cit.* (see our lemma no. 461) 587, gives an overview of the epigraphic finds in the area of Eutresis. He mentions the following texts: **Boundary stone:** 1) Εὔτρεισις (H.Goldman, *Excavations at Eutresis in Boeotia* [Cambridge 1931] 283). **Epitaphs:** 2) Ἀνερώ (*ibid.* 281 no. 2; 3) Κριτόλαος (*ibid.* 282 no. 3); 4) Γάλαισος (*ibid.* 282/283 no. 4); 5-7: *IG* VII 1991, 2014, 2157; 8) *SEG* XLVII 480; 9) *GV* 350. **Owner's inscription:** 10) [τ]οῦ Χαριάδεο ἐμε (rim of krater; late 6th cent. B.C. **Dedication to Apollo:** 11) L.Bizard, *BCH* 28 (1904) 430/431 no. 1 = *I.Thespiai* 224.

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474. **Koroneia. Dipinti and a graffito on an Attic kylix (potter's signature, labels, and dedication to the Nymphs), late 6th and early 5th cent. B.C.** Attic red-figure kylix (late 6th cent. B.C.); in the tondo, two dancing satyrs surrounded by a fragmentary dipinto (A); on the exterior, a tripod and four satyrs offering felines to a seated Dionysos; each satyr is labelled καλός (B); a vertical inscription between the fourth satyr and Dionysos (C); on the other side of the kylix, two satyrs and a man walking toward a crowned flute-player; a dipinto over the figures (D); at a later period (ca. 480-470 B.C.) a Boiotian dedicant incised an inscription in epichoric script around the tondo (E). Edd.pr. A.Zambiti, V.Vasilopoulou, in V.Aravantinos (ed.), *Ἐπετηρὶς τῆς Ἑταιρείας Βοιωτικῶν Μελετῶν. Τόμος 4, τεῦχος A (4A). I. Ἀρχαιολογία - Ἱστορικὴ τοπογραφία. Δ´ Διεθνὲς Συνέδριο Βοιωτικῶν Μελετῶν, Λιβαδειά 9-12 Σεπτεμβρίου 2000* (Athens 2008) 453-455, 471 (majuscule texts; ph.). See also D.Knoepfler, In *BE* (2010) no. 285; cf. id., *Annuaire du Collège de France* 107 (2006/07) [2008] 652, on the identification of Mt. Leibethrion with Megali Loutsa. On the pottery found in the cave of the Nymphs see *SEG* XLIX 517; LVIII 438 and 452.

A) Ἐπίλυκο[ς] ἐπό[εσεν]
B) καλός, καλός, καλός, καλός
C) Πεδο[εύς]
D) [Ἐ]πίλυ[κος] κα[λό]ς
E) Νύμφα[ις καλ]ὸν ἄγαλμα θειαῖς [- ca. 6-7 -, e.g. Εὐμ]νάστα μ' ἀνέθεκ' εὐχσαμένα Νύμφαις

[We set texts A-D in minuscules, Papazarkadas] || text E, Knoepfler, on the basis of edd.pr.'s ΝΥΜΦΑ[.......]ΟΝΑΓΑΛΜΑΘΕΙΑΙΣ[...........]ΝΑΣΤΑΜΑΝΕΘΕΚΕΥΨΣΑΜΕΝΑΝΥΜΦΑΙΣ, edd.pr.

475-480. **Kreusis. Inscriptions.** C.I.Piteros, in V.Aravantinos (ed.), *op.cit.* (see our lemma no. 461) 610-616, lists the main archaeological and epigraphic finds from Kreusis, the harbor of Thespiai. Some of the texts have been included in corpora: *IG* VII 1826, 1933, 1979, 2152, 4243; *SEG* XXXIX 438 (612/613). For *IG* VII 2152, P. proposes the restoration [ἐπὶ Ἐλ]πινίκῃ ἡρ[ωίδι] (614). Cf. D.Knoepfler, *BE* (2010) no. 297.

We present the epitaphs that have not been included in *IG* or *SEG*, including three inedita.

475: 611 note 96. **Epitaph of Herme[- -], undated.** Epitaph re-used in the church of St. Mamas. Ed.pr. W.K.Pritchett, *Studies in Ancient Greek Topography* I (Berkeley 1965) 55 note 27 (ph.); cf. J. and L.Robert, *BE* (1967) no. 293: Ἐπὶ ΕΡΜΕ...ΤΙ

Ἐπὶ Ἑρμέ[ρω]τι?, *BE*.

476: 611. **Epitaph of Neuon, undated.** Mentioned in *SEG* LI 581 [but attributed per errorem to Eutresis, Sverkos]. Ed.pr. E.Vlachogianni, *AD* 49 B1 (1994) 291: Νεύων

477: 611. **Epitaph of Kleippa, Classical period.** Limestone altar found north of Livadostra. Ed.pr. A.Skias, *Ἐπετηρὶς Παρνασσοῦ* 4 (1900) 114-139: [Κ]λεῖππα

478: 614. **Epitaph of Neomenios, 3rd cent. B.C.** Limestone cippus found re-used in a house west of the church of St. Nikolaos: Νεομηνίο

479: 614. **Epitaph of Archikles, 5th cent. B.C.** Limestone cippus found re-used in a house west of the church of St. Nikolaos: [Ἀρχ]ικλέε

480: 614. **Epitaph of Eunomos, 4th cent. B.C.** Fragment found re-used in a house west of the church of St. Nikolaos: Εὐνό[μου]

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481. **Lebadeia. Inscribed funerary reliefs.** M.Bonanno Aravantinos, in V.Aravantinos (ed.), *op.cit.* (see our lemma no. 461) 399-443, discusses works of sculpture from Lebadeia, including the following inscribed reliefs. 1) V.Schild-Xenidou, *Corpus der boiotischen Grab- und Weihreliefs* -- (see *SEG* LVIII 427) 241/242 no. 8 ([- -]ιχο[- -]; 401/402); 2) *SEG* LVIII 440 (405/406); 3) *BCH* 77 (1953) 219: Μελάνθιε χαῖρε (414/415; ph.).

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482. **Leuktra. Religion: Herakles Leuktriades.** C.I.Piteros, in V.Aravantinos (ed.), *op.cit.* (see our lemma no. 461) 594-598, collects the epigraphic evidence for the cult of Ἡρακλῆς Λευκτριάδης, who was worshipped near the trophy of the battle of Leuktra: *SEG* XXVII 59 and *IG* VII 1829.

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483. **Orchomenos (area of). Trophy of Sulla, 86 B.C.** E.Kountouri, *AD* 56-59 B2 (2001-2004) [2011] 193/194, mentions the discovery of a trophy at Kydonia (between Orchomenos and Pyrgos). An inscription (no text) permits the identification of this monument with the trophy erected by Sulla after his victory over Archelaos, a general of Mithridates VI; cf. *SEG* LVIII 428 and D.Knoepfler, *BE* (2012) no. 193.

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484. **Orchomenos. Epitaph of Mnaso[- -], undated.** Cippus brought to the 9th Ephorate of Antiquities by an inhabitant of Orchomenos; now kept in the area of the Mycenaean tholos tomb of Orchomenos. Mentioned by E.Kountouri, *AD* 56-59 B2 (2001-2004) [2011] 206: Μνασο[- -] χαῖρε

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485. **Oropos. Athenian decree for honors to Amphiaraos, 332/1 B.C.** *I.Oropos* 296; *IG* II^3.1.349. A.C.Scafuro, in *Greek History and Epigraphy* 59-86, discusses this decree with which Phanodemos proposed that the Athenians crown Ἀμφιάραος with a golden crown. Although the private crowning of statues of gods and heroes is very common, such an honor, bestowed upon a god through a civic decree, is unique. The clause stipulating that the crown should be dedicated by the ἐπιμεληταί in the sanctuary of Amphiaraos leads S. to the assumption that the crowning was symbolic, akin to the crowning of foreign dignitaries whose crowning was proclaimed. Unlike mortals, who reciprocated by dedicating their honorific crown elsewhere, Amphiaraos could not do this; this is why the epimeletai dedicated the crown in his own sanctuary. Phanodemos combined the crowning with a prayer

('to dedicate the crown to the god for the health and protection of the demos of the Athenians and for their children and wives and of everybody in the land'), which had a political significance. Having received the sanctuary as a gift, the Athenians 'show their regard for the sanctuary with an honorary decree which pays heed to the foreignness and divinity of Amphiaraos' (77). On 59f., S. collects the inscriptions that refer to Phanodemos' religious activities: *IG* II^2 223; *I.Oropos* 298/299; *Syll.*^{3} 296.

486-487. Plataiai. Epitaphs. Two stelai brought to the 9th Ephorate of Antiquities by inhabitants of Plataiai. Mentioned by V.Aravantinos, *AD* 56-59 B2 (2001-2004) [2011] 205 (texts in majuscules).

486: **Epitaph of Ploutis, undated.** Fragment of a marble stele. D.Knoepfler, *BE* (2012) no. 206, observes that Onasigenes is unattested in Boiotia: Πλουτὶς Ὀνασ[ι]γένου[ς]

487: **Epitaph of Theodoros, Satyros, and Europe, 1st cent. B.C.** Upper part of a marble stele with anthemion in relief.

ἐπὶ
Θεοδώρωι
[------]
Πυθόδωρος
ἐπὶ
Σατύρωι
Σωγένους
Ἀντιγόνα
Δημήτριος
ἐπὶ
Εὐρώπῃ

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488. Tanagra. Epitaphs of individuals with religious functions. M.Bonanno Aravantinos, in *Ergo Thessalias - Stereas* 2 1151-1165, discusses in detail the iconography and the inscriptions of six funerary reliefs from Tanagra (late Hellenistic and Imperial period) with representations of individuals with religious functions: women in the service of Isis (*IG* VII 1621 and 1636); women with attributes of Maenads (*IG* VII 1581, 1603/1604); a man with a kerykeion (*IG* VII 1518); a woman with a kerykeion (uninscribed).

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489. Tanagra. Funerary altars and offering tables. G.Kitsou, in *Ergo Thessalias - Stereas* 2 1123-1132, discusses the use of funerary altars and offering tables in Tanagra (late 6th-early 4th cent. B.C.). These monuments were used in combination with stelai and must be connected with funerary food offerings. On 1126-1129, she gives a list of 10 altars (9 of them inscribed) and 2 inscribed tables: *IG* VII 591 (Kitsou no. 4), 595 (1), 654 (3), 1133 (11), 3305 (2), 3504 (9), 3508 (7), 3512 (10); *SEG* XIX 349c (5); XLI 485 (6). The text ἐπὶ Θιονόᾳ (Kitsou no. 8) seems an ineditum [the name is not in *LGPN* IIIb, Chaniotis].

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490. Tanagra. Religion: The Δήλια festival. For this festival attested in the time of Augustus in an inscription from Messene, see our lemma no. 411.

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491. Tanagra (area of: Delion). Accounts concerning the festival of the Δήλια and the sanctuary of Apollo Delios, late 2nd cent. B.C. *SEG* LVII 452. D.Knoepfler, *BE* (2010) no. 311, discusses this document in detail.

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492. Tanagra (area of: Delion). List of ephebes and agonothetai, early 3rd cent. A.D. (ca. 222-235 A.D.). Marble pedimental stele; a rosette in the pediment, akroteria on the sides; engraved symbols to the right of the text (three branches along LL. 7, 10-13, 33-37; one jug along LL. 10-13); found in 2001 re-used as the cover of a Late Antique grave in Agrileza, near Dilesi, the ancient Delion. Mentioned by A.Charami, *AD* 56-59 B2 (2001-2004) [2011] 167. Ed.pr. ead., *CRAI* (2011) 853-867 (ph.; dr.). Two similar stelai in the Museum of Chalkis (*IG* XII Suppl. 646; *OMS* II 1275-1281) and in the Museum of Thebes (*IG* VII 2450; *OMS* II 1390-1393) must be pierres errantes from Tanagra (853/854). The reference to the birthday of one emperor (L. 17) leads to a date during the reign of Severus Alexander. The list, inscribed upon the initiative of the γυμνασίαρχος καὶ κοσμητής, contains the names of ephebes, probably belonging to two or three age classes (ca. 18-20 years; 861). The officials named in the list, the priest (L. 9), the agonothetai of festivals (LL. 14-25), the secretary (L. 32), and the commanders of military units (L. 11: ταγματάρχαι; L. 25: συνστρεμματάρχαι; L. 28: δέκανοι), were ephebes; the personnel of the gymnasion are listed in LL. 52-55 (857/858). The designation of offices and celebrations shows the military, agonistic, and religious character of the ephebeia in Tanagra (861). Some of the ephebic festivals celebrated in Tanagra are also attested for Athens; the ephebic institutions of Tanagra seem to have followed the Athenian model (856).

Thirteen agonothetai were responsible for 8 agones: the agon περὶ ἀλκῆς (L. 14) was probably connected with the cult of Herakles (cf. the Ἡράκλεια in *IG* XII Suppl. 640); there were two agonothetai for the birthday of the emperor, the Hekatephoria, and the boarsion, three for the Delia; the latter festival was the most important, and the son of the gymnasiarchos served among the agonothetai. The new inscription does not mention three contests known from the other two lists from Tanagra: εἰς Αὐλίδα, εἰς Μυκαλησσόν, and Ὠρειόνια. The agonistic culture in Tanagra shows a certain prosperity in this period and attests the effort of the citizens to preserve a local identity.

D.Knoepfler, *ibid.* 867-871, comments on the importance of the new find. He suspects that the omission of two 'lieux de mémoire', Aulis and Mykalessos, is due to the fact that the ephebes did not visit these sites every year. As for the Ὠρειόνια, perhaps the contest for Orion, a hero-hunter, was connected with the festival Κυνηγέσια (L. 62; see app.cr.; 870). For the Ἑκατηφόρια K. excludes any connection with Hekate and suspects that the name of the festival derives from the divine epithet Ἑκατηφόρος ('porteur au loin'), i.e. Hermes Kriophoros (870/871).

J.-L.Ferrary, *ibid.* 871-873, observes that the emperor mentioned in L. 17 may be Severus Alexander or Gordian III. The month Καισάριος (L. 58) must have been the first month of the year, as in Asia, and this explains why the gymnasiarch offered olive oil during this month. The introduction of this month in Tanagra must be attributed to a decision of the city. The mention of 13 agonothetai explains why in an inscription from Klaros, commemorating a delegation from Kyme (144 A.D.), four or five of the six members of the chorus are designated as ἀγωνοθέται: the chorus consisted of the scions of elite families.

Ἀγαθῆι Τύχηι
ὁ γυμνασίαρχος καὶ κοσμη-
τὴς Αὐρ. Βιοτικὸς Θεμίσωνος
ἀναγράψας τοὺς ὑπὸ τὴν
κοσμητείαν αὐτοῦ γενο-
μένους ἐφήβους τὴν στή-
λην ἀνέσ v τησεν· branch
vacat
ὑποκοσμητὴς ἱερεὺς Αὐρ. Ὀνησίφορος,
ἱερεὺς ἐφήβων καὶ ἑστιάτωρ Αὐρ. Ἐπί-
κτητος Ὀνησιφόρου·
ταγματάρχαι·
Αὐρ. Διονύσιος Ὀνησιφόρου
Αὐρ. Ὀνησίφορος Ὀνησιφόρου
vacat
ἀγωνοθέτης περὶ ἀλκῆς Αὐρ. Θεσπιάδης)
ἀγωνοθέται Δηλίων Εὐφρόσυνος καὶ
Πανθήρας οἱ Πανθήρα καὶ Αὐρ. Βιοτικὸς Βιοτικοῦ
ἀγωνοθέται γενεθλίου τοῦ κυρίου ἡμῶν
Αὐρ. Ὀνησιφόρος καὶ Νεικόλαος οἱ Ὀνησιφόρου
ἀγωνοθ. Ἑρμαίων Αὐρ. Εὐτυχίδης Δεξτριανοῦ
vacat
ἀγωνοθ. Ἑκατηφορίων Αὐρ. Ἀσκληπᾶ̣ς̣ κ̣α̣ὶ̣ Ἐ̣π̣α̣φρ̣ό̣δ̣ε̣[ι]-
τ̣ο̣ς Καλοκαίρου
ἀγωνοθ. προσδρομῶν Αὐρ. Π[------]
ἀγωνοθ. διξέστου Αὐρ. Σωτηρίδας ❦
ἀγωνοθ. βοαρσίου Αὐρ. Ἐπίκτητος καὶ Δρυαντιαν̣ό̣ς
Ἡρακλᾶ· vacat ρους συνστρεμματάρχαι
Αὐρ. Σατορνεῖλος Ἐπιχά-, Αὐρ. Φίλαργος
Αὐρ. Ὀλυμπιανός, vacat Αὐρ. Εὐάρεστος
δέκανοι·
Αὐρ. Ἐπάγαθος, vacat Αὐρ. Ζώσιμος,
Αὐρ. Παράμονος, vacat Αὐρ. Ἡρακλᾶς,
Αὐρ. Ἀφροδείσιος Μεγιστίωνος
vacat
γραμματεὺς Αὐρ. Μουσώνιος Πρωτᾶ
vacat

Αὐρ. Σύμμαχος	Αὐρ. Ἑρμιανός
vacat	
Αὐρ. Ζωσιμιανός	Αὐρ. Διονυσόδωρος
Αὐρ. Σωσίβιος	Αὐρ. Μᾶρκος
Αὐρ. Ἐπαφρόδειτος	Αὐρ. Μᾶρκος
Αὐρ. Ἐπιτευκτικός	Αὐρ. Δόσανδρος

Αὐρ. Θεομνᾶς Αὐρ. Κάλλιστος
Αὐρ. Συμφέρων Αὐρ. Βούλαρχος Ὀνησίμου
Αὐρ. Καρικός Αὐρ. Κάλλων
Αὐρ. Ζώσιμος Αὐρ. Βοιωτός
Αὐρ. Ἑρμῆς Αὐρ. Κάλλιστος
Αὐρ. Ἀνείκητος Αὐρ. Ἡρακλείδης
Αὐρ. Σύμπνους Αὐρ. Διονυσᾶς
Αὐρ. Ἀρέσκων Αὐρ. Σύμφορος
Αὐρ. Ἀνθηρός Αὐρ. Ἀπολλωνίδης
Αὐρ. Λέσ[β]ιος Εἰρηναίου Αὐρ. Πρόσδεκτος
Αὐρ. Ἀφροδείσιος Αὐρ. Εὐτυχιανός
Αὐρ. Μένανδρος Αὐρ. Ἀχαϊκός
Αὐρ. Ἐπαφρόδειτος Αὐρ. Φιλαθήναιος
Αὐρ. Πανέλλην
vacat
ἐπιστάτης Αὐρ. Διονύσιος
παλαιστροφύλαξ Αὐρ. Ζώσιμος
σωφρονιστὴς ἱερεὺς Αὐρ. Μένανδρος
ἰατρὸς Αὐρ. Ὀνήσιμος
ἀφάριοι·
Ἀλέξανδρος καὶ Ὅσιος·
vacat
ἤλιψα δὲ τὸν Καισάριον μῆνα ἀπὸ ἕωθεν
μέχρις ἑσπέρας καὶ δι' ὅλου τοῦ ἔτους πά-
σας τὰς πατρίους ἑορτὰς καὶ τοὺς τῶν
ἐφήβων ἀγῶνας σύν τε τῇ πανυγήρει
τῶν Κυνηγεσίων ❦

Different letter size in LL. 1-7, 8-13, 14-57, and 58-62; horizontal lines above the abbreviation AYP in LL. 8, 13/14, 16, 19, 20, 22-29, 33/34, 52; ligatures of ΩΝ in LL. 3, 9, 15, 17, 19, 20, 22 [on the basis of the dr., we add the underdots in LL. 20/21 and 24, Chaniotis] || 8. the priest was probably that of the emperor cult (cf. *IG* XII Suppl. 640); he served as ὑποκοσμητής; cf. ἀντικοσμητής ('remplaçant du cosmète') in *IG* XII Suppl. 640, ed.pr. || 9. ἱερεὺς ἐφήβων καὶ ἑστιάτωρ: 'hôte public pour les repas liés aux sacrifices', ed.pr. || 14. in fine, indication of homonymy || 18/19. abbreviation mark above the theta of ΑΓΩΝΟΘ (~) || 20. the deity in whose honor the Hekatephoria were celebrated is unknown; it was an important festival, since its agonothetai in *IG* XII Suppl. 646 are designated as σεβαστοφόροι, ed.pr. || 23. the meaning of the contest διξεστον is unclear; it may be associated with ξέστης (i.e. a measure of two ξέσται); perhaps it is a reference to a vase used in rituals, ed.pr. || 24. the βοάρσιον, the carrying of an ox, is also attested in Athens and Rhodes (*IG* XII.1.102), ed.pr. || 25/26. the letters ΡΟΥϹ of the name Ἐπιχάρους are written in L. 25 || 55. for doctors in lists of ephebes see É.Samama, *Les médecins dans le monde grec* (Paris 2003) nos. 24/25, 44 and 49, ed.pr. || 56/57. the ἀφάριοι (cf. Hesychios, s.v. ἀφαρής?) were slaves ('sans manteau'?), but their function is not clear, ed.pr.; D.Knoepfler (apud ed.pr.) suspects a mistake of the mason, for καψάριοι (the guards of garments) || 58-62. the gymnasiarchos provided the olive oil at his own expense only during the month Kaisarios and during the ephebic festivals; the city covered the expense for the rest of the year; gymnasiarchoi, who were responsible for one month (καταμήνιοι γυμνασίαρχοι), are attested from the 1st cent. B.C. onward (e.g. *IG*

XII.9.916), ed.pr. || 58. the month Kaisarios was introduced under the influence of the calendar of Asia Minor, ed.pr. || 62. κυνηγέσια = venationes, ed.pr.; perhaps <καὶ τῷ ἀγῶνι τῶν Ὠρειονίων>, K.

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493. **Tanagra. Epitaph of Nika[- -], Classical period.** Stele re-used in a grave in the ancient cemetery of Tanagra (for the finds, see *SEG* LVII 453-475). Mentioned by A.Andreiomenou, in V.Aravantinos (ed.), *op.cit.* (see our lemma no. 461) 300 (dr.). From the dr., D.Knoepfler, *BE* (2010) no. 307, reads Νεικαρ[ώ] (NEIKAK, dr.).

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494. **Tanagra. Epitaph of Kallista and Helene, 2nd cent. A.D.** *IG* VII 1610/1611. E.Vlachogianni, *AD* 58-64 Mel. (2003-2009) [2012] 399-408 (ph.), studies this stele and its iconography. Originally made in the late 4th/early 3rd cent. B.C., the stele was recarved in the 2nd cent. A.D. and decorated with the relief representation of a woman, a girl, and a man holding a knife for the cutting of vines. The text ἐπὶ Καλλίσται was written twice above the heads of the adult figures, the second time possibly by mistake, since the figure on the right is a man.

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495. **Tanagra. Incertum, late 7th/early 6th cent. B.C.** Fragment of a limestone statue; preserved is the torso of a man dressed in an Aramaic dress and holding a snake (?) in his two hands, an inscription below; found in 1960 in Bali, one of the ancient cemeteries of Tanagra. Ed.pr. I.Threpsiadis, *AE* (1963) Chronika 9 (ph.). K.Kopanias, in V.Aravantinos (ed.), *op.cit.* (see our lemma no. 461) 383/384 and 391-397 (dr.), re-examines the statue and offers various hypotheses for its identity (Kadmos, Trophonios, Amphiaraos, Dionysos). K. reports the reading of the ed.pr. (ỊΜẠΡỌỴ), notes that the text is possibly incomplete, and provides several interpretations (383/384). D.Knoepfler, *BE* (2010) no. 308, presents the following reading: ΕΛΛ→ ΚΟΣ←.

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496. **Thebes. List of victors at the Rhomaia, ca. 120 (shortly after 118?) B.C.** *SEG* LIV 516. V.Aravantinos, *AD* 56-59 B2 (2001-2004) [2011] 130 (ph.), reports the discovery of this inscription (text), now published (*SEG* LIV 516).

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497. **Thebes. Dedicatory epigram commemorating a war between Athens and Boiotia, ca. 506 B.C. (or later).** *SEG* LIV 518; LVIII 428. V.Aravantinos, *AD* 56-59 B2 (2001-2004) [2011] 156 (ph.), reports the discovery of this inscription and presents the text.

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498. **Thebes. Dedication (?), early 5th cent. B.C.** Righthand fragment of a bronze tablet preserving three holes for its attachment (with nails); found in a sanctuary of Herakles (see our lemma no. 499). V.Aravantinos, *AD* 56-59 B2 (2001-2004) [2011] 134 (ph.), presents part of the text, which mentions a Boiotarches (βοιοταρχίοντος). An edition is being prepared by N.Papazarkadas. Cf. D.Knoepfler, *BE* (2012) no. 200.

499. Thebes. Graffiti and dipinti (dedications to Herakles), 6th cent. B.C. V.Aravantinos, *AD* 56-59 B2 (2001-2004) [2011] 134, reports the discovery of a large number of fragments of vases with graffiti and dipinti in a sanctuary of Herakles. The texts, mostly of the 6th cent. B.C., are dedications to Herakles [for a text see *SEG* LVIII 449]. See also our lemma no. 498. For these texts see V.Aravantinos, in N.Papazarkadas (ed.), *The Epigraphy and History of Boeotia: New Finds, New Prospects* (forthcoming).

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500. Thebes. Graffito (dedication to Apollo Hismenios), Archaic period. Inscribed bronze kantharos; found in the area of an altar east of the sanctuary of Herakles. Mentioned by V.Aravantinos, *AD* 56-59 B2 (2001-2004) [2011] 134. For the ed.pr. see V.Aravantinos, in N.Papazarkadas (ed.), *The Epigraphy and History of Boeotia: New Finds, New Prospects* (forthcoming).

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501. Thebes. Epigram and incertum, Archaic period and 4th or 3rd cent. B.C. Fragment of an inscribed column; an epigram (Archaic period) on one side, a short fragmentary text on the other (4th or 3rd cent. B.C.) ; found re-used in a Byzantine wall. Mentioned by V.Aravantinos, *AD* 56-59 B2 (2001-2004) [2011] 137/138 with note 24 (ph.; dr.), who reports some words of the epigram: μνᾶμ' ἀρετ[ᾶς] (L. 5), θάμβος (L. 6), δαιμόνιος (L. 7) [a publication of this epigram is being prepared by N.Papazarkadas, Chaniotis].

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502. Thebes. Funerary epigram for war-dead, 5th cent. B.C. Sandstone block; at top an inscription of the 5th cent. B.C. on top (4 lines); lower down, a copy of the same text, inscribed in the 4th cent. B.C. Mentioned by V.Aravantinos, *AD* 56-59 B2 (2001-2004) [2011] 142 (dr.), who who mentions the following expressions: *ἐν πολέμωι, θανέμεν πατρίδος περὶ Θέβας, ἔθεντο ἆθλα χράτιστ' ἀρετᾶς* A. proposes that the block was part of a δημόσιον σῆμα; he associates it with a war between Athens and Boiotia (ca. 470-430 B.C.). Cf. D.Knoepfler, *BE* (2012) no. 201. An edition is being prepared by N. Papazarkadas.

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503. Thebes. Epitaph of Kleonymos and Kaphisa?, ca. 150-100 B.C. *SEG* LVI 543. D.Knoepfler, *BE* (2010) no. 298, interprets ΚΑΦΙΣΑ (L. 2) as a female name (Καφίσα), without excluding a genitive Καφισᾶ (thus *SEG*).

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504. Thebes. Epitaphs, undated. V.Aravantinos, *AD* 56-59 B2 (2001-2004) [2011] 142/143, reports the discovery of six stelai, inscribed with epitaphs, that were reused in the construction of Hellenistic shaft graves in a cemetery on the ancient road from Thebes to Chalkis; he prints their texts as follows:

1) Βαλτέρα
2) Πέλλαρος
3) Νικηφώρος (sic)
4) Δάφνις [- -]Ο | [- -]νας [- -]ω
5) [- -]ων
6) Ἀφροδεισία

505. Thebes. Epitaph of Philon, Hellenistic. Pedimental stele found in a cemetery on the ancient road from Thebes to Chalkis. Mentioned by V.Aravantinos, *AD* 56-59 B2 (2001-2004) [2011] 142: Φίλων

506. Thebes. Sculptor's signature, 1st cent. B.C./A.D. *SEG* LVI 544. D.Knoepfler, *BE* (2010) no. 299, suggests restoring [Θοινίας Τεισι]κράτους ἐπόησε (cf. *SEG* app.cr.), suspecting that the sculptor was a member of the family of Teisikrates of Sikyon. [On Thoinias see R.Vollkommer, in id., *Künstlerlexikon der Antike* (Hamburg 2007[2]) 898/899, Sverkos.]

507. Thebes. Stamped tiles, undated. V.Aravantinos, *AD* 56-59 B2 (2001-2004) [2011] 143, reports the discovery of a Hellenistic shaft grave (N518) in a cemetery on the ancient road from Thebes to Chalkis. The grave was constructed with stamped clay tiles, approximately half of which have the inscription δα(μόσιος) and the other half ἰε(ρός) [rather δα(μοσία) and ἰε(ρά), i.e. κέραμος, Chaniotis].

508. Thespiai. Inscriptions in the church of St. Peter and Paul. C.I.Piteros, in V.Aravantinos (ed.), *op.cit.* (see our lemma no. 461) 604-610, presents a list of inscriptions (mostly epitaphs) found re-used in the church of St. Peter and Paul near Leuktra. Some of these texts have been included in *IG* and *I.Thespiai* [we provide the references to *I.Thespiai*; P.'s readings of the texts that were not included in *IG* are inaccurate (to judge from the readings in *I.Thespiai*, Chaniotis]: 1) 604 no. 1 = *IG* VII 1906; *I.Thespiai* 520 [regarded by P. as ineditum, Chaniotis]; 2) 604 no. 2 = *IG* VII 1951; *I.Thespiai* 649; 3) 604/605 no. 3 (ph.) = *SEG* XXXIV 355; 4) 605 no. 5 = *I.Thespiai* 589 bis; 5) 605 no. 6 = *IG* VII 2008; *I.Thespiai* 746; 6) 605 no. 8 = *I.Thespiai* 829 bis; 7) 605/606 no. 9 (ph.) = *IG* VII 2153/2154; *I.Thespiai* 1193; cf. *SEG* XXVII 58; 8) 607 no. 11 = *I.Thespiai* 685 bis; 9) 607 no. 12 = *I.Thespiai* 787 bis; 10) 607/608 no. 15 = *IG* VII 2124; *I.Thespiai* 1175; cf. *SEG* XXVII 58 [regarded by P. as ineditum, Chaniotis]; 11) 608 no. 16 = *IG* VII 1948; *I.Thespiai* 642; 12) 608 no. 17 = *I.Thespiai* 580 bis?; 13) 609 no. 19 = *I.Thespiai* 719; 14) 607 no. 13 = *I.Thespiai* 221.

The following texts seem to be inedita [viz. we have been unable to identify them with inscriptions in *I.Thespiai*, Chaniotis]: 15) [- -]τρατ[- -] (605 no. 7; limestone altar; 2nd cent. B.C.); 16) ἐπὶ [- - -] ἥρωι (606 no. 10; ph.; limestone altar; 2nd/3rd cent. A.D.); 17) [- -]νθος (609 no. 18; limestone altar; 5th cent. B.C.).

[15. [-σ]τρα[- -], Chaniotis.]

509. Thespiai. Religion: Cult of Θεὸς Ταῦρος. G.Thériault, *ZPE* 168 (2009) 183-186, discusses the identity of Θεὸς Ταῦρος, a deified Roman benefactor whose cult in Thespiai is attested through several inscriptions (*I.Thespiai* 72-80). T. argues that this man cannot be T.Statilius Taurus, consul in 11 A.D., or his brother Sisenna Statilius Taurus, consul in 16 A.D., because the cult of a prominent Roman senator would have been impossible during Augustus' principate. It is more likely but far from certain that this Taurus is T.Statilius Taurus, the father of the aforementioned two consuls, who served as a consul suffectus between 37 and 26 B.C.; an honorary inscription for his wife Cornelia (*IG* VII 1854) shows that he had connections with Boiotia (M.Kajava, *ZPE* 79 [1989] 145/146). Two inscrip-

tions from Kos (*SEG* XLIII 558/559; *IG* XII.4.863/864) show that Taurus and Cornelia were honored as benefactors in the Greek East.

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510. Thespiai. Honorary inscription for Iulius Caesar, 46/45 B.C. *IG* VII 1835 + *SEG* XIV 838; *I.Thespiai* 420. M.Wörrle, *Chiron* 39 (2009) 413 note 5, suggests the following restoration of LL. 1/2: [῾Ο δῆμο]ς Θεσπι[ε]ίων [Γάϊον Καίσαρα | αὐτοκράτο]ρα ([῾Ο δῆμ]ος Θεσπι[ε]ίων [Γάϊον ᾿Ιούλιον | Καίσα]ρα, *SEG*, *I.Thespiai*). Cf. our lemma no. 1479.

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511. Thespiai. Epitaphs. *IG* VII 1930 (*I.Thespiai* 643), 1969 (*I.Thespiai* 694), 2036 (*I.Thespiai* 1075A); *I.Thespiai* 818. C.I.Piteros, in V.Aravantinos (ed.), *op.cit.* (see our lemma no. 461) 602/603, mentions three epitaphs recorded by H.N.Ulrichs, *Reisen und Forschungen in Griechenland* II (Berlin 1863) [pp. 104-106, Hallof]; he reports that one of these epitaphs was included in *IG* (*IG* VII 1969) [p. 104, now *I.Thespiai* 694, Hallof. The other two epitaphs are also in *IG* and *I.Thespiai* (with better readings than in Ulrichs): p. 105 note 7: *IG* VII 2036 = *I.Thespiai* 1075; p 105: *IG* VII 1930 = *I.Thespiai* 643, Chaniotis]. He also mentions an epitaph on an altar published by T.Spyropoulos, *AD* 24 B1 (1969) 184 [now in *I.Thespiai* 818, Chaniotis].

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512. Thespiai. Epitaphs, 5th cent. B.C.-2nd cent. A.D. *SEG* LVI 512-514. We note that these epitaphs are from Thespiai and its vicinity. D.Knoepfler, *BE* (2010) no. 290, noticed that *SEG* LVI 512 is identical with *I.Thespiai* 982. The text was read by P.Roesch when it was intact as Φαεῖνος, Νομήνιχος ([- - -]ος Νομήνιχος, *SEG*).

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513. Thespiai. Epitaph of Q.Aelius Euangelos, 2nd cent. A.D. *SEG* LVI 550. We note that the restoration [Αἰ]λί|ωι (*SEG*) was independently suggested by D.Knoepfler, *BE* (2010) no. 290.

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514. Thespiai. Epitaph, undated. Stele brought to the Museum of Thespiai by an inhabitant of Kastro Thespion. Ed.pr. V.Aravantinos, *AD* 56-59 B2 (2001-2004) [2011] 205: . [- - -]ιος | ΕΕΛΙΕΟ[Σ]

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515. Thespiai (area of: Leuktra). Incertum. Inscribed fragment found in a field by inhabitants of Leuktra. Mentioned by V.Aravantinos, *AD* 56-59 B2 (2001-2004) [2011] 205: [- -]ΕΝΕΣΤΡΟΤ[- -]

[Μ]ενέστροτ[ος] ed.pr. [or [Μ]ενεστροτ[ίς]; cf. *LGPN* IIIb, s.v., Sverkos].

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516. Unknown provenance. Epitaph of Xenon, Imperial period? Inscription (no description) built into the wall of the Church of St. John, at the site Ἀβοῦρχος (east of the monastery of Hosios Loukas; area of ancient Stiris). Mentioned by C.Koilakou, *AD* 56-59 B2 (2001-2004) [2011] 23/24.

Ξενοβούλ[η] | ἐπὶ Ξένων[ι]

2. ἐπὶ Ξένων[ος], K. [ἐπὶ Ξένων[ι], Chaniotis].

DELPHI

517. **Delphi. Amphiktyony: Political role in the 5th-4th cent.** B.C. S.Hornblower, in *Greek and Roman Networks* 39-56 [reprint of *MHR* 22 (2007) 39-56], gives an overview of the political significance of the Delphic amphiktyony in the 5th and 4th cent. B.C. An important piece of evidence is the Athenian decree against the condemnation of Astykrates and his associates by the amphiktyony (*IG* II² 109; 45/46; see our lemma no. 105). H. defends the view that Astykrates' condemnation was politically motivated. He adduces other epigraphic evidence indirectly connected with this affair: *CID* II 67-72 (leased-out properties of the exiles); *CID* II 31 L. 34 (return of the exiles after 356 B.C.; the exiled Ἀγέσανδρος appears among the naopoioi). See also our lemma no. 105.

518. **Delphi. Inscriptions.** D.Mulliez, *AD* 56-59 B2 (2001-2004) [2011] 461, reports that approximately 450 inscriptions have been recorded in the sanctuary of Apollo, south of the sanctuary, and in the area between the sanctuary and the Museum. He gives the new inv.nos. of several published inscriptions (inter alia: *F.Delphes* III.1.50, 67; III.3.177/178; III.4.130, 166, 182 I/II, V, VII, VIII; *SGDI* 2961; *Syll.*³ 40 and 903 A) and those of 8 inedita, among them two signatures (inv.nos. 30954 and 30966) and two honorary decrees (inv.nos. 30950-30952 and 30963).

E.C.Partida, *MDAI(A)* 124 (2009) 273-324, discusses the spatial arrangement of Aitolian dedications in Delphi in the 4th and 3rd cent. B.C. and the arrangement of inscriptions for exhibition in the Museum of Delphi.

519. **Delphi. Religion. Apollo Pythios.** Remarking that it is unusual for locational epithets to spread far beyond their primary sanctuary, J.K.Davies, in *Greek and Roman Networks* 57-69, gives an overview of the pre-Hellenistic spread of Ἀπόλλων Πύθιος in the Greek world. This epithet is primarily attested in Attica, the Argolid, Thessaly, the Aegean islands (especially Crete), and a few cities in Asia Minor (Ephesos, Erythrai, Klaros, Mylasa). Various explanations can be offered, none of them entirely satisfactory: the crystallization of the Amphiktyony around the sanctuary at Delphi and the association of Apollo Pythios with divination and purification.

520. **Delphi. List of theorodokoi, ca. 230-210** B.C. **(and later).** A.Plassart, *BCH* 45 (1921) 1-85; *SEG* LVI 555*. P.Pilhofer, *Philippi* II² (see our lemma no. 690) 957-970 no. 745a, reprints the Macedonian section of the list of theorodokoi (col. III LL. 51-90; German translation) and discusses the prosopography and topography.

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521. Delphi. Aitolian decree granting Herakleia membership in the Aitolian koinon, ca. 259-255 B.C. *IG* IX^2.1.173; *F.Delphes* III.3.144; *SEG* II 257; *ISE* II 77. With this decree the Aitolians promised to assist the Herakleiotans in their embassy to Ptolemy II, in view of their kinship with the Aitolians (LL. 12/13: ὡς ὄντων ἀποίκων | [τῶ]ṿ Αἰτ̣ωλῶν). L.E.Patterson, *Mnemosyne* 57 (2004) 346-352, confirms the traditional identification of Herakleia with Herakleia under Latmos: Aitolia and Herakleia shared a myth involving Endymion (Paus. 5.5.1; Strabo 14.1.8); Endymion was regarded as a founder of Herakleia under Latmos. Reviewing Eleian and Aitolian legends concerning Aitolian migrations in Elis (the myths of Aitolos, son of Endymion, and Oxylos, a descendant of Aitolos), P. argues that they vaguely reflect post-Mycenaean movements.

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522. Delphi. Decree of Delphi accepting the festivals Panathenaia and Eumeneia in Sardes, ca. 166 B.C. *F.Delphes* III.3.241. This decree refers to a renewal of privileges, including that of πολιτεία. W.Gawantka, *Isopolitie* (Munich 1975) 207/208, found indirect evidence in this decree for the grant of ἰσοπολιτεία. S.Saba, *Dike* 12/13 (2009/10) 171-180, rejects this view, interpreting the decree to contain, instead, a unilateral grant of citizenship. S.Saba, *Dike* 12/13 (2009/10) 171-180, rejects this view, interpreting the decree to contain, instead, a unilateral grant of citizenship. In the long relations between Delphi and Sardes, privileges were occasionally adjusted to the current political situation. Although Herodotos (1.54.2) mentions the potential grant of Delphic citizenship to the Lydians, πολιτεία was not included among the privileges recognized by Delphi when they renewed their relations with the Sardians in ca. 215-210 B.C. (*Syll.*^{3} 548). [*F.Delphes* III.3.241 LL. 5/6 explicitly states that the Sardians already had πολιτεία: ἀ[ν]ανεωσάμενοι τὰν ὑπάρχουσαν ... πολιτείαν. Can we exclude the possibility that πολιτεία was unilaterally granted by Delphi to Sardes at some point between ca. 210-166 B.C. and that the record of this grant has not survived?, Chaniotis.]

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523. Delphi. Foundation of Attalos II, 159/8 B.C. *Syll.*^{3} 672; Laum, *Stiftungen* no. 28; *SEG* LIV 533; LVIII 500. L.Migeotte, *Dike* 12/13 (2009/10) 203-217, discusses the financial administration of Attalos II's endowment, which aimed at contributing to the education of the Delphian youth. The capital of 18,000 drachmai generated (at a moderate interest rate of 62/3%) a modest annual interest (1200 drachmai) that was not sufficient to cover the expenses of educators and celebrations (on 207/208, comparison with analogous endowments in Teos and Miletos: *Syll.*^{3} 577/578). The endowment supplemented funds provided by the city (and possibly funds contributed by the boys' parents; 205-209). M. discusses in detail the schedule arranged for the disbursement of the loans, the payment of the interest, and the reimbursement of capital every five years (209-214). While the communis opinio has seen a discrepancy between the endowment being Apollo's property and the decree making reference to the polis (e.g. payments were made to the city, which had the right to seize property when payments were in arrears; see LL. 67-72 and 81/82), M. argues that the role of the polis was purely administrative. The capital remained the god's property and the interest was used exclusively for the purposes stated in the endowment.

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524. Delphi. Amphiktyonic decree concerning the acceptance of the Athenian tetradrachm, late 2nd cent. B.C. *F.Delphes* III.2.139; *CID* IV.127; *SEG* LIV 533 bis. O.Picard, in *Κερμάτια* I 33-43, argues that the main beneficiaries of this decree were the Dionysiac artists, and especially the Athenian branch of their association. For their services at πανηγύρεις, the technitai received compensation in Athenian tetradrachms.

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525. Delphi. Dedication of two kouroi (the so-called dedication of Kleobis and Biton), ca. 610-580 B.C. *SEG* XXXII 549; XLI 521*; XLV 493; XLVI 564. Examining photos and squeezes of the inscriptions on the plinths of the famous kouroi of Delphi and also using a photographic enhancement technique, A.Magnelli, in *Estudios de epigrafía* 81-91 (ph.), rejects the readings of these fragmentary and hardly visible inscriptions, according to which the two statues represented Kleobis and Biton (T.Homolle, *CRAI* 54 [1924] 149-153) or the Dioskouroi (P.Faure, *AC* 54 [1985] 56-65). M. reads [ἐνίκ?]ε δραμὸν : τὸν δ[ρ]ό[μον] (plinth B). In this reading, the statues represent winners of the *dromos* contests at the Pythia.

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526. Delphi. Dedication of gold crowns to Apollo by the Athenian klerouchs of Samos, ca. 340-330 B.C. *SEG* XVIII 200-202; *IG* XII.6.263-265. D.Kienast, *art.cit.* (see our lemma no. 2075) 125/126, discusses the possible historical context of the three dedications of crowns (στέφανος ἀριστεῖος) to Apollo by Samian klerouchoi. He suggests associating all three dedications with victories of Alexander the Great (the victory in Granikos or the capture of Persepolis) and dates *SEG* XVIII 200 = *IG* XII.6.263 to the late 330s B.C (contra K.Hallof in *IG*: ca. 340 B.C.). 'Die Weihung der goldenen Kränze als Aristeia sollte dann Alexanders Erfolge als Werk göttlicher ἀρετή erscheinen lassen' (126).

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527. Delphi. Sculptor's signature on the Treasury of the Siphnians, ca. 530-525 B.C. *CEG* 449. *SEG* LII 538; LV 577. M.D'Accunto, in *Πρακτικὰ Γ' Διεθνοῦς Σιφναϊκοῦ Συμποσίου* 95-102 (ph.; dr.), accepts D.Viviers' reading and identification of the sculptor as Βούπαλος of Chios (see *SEG* LII 538). He attributes to Boupalos not only the northern frieze of the Treasury of the Siphnians but also the eastern one, τὄπισθεν of the inscription. After discussing Boupalos' alleged caricature portrait of the poet Hipponax, D'Accunto suggests that the other two friezes were made by the Klazomenian or Chian sculptor Βίων, and speculates on the 'maquillage' of the inscription.

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528. Delphi. Potter's signature on a pithos, 6th cent. B.C. *SEG* LV 578. S.Raptopoulos, *AD* 56-59 B2 (2001-2004) [2011] 442, reports the discovery of this inscription (text in *SEG* LV 578).

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529. Delphi. Abacus, undated. *F.Delphes* III.4.189. V.Mathé, *BCH* 133 (2009) 169-178 (ph.; dr.), studies a set of inscribed lines on this Archaic statue base (*F.Delphes* III.4.189), engraved after the statue had been removed and when the block was re-used. She interprets these lines (straight lines and semicircles) as part of an abacus and discusses the use of this object.

PHOKIS

530. Phokis. Epigrams, Hellenistic. É.Cairon, *Épitaphes métriques* -- (see our lemma no. 1972) 181-192 nos. 54-58 (French translation), presents critical editions and commentaries on the Hellenistic funerary epigrams of Phokis. We provide a comparatio numerorum.

IG IX.1	Cairon	*GV*	Cairon	*GV*	Cairon
163	58	766	55	1640	54
164	57	1253	57	1655	56
1064	54	1502	58		

531. Phokis. Inscriptions. S.Raptopoulos, *AD* 56-59 B2 (2001-2004) [2011] 439 and 445/446, reports the discovery of several inscriptions; texts in *SEG* LV 581 (446), 582-584 (445/446), 585 (439).

532. Ambryssos. Honorary inscription for Emperor Gallienus, ca. 267 A.D. *SEG* LV 580. C.Koilakou, *AD* 56-59 B2 (2001-2004) [2011] 51, mentions the discovery of an honorary inscription for Emperor Gallienus in a building near an early Christian basilica at Distomo (no text) [text in *SEG* LV 580, Chaniotis].

533. Ambryssos. Dedication, undated. Marble base with a cutting on top for the placement of a votive; found at Tsoukalades; brought to the Archaeological Collection of Distomo. Ed.pr. F.Ntasios, *AD* 56-59 B2 (2001-2004) [2011] 413 (inv.no. 17618): [- -]Ị[-]AKO[- -]

534-541. Ambryssos. Epitaphs. Ten epitaphs found in modern Distomo (ancient Ambryssos) and brought to the Archaeological Collection of Distomo. Mentioned by F.Ntasios, *AD* 56-59 B2 (2001-2004) [2011] 411-414. Two of these texts were included in *IG*: *IG* IX.1.24 (413, inv.no. 17617) and 26 (412, inv.no. 17600); for the inedita see below. N. also mentions two other inedita that were brought to the Museum of Thebes in the period 1968-78 from two private houses in Distomo.

534: 412 (inv.no. 17599). **Epitaph of Herakleidas, 3rd cent. B.C.** Stele with anthemion. Mentioned by X.Arapogianni, *AD* 39 A (1984) 77/78 (ph.; no text): Ἐπὶ | Ἡ[ρ]α̣[κλ]ε̣ίδα̣

535: 412 (inv.no. 17601). **Epitaph, undated.** Limestone stele with pediment and akroteria; found in 1959: Γ̣Ο[- - -]ΟΣ | Κά̣λμι̣δος

536: 412 (inv.no. 17603). **Epitaph of Agatho, undated.** Poros stele with pediment and akroteria. Mentioned by, X.Arapogianni, *AD* 39 A (1984) 78 (no text): Ἀγαθώ

537: 412 (inv.no. 17605). **Epitaph of Dynatos, undated.** Stele with anthemion; two rosettes under the inscription. Mentioned by X.Arapogianni, *AD* 39 A (1984) 78 (ph.): Ἐπὶ | Δυνατῶι

538: 412 (inv.no. 17612). **Epitaph of Timandros, undated.** Marble pedimental stele. Mentioned by X.Arapogianni, *AD* 39 A (1984) 78 (ph.): Ἐπὶ | Τιμάνδρῳ

539: 412 (inv.no. 1761). **Epitaph of Men[--], undated.** Lower left part of a limestone stele with part of an engraved pediment: Μεν[- - -]

540: 412/413 (inv.no. 17616). **Epitaph of Alexandros, Imperial period?** Marble cippus: Ἀλεξάνδρου

541: 413 (inv.no. 17616). **Epitaph, undated.** Marble cippus.

[- - -δ]ωρος	[- - - μ]γαστα
[- - - -]γίκα	4 [- - - -]έας

1. [- - -]ΩΡΟΣ, N. [[- - -δ]ωρος, Chaniotis] ‖ 3. [- - -]ΝΑΣΤΑ, N. [a compound of-μνάστα], Chaniotis].

542. **Ambryssos. Epitaphs of Kallila and Sosibios, undated.** Limestone pedimental stele; an inscription in the pediment (B) and an earlier one under the pediment (A); found in 1959 and brought to the Museum of Thebes. Ed.pr. F.Ntasios, *AD* 56-59 B2 (2001-2004) [2011] 414.

B: Ἐπὶ Σ[ω]σιβί[ωι]
A: Καλλίλα | χαῖρε

543-544. **Antikyra. Epitaphs, undated.** Two epitaphs. Ed.pr. by F.Ntasios, *AD* 56-59 B2 (2001-2004) [2011] 417.

543: 417 (inv.no. 31009). **Epitaph of Kallias, undated.** Upper part of a limestone plaque decorated with two rosettes; brought to the Archaeological Collection of Antikyra: Ἐπὶ | Καλλίαι

544: 417 (inv.no. 11689). **Epitaph of Xenokrates, undated.** Limestone stele with pediment and three akroteria; found in a cemetery at Agios Isidoros Antikyras; now in the Museum of Delphi: Ἐπὶ | Ξενοκράτει

545. **Boulis. Epitaph, Late Antiquity.** Limestone stele broken on top and bottom; in the middle, a panel with the representation of the Thracian rider; under the panel an animal (a dog?) in low re-

lief; above the panel an inscription; found south of the acropolis, in the Μετόχι 'Οσίου Σεραφείμ; brought to the Archaeological Collection of Distomo. Ed.pr. F.Ntasios, *AD* 56-59 B2 (2001-2004) [2011] 413 (inv.no. 11856; ph.): ΕΛΑ.Ε.YC. | ἥρως

1. ΕΛΑ-ΕΙ--C, N. [we read from the ph.; the fourth letter might be C, Θ or O, Chaniotis].

546. Dauleia. Epitaphs, undated. F.Ntasios, *AD* 56-59 B2 (2001-2004) [2011] 413, notes that the epitaphs of Oikon and Damichos, found at Phokiko, have been brought to the Archaeological Collection of Distomo: Ἐπὶ ϝοἴκονι (inv.no. 31012) [same text as *IG* VII 2738, which is attributed to Akraiphia, Chaniotis] and Ἐπὶ Δαμίχ[ωι] (inv.no. 31013).

547. Dauleia. Epitaph of Eukrateia, undated. Limestone stele with pediment and akroteria; brought to the Archaeological Collection of Distomo. Ed.pr. F.Ntasios, *AD* 56-59 B2 (2001-2004) [2011] 412 (inv.no. 17604): ἐπὶ Εὐκρατείᾳ, | Καλλόι

[2. Καλλόι for Καλλῶι; for the name see *IG* IX^2.2.353, Chaniotis.]

548. Drymaia. Documents concerning the repayment of money owed by Drymaia to a sanctuary and to the Oitaioi, after 167 B.C. *IG* IX.1.226-230 (*SGDI* 1529); Migeotte, *L'emprunt* no. 29; *SEG* LIII 491*. F.Lefèvre, *art.cit.* (see our lemma no. 1910) 828-835, critically discusses the view of A.Giovannini (*SEG* LIII 491) that the Delphic Amphiktyony was involved in this affair because the sanctuary of Apollo at Delphi (not the federal sanctuary of the Oitaioi) was one of the creditors. L. rejects this interpretation, observing that the formulation τὰ κοινὰ τοῦ θεο[ῦ καὶ τῶν Οἰταίων χρήματα] (Migeotte, *L'emprunt* no. 29 II LL. 29/30) would be unorthodox in connection with the Delphic Apollo. There is no evidence that in this period the Delphic sanctuary functioned as a bank providing loans. Πυλαία θερινή (II LL. 2-6) is not a synonym of the Amphiktyonic πυλαία ὀπωρινή; it may instead be the assembly of Oitaia. The phrase ἐν Πυλαίαι ἐν τῶ[ι συνεδρίωι] (II LL. 27/28) should be understood in a topographical sense: 'aux Pyles, dans la salle du conseil'. The conflicting parties used the seat of the Amphiktyonic council to resolve the conflict, perhaps during a regular meeting of the Amphiktyony and in the presence of the *hieromnemones*. Delphi was involved in this affair not as a creditor but as a higher moral authority and possibly as the place where the record of the final payment of the debt was deposited. In this context, L. adduces an incident narrated by Quintilian (*Inst.* 5.10.110-118): when Alexander the Great discovered in Thebes tablets recording a loan that the Thebans had given to the Thessalians, he cancelled the debt. When Kassandros re-founded Thebes, the Thebans brought this case before the Amphiktyony. While the historicity of this incident is doubtful, Quintilian's account might attest involvement of the Amphiktyony as arbitrator in such cases.

549. **Erochos. Inscriptions.** F.Ntasios, *AD* 56-59 B2 (2001-2004) [2011] 417, reports that a dedication to Demeter and Kore made by Μνασίκλεια (ineditum) [included in *LGPN* IIIs, s.v., Chaniotis] and three epitaphs (of Κλέων, Χαριάδας, Στρατῖνος) have been brought to the Museum of Amphissa.

550-551. **Kalapodi. Graffiti.** Ed.pr. S.Prignitz, *AJP* 55 (2009) 414-420 (ph.; dr.), (re)publishes two graffiti from the sanctuary at Kalapodi.

550: 414-417. **Graffito, Classical period.** Fragment of an open vase. Ed.pr. A.Palme-Koufa in *Kalapodi* I (see *SEG* XLVI 568) no. 142. P. interprets the incisions (made after firing) to the right of the letter sigma as a depiction of a bird (duck or dove) and the head of a man with a Corinthian helmet: [- -]Σ bird, male head with helmet

[- -]ΣỊΩỊ, ed.pr.

551: 417-420. **Graffito (dedication), ca. 480-460 B.C.** Fragment of a vase with graffito made after firing. P. observes that the omega was not ised in that period in Phokis. The author may have come from another area (Delos?): [- -]ῳς ἀνέθεκε

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552. **Stiris. Athenian decree, mid-/late 2nd cent. B.C.** *SEG* XLIX 574.Limestone block re-used in the monastery of Hosios Loukas. Ed.pr. E.Vanderpool, *AAA* 4 (1971) 439-442; J. and L.Robert, *BE* (1972) no. 200; W.Peek, *AAA* 5 (1972) 83; J. and L.Robert, *BE* (1973) no. 217. Republished by É.Perrin-Saminadayar, *Ἀττικὰ Ἐπιγραφικά* 139-154 (ph.; French translation), whose text we print. The lettering, the prosopography (see app.cr. on LL. 2 and 5), and the office of the ἐπὶ τὴν ἀποδοχὴν τῶν φίλων καὶ συμμάχων (L. 5; cf. *SEG* XLVIII 1040 LL. 25/26; 146/5 B.C.) lead to a date in the mid-2nd cent. B.C. The embassy of the Stirians to Athens (L. 1) may have aimed at confirming an alliance between Stiris and Athens after the Achaian War (146 B.C.). The Stirians, who opposed the Romans, may have sought the protection of Athens (P.-S.). The Stirians regarded themselves as descendants of Athenians from the deme Steiria (Paus. 10.35.8).

[- - ca. 8 - -] ἐπ̣αινέ̣σαι [τοὺς ἥκοντας π]α̣ρ' αὐ[τῶν πρε]σβευ̣[τ]ὰ̣ς Ξε[ν- - -]φόρ̣ου [καὶ]
[- ca. 3-4 -]ξενον Εὐμηλίδα καὶ Τιμοκράτην Χαβᾶ καὶ [στεφ]ανῶσαι ἕκαστον αὐτῶν θαλλο[ῦ]
[στεφάν]ῳ ἐπὶ τῷ πεποιῆσθαι τήν τε ἐπιδημίαν καὶ τὴν ἄλλην ἀναστροφὴν εὐσχήμον[α]
καὶ ἀξίαν ἑκατέρων τῶπόλεων· καλέσαι δὲ αὐτοὺς καὶ ἐπὶ ξένια τὸν κεχειροτονημέν-
ον ἐπὶ τὴν ἀποδοχὴν τῶν φίλων καὶ συμμάχων Ἡράκωντα Ῥαμνούσιον vacat

1. [- - -]ΕΡΑΤ.Ο[- - -]ΡΑΥ[- - -]ΕΒ[- -]ΞΕ[- - -]Ο.Ο[- - -], ed.pr. || 2. e.g., [Πολύ]ξενον, Peek; [- -] ξένον, ed.pr.; for Timokrates see *IG* IX.1.34 L. 1 (ca. 150 B.C.), P.-S. || 3. τὴν ἐπιδημίαν, ed.pr.; τήν τε ἐπιδημίαν, P.-S. || 4. ΤΩΠΟΛΕΩΝ, lapis; τῶ<ν> πόλεων, ed.pr.; τῶπόλεων, *BE* 1972; ξενίᾳ, ed.pr.; ξένια, P., *BE* 1973 || 5. Herakon may be the father of an ephebe in 119/8 B.C.: *IG* II^2 1008 III LL. 121/122, P.-S.

553. **Stiris. Epitaph of Pleiston, undated.** Epitaph from Steiris. Ed.pr. F.Ntasios, *AD* 56-59 B2 (2001-2004) [2011] 414, who reports that this stone (ineditum) was brought to the Museum of Thebes in the period 1968-78: Ἐπὶ Πλείστωνι

554-555. **Stiris. Epitaphs.** Two epitaphs found in the acropolis of Stiris and brought to the Archaeological Collection of Distomo. Ed.pr. F.Ntasios, *AD* 56-59 B2 (2001-2004) [2011] 412-414.

554: 412 (inv.no. 17602). **Epitaph of Xeno, undated.** Limestone stele with pediment and akroteria; a bird (owl?) in relief in the pediment; under the inscription two rosettes: Ξενώ

555: 412 (inv.no. 17615). **Epitaph of Antandros, undated.** Limestone pedimental stele; a cornice under the pediment; a shield in relief in the pediment: Ἐ̣π̣ὶ Ἀντάνδρ[ωι]

ẸΠ̣ΙΑΝΤΑΝΔΡ̣[ΟΥ], N. [Ἐ̣π̣ὶ Ἀντάνδρ[ωι], Chaniotis].

EASTERN LOKRIS

556. **Eastern Lokris. Epigrams, Hellenistic.** É.Cairon, *Épitaphes métriques* – (see our lemma no. 1972) 193-202 nos. 59-62 (French translation), presents critical editions and commentaries on the Hellenistic funerary epigrams of Eastern Lokris. We provide a comparatio numerorum.

IG IX.1	Cairon	*IG* IX^{2}.1	Cairon	*GV*	Cairon
234/235	61	1821 I	62	175	60
270	59	1911	59	1259	61
				1991	62
		ISE II			
IG IX^{2}.1		84	59		
723	60				
1794	61				

WESTERN LOKRIS

557. **Tolophon. Epitaph of Telon and Timasion, undated.** Marble stele with pediment and two akroteria (originally three; the one at left is missing); brought to the Archaeological Collection of Lidoriki. Ed.pr. F.Ntasios, *AD* 56-59 B2 (2001-2004) [2011] 417: Τέλων, | Τ̣ιμασίō̃ν

AITOLIA

558. Akrai (Lithovouni). Graffito on a kotyle (owner's inscription), late 5th/early 4th cent. B.C. *SEG* XXXIV 466. A.Matthaiou, in *Κερμάτια* II 577, discusses the name Πίθαχος (Doric form of Πίθηκος), its diffusion (Boiotia, western Greece, Kyrenaika), and the date of the graffito [on the names Πίθηκος and Πιθήκη see also H.Solin, *Arctos* 34 (2000) 158/159 (cf. *SEG* L 266 and 1727), Sverkos].

559. Kalydon. Dedication to Artemis, late Hellenistic. Altar; found in a cult-room of a public building located inside the city wall during Danish-Greek excavations. Ed.pr. J.Mejer, *Acta Hyperborea* 12 (2009) 80/81 (ph.): Θράσων | Ἀρτέμτι (sic)

2. For the form Ἀρτέμτι cf. *IG* IX^{2}.1.136, ed.pr.

560. Kalydon. Inscriptions. L.Kolonas, I.Moschos, S.Dietz, *AD* 56-59 B2 (2001-2004) [2011] 102, report the discovery of an inscribed herm in a sanctuary near the west gate; no text. M.Stavropoulou-Gatsi, I.Moschos, S.Dietz, *ibid.* 116, report the discovery of an inscribed statue base in the same sanctuary (2nd cent. B.C.).

561. Kalydon. Stamped tiles, undated. L.Kolonas, I.Moschos, S.Dietz, *AD* 56-59 B2 (2001-2004) [2011] 102, report the discovery of stamped roof tiles in a sanctuary near the west gate. The tiles preserve the name Βαργάθης, the owner of a local pottery workshop.

AKARNANIA

562. Akarnania. Epigrams, Hellenistic. É.Cairon, *Épitaphes métriques* -- (see our lemma no. 1972) 203-221 nos. 63-68 (French translation), presents critical editions and commentaries on the Hellenistic funerary epigrams of Akarnania. [Nikarchos in no. 65 (*IG* IX^{2}.2.313) was not murdered in the night ('assassiné en plaine nuit') but killed during a nocturnal battle in the city (LL. 3/4: διὰ νύκτα κατὰ πτόλιν Ἄρεϊ λυγρῶι | φωτὸς ὑπὸ στυγερᾶς οὐλόμενον παλάμας); Ἄρης in such a context is a metonym for war; cf. *IG* II^{2} 10780: ὤλεσε θοῦρος Ἄρ<ης>; *IG* V.1.176: δόλωι ἔφθισεν Ἄρης; *IG* VII 4247: θοῦρος Ἄρης δ[ά]μ[α]σεν; *IOSPE* I^{2} 482: κατέπεφνεν Ἄρης πάτρῃ προμαχεῦντα. This nocturnal battle may be an attempt of the Aitolians to occupy Thyrrheion in 219 B.C. (Polybios 4.25.3: ἐπὶ Θύριον νυκτὸς ἔτι καὶ προσβαλεῖν τολμήσαιεν τῇ πόλει), Chaniotis.] We provide ■ comparatio numerorum.

IG IX.1	Cairon	*IG* IX^{2}.2	Cairon	*IG* IX^{2}.2	Cairon
440	67	298	63	313	65
489/490	68	312	68	314	64

IG IX².2	Cairon	*GV*	Cairon	*GV*	Cairon
340	66	308	67	1122	66
431	67	749	63	1822	65
		750	64		
ISE II		1078	68		
88	63				

563-578. Thyrrheion (area of). Inscriptions. 16 inscriptions, chance finds during agricultural activities, brought to the Museum of Thyrreion by inhabitants of the modern village of Thyrreion. Edd.pr. M.Stavropoulou-Gatsi, G.Alexopoulou, I.Moschos, *AD* 56-59 B2 (2001-2004) [2011] 92-95 (ph.; texts in majuscules).

563: 94 no. 14 (ph.). **Incertum (public document?), Hellenistic.** Upper left part of a limestone stele [undated by edd.pr.; probably 3rd cent. B.C.; we print the text of edd.pr., but some of the readings could not be confirmed on the ph. (see app.cr.); letters marked by underdots in the text below are placed within square brackets by edd.pr., Chaniotis].

ΜΑΙΚΙΝΑΙΑΠΑΡΑ[------]
ΘΥΡΡ[--]ΣΣΩΣ[--------]
[-]ΥΚ[---]ΣΛΕΩΝ̣[------]
ΔΙΟΣ[---]ΩΙΤΙΜΑ̣[------]
ΩΝΤΟΣ̣ Τ[---]ΒΑΛΛΟΙ̣[-- ἐ]-
ποικοδομῆσαι ἐπι[--------]
[----]ΓΕΡΟΝΤΩ τα[μίω ---]
Μ[-]ΙΣ[-]ΔΑΜΩΝΔ̣[------]
ΩΣ ΟΙΤΕ[--------------]

[1. .Α̣ΚΙ̣ΑΙΑΙ παρα[- -], Chaniotis || 2. edd.pr. presumably understand a form of Θυρρεῖον; but perhaps ΟΥΡΓΟΣ Σωσ[- -] ([ἱαρ]ουργός?), Chaniotis; || 3. in fine, Λέων?, Chaniotis] || 4/5. [Λ]ΕΩΝΤΟΣ̣, edd.pr. [the correct spelling is Λέοντος || 7.[-]...ΕΡ.ΝΤΩΤΑ̣.[--] , Chaniotis].

564: 94 no. 16 (ph.). **Incertum (public document?), undated.** Two joining fragments of the lower left part of a limestone stele [nothing can be read on the ph., Chaniotis].

[-----]ΟΥ ΟΙΔ[---------]
[-----]ΠΟΛΥΚ[---------]
ΜΟΡ[-]ΥΣΤΑΝ[---------]
[--]Ν[-]ΥΤΕΛΕ[---]ΙΝΑ[---]
[---]ΑΙΕΙΩΝ[---]ΑΣΠ[----]
[-]ΑΤΗΣΑΙΣ[----]Μ[-----]
[-]ΜΝ[----]ΑΝΤ[--------]
Δέξιππος [Π]ολεμα[-------]

8. [Π]ΟΛΕΜΑ[ΡΧΟΣ], edd.pr. [or [Π]ολεμά[ρχου], Chaniotis].

565: 92 no. 1 (ph.). **Epitaph of Nikostratos, Hellenistic.** Upper part of a limestone pedimental stele; under the pediment an Ionic kymation, two branches of olive bound in a Herakles knot in relief, and a panel with an inscription with raised letters: Νικόστρατε χαῖρε

566: 92 no. 2. **Epitaph, undated.** Limestone stele with moulding: [- - - - -] | χαῖρε

567: 92/93 no. 3. **Epitaph, undated.** Fragment of a limestone stele found at Komitsou; four letters survive (no text).

568: 93 no. 4. **Epitaph of Herakleia, undated.** Upper part of a limestone stele; an inscription within a recessed panel: Ἡράκλεια | χαῖρε

569: 93 no. 5 (ph.). **Epitaph of Leon and Lysikratea, Hellenistic.** Two joining fragments of the upper part of a limestone stele with moulding; found at Gianneri: Λέων, Λυσίκρατεα,| χαίρετε

1. ΛΥΣΙΚΡΑΤΕ, edd.pr. [the final alpha is visible on the ph.; the letterforms suggest a date in the 3rd cent. B.C., Chaniotis].

570: 93 no. 6. **Incertum, undated.** Fragment of a limestone stele; an illegible inscription in two lines.

571: 93 no. 7 (ph.). **Epitaph of Kalist[- -], Imperial period.** Left upper part of a limestone pedimental stele: Καλιστ[- - -] | χαῖρε

[1. To judge from the ph., in fine there is space for 2-3 letters; the cursive letterforms suggest a date in the 2nd cent. A.D., Chaniotis.]

572: 93 no. 8 (ph.). **Epitaph of Sosippos, 3rd cent. B.C.** Two joining fragments of a limestone stele [undated by edd.pr.; 3rd cent. B.C., Chaniotis]: Σώσιππε | χαῖρε

573: 93 no. 9 (ph.). **Epitaph of Leon.** Upper part of a limestone stele with moulding; broken on left and right; under the moulding, a band decorated with torches, a geison, and an inscription on a raised panel: Λ̣έωνος [- -]

574: 94 no. 12 (ph.). **Epitaph, 3rd cent. A.D.** Fragment of a limestone stele; above the inscription a band with floral relief decoration [undated by edd.pr.; the cursive letterforms support the above date, Chaniotis]: [- -]λ̣λος vacat | [- -]των | [- - -]

1. [- -]λΟϹ, edd.pr. [we read from the ph., Chaniotis].

575: 94 no. 13 (ph.). **Epitaph of Nikomachos, undated.** Limestone pedimental stele: Νικόμαχε

576: 94 no. 15 (ph.). **Epitaph of Datas, undated.** Limestone stele: Δάτα | χαῖρε

577: 93 no. 10. **Stamped tile, undated.** Fragment of a clay tile with a stamped inscription. Only two letters survive: ΩΙ

578: 93/94 no. 11. **Inscribed weight, Imperial period.** Lead weight with engraved inscription: Κλαυδίου | Σωτηρίχου

ITHAKA

579. **Ithaka. Religion: the sanctuary of Odysseus.** H.-G.Buchholtz, in D.Danielidou (ed.), *Δῶρον. Τιμητικὸς τόμος γιὰ τὸν καθηγητὴ Σπύρο Ἰακωβίδη* (Athens 2009) 127-142, discusses the cult of Odysseus in Ithaka. The decree of Ithaka accepting the asylia of Magnesia on the Maeander (*IG* IX².1.1729 = *I.Magnesia* 36 + p. 295 = Rigsby, *Asylia* no. 86) mentions the erection of stelai in the sanctuaries of Odysseus and Athena in Ithaka (Ll. 29/30: τὰμ μὲν ἐν τῶι Ὀδυσσείωι | τὰν δὲ ἐν τῶι ἱερῶι τᾶς Ἀθάνας), the agonistic festival Ὀδύσσεια (L. 16), and a priest for the cult of Odysseus. B. argues that the Odysseia could not have taken place at the cult place of Odysseus in the Polis cave. He proposes to locate the sanctuary of Odysseus at the modern site Σχολὴ τοῦ Ὁμήρου and provides an overview of the archaeological finds in this area.

KORKYRA

580-581. **Korkyra. Epitaphs, Hellenistic.** Two stelai found at Kanalia. Ed.pr. G.-K.Avgerinou, *AD* 56-59 B5 (2001-2004) [2012] 302.

580: **Epitaph of Philista, Hellenistic.** Naiskos stele with an inscription on the moulding: Φιλίστα χαῖρε

581: **Epitaph of [- -]mena, Hellenistic.** Fragment of a naiskos stele with an inscription on the moulding: [- -]μένα χαῖρε

582. **Korkyra. Stamped tiles, undated.** Two stamped tiles found during excavation at Figareto Kanoniou. Ed.pr. K.Kanta-Kitsou, *AD* 56-59 B5 (2001-2004) [2012] 273: 1) Ἀριστομένη; 2) Δ

1. Aristomenes is known as an eponymous prytanis of Korkyra; see *IG* IX.1.694 LL. 1/2 and 755, ed.pr. [now *IG* IX.²1.4.798 LL.1/2 and 1085, Hallof] || 2. delta letter with a circle.

LEUKAS

583-591. Leukas. Epitaphs. Y.Faklari, *AD* 56-59 B5 (2001-2004) [2012] 98, reports the discovery of fragments of 7 inscribed stelai in an ancient cemetery at the site of Parasporia (outside the south stretch of the city wall). On 134, she reports the discovery of fragments of at least 20 additional inscribed stelai at the same site. She prints the text of some of these stelai (texts in majuscules).

583: 98. **Epitaph of Aristokrates, Classical period.** Stele: Ἀριστοκράτης

584: 98. **Epitaph of Aristoboula, Classical period.** Stele: Ἀριστοβούλας

585: 134. **Epitaph of Agathinos, Hellenistic.** Stele: Ἀγαθίνο

586: 134. **Epitaph of Charidamos, Hellenistic.** Stele: Χαρίδαμος

587: 134. **Epitaph of Architeles, Hellenistic.** Stele: Ἀρχιτέλης

588: 134. **Epitaph, Hellenistic.** Stele: [- -]ΘΕΑ | Ἀπολλ[- -]

589: 134. **Epitaph of Kiboton (?) and Sotis, Hellenistic.** Stele: Κιβωτόν | Σωτις

590: 134. **Epitaph of Herakle[- -], Hellenistic.** Stele: Ἡρακλε[- -] | χαῖρε

591: 134. **Epitaph of an unnamed boy, Hellenistic.** Stele: Π(αῖς)

THESSALY

592. Thessaly. Calendars. S.Kravaritou, in *Ergo Thessalias - Stereas* 2 245-252, observes that the modern term 'calendar' used in connection with 'sacrificial calendars' is not an appropriate designation; often the primary aim of these documents was to describe the duties of choregoi and cult officials, not to organize time. In Thessaly, cult 'calendars' do not exist, although there are cult regulations (e.g. *IG* IX.2.1099, 1109). K. summarizes problems connected with the reconstruction of the Thessalian calendars and the dates of festivals.

593. Thessaly. Epigrams, Hellenistic. É.Cairon, *Épitaphes métriques* -- (see our lemma no. 1972) 221-294 nos. 69-101 (French translation), presents critical editions and commentaries on the Hellenistic funerary epigrams of Thessaly. See the remarks and corrections of J.-C.Decourt, B.Helly, *BE* (2010) nos. 361, 371/372, 380, 384/385, and 390, on names, provenances, and interpretations (on Cairon nos. 74/75, 79/80, 84, 90, 98). See also our lemma no. 596. We provide a comparatio numerorum.

IG IX.2	Cairon	*SEG* XXXIV	Cairon	*GV*	Cairon
252	75	497	94	840	99
313	80			943	74
336	98	*SEG* XXXV		1074	73
367	96	558	81	1255	75
429	78	581	83	1342	71
430	76			1390	88
466	79	*SEG* XLVII		1460	76
638	92	735	84	1462	92
641	93			1537	96
		Gonnoi II		1572	70
SEG XXIII		211	82	1606	85
434	91	212	97	1624	93
465	100			1693	86
		I.Thess.Enipeus		1694	95
SEG XXV		37	90	1748	69
690	100	92	75	1752	72
				1826	97
SEG XXVIII		*GV*		1967	80
506	99	99	78		
511	89	100	82	*ISE* II	
528	77	289	87	107	74
		346	98		
SEG XXX	Cairon	425	79		
532	75	823	101		

594. Thessaly. History in the 3rd cent. B.C. B.Helly, in *Ergo Thessalias - Stereas* ■ 339-368, discusses the main aspects of Thessalian history in the 3rd cent. B.C.: Macedonian control; the administration of Thessaly and the political organization of cities and koina; and the growing influence of the Aitolians in south Thessaly. He distinguishes between two periods: the reign of Antigonos Gonatas (284-239 B.C.) and the reign of the later kings (239-179 B.C.). Antigonid policy was adapted to each region: absolute subordination and administration through ἐπιστάται in the case of Perrhaibia and Magnesia, and integration of Tetradic Thessaly into the Hellenic Alliance. The death of Demetrios II (229 B.C.) was followed by a period of struggles between the Thessalians and the Antigonids, which persisted until the defeat of Philip V (197 B.C.) made the organization of a new Thessalian Koinon possible. H. adduces epitaphs of garrison soldiers (350) and honorary inscriptions for men in the

service of the Antigonids (352) as well as the following inscriptions: *SEG* XXVII 279 A (341 note 8); XLVIII 588 LL. 26/27 (343 note 17); *F.Delphes* III.4.355 (342). In a discussion of the ἐπιστάται, who were possibly citizens (351), H. refers to evidence from Homolion (*SEG* XLVI 1081), Gonnoi (*Gonnoi* II 93), Olosson (cf. *Gonnoi* II 93 [redacted] L. 27), the cities of the Tripolitai (Azoros, Doliche, Pythios; *SEG* LI 737), and Demetrias (*SEG* LVI 625).

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594 bis. Thessaly. Onomastics. A.Kontogiannis, *Ὀνομάτων ἐπίσκεψις. LGPN III b: delenda et corrigenda* (Volos 2009), contributes numerous new readings of names in Thessalian inscriptions. We will cover this volume in *SEG* LX.

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595. Thessaly. Religion: Ennodia. C.D.Graninger, *Kernos* 22 (2009) 114-120, expresses doubts on the scholarly consensus that the cult of Ἐννοδία originated in Pherai and was diffused from there to the rest of Thessaly. The earliest epigraphic attestations of her cult are from Larisa (*SEG* XXXV 590 b; LIV 561) and they do not use the epithet Φεραία. G. argues that a discourse that claimed Ennodia as a specifically Pheraian deity started in the late 5th/early 4th cent. B.C. in connection with the city's aspirations for regional leadership.

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595 bis. Demetrias. Manumission records, ca. 27 B.C.-14 A.D. *SEG* LVIII 519. The use of formulations that are common in Thessaly but not in Magnesia, the reference to the months Ἀπολλώνιος and Λεσχανόριος, and the reference to a general of the Thessalian Koinon lead J.-C.Decourt, B.Helly, *BE* (2010) no. 389, to the conclusion that this is a *pierre errante*, transported to Demetrias (in antiquity?) from another city, possibly Pherai.

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596. Demetrias. Funerary epigram for Antigenes, 217 B.C. *ISE* II 107; *GV* 943. Republished by É.Cairon, *Épitaphes métriques* – (see our lemma no. 1972) 233-238 no. 74 (French translation), with commentary. J.-C.Decourt, B.Helly, *BE* (2010) no. 390, point out that the inscription was found in Demetrias (Cairon: Pyrasos). Antigenes fell defending Phthiotic Thebes but was buried in Demetrias. They comment on the phrase ἀμφεκάλυψα κόνιν which is an inversion of the image of the deceased warrior who has been covered by earth; here, the dead soldier is described as covering the earth.

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597. Halos. Dedication?, late 3rd cent. B.C. Fragment of a limestone plaque with relief representing a sacrifice to Artemis; found between the two towers of the southeast gate. Mentioned by Z.Malakasioti, R.Reinders, *AD* 56-59 B2 (2001-2004) [2011] 489. The inscription may be votive (M.-R.). The names that are mentioned in the text seem to be mythological: Νέστωρ and Περικλύμενος, the sons of Nestor Περσεύς, Στράτιος, Πεισίστρατος, and Ἀντίλοχος, and additionally Αἴσων and Ἀμυθάων, Ἄδμητος and Εὔμηλος. The use of these names may reflect historical consciousness.

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598. **Hypata. Accounts of an epimeletes of the manumission tax, ca. 128-140 A.D.** *IG* IX.2.16+21/22+56. Republished by R.Bouchon, in *Ergo Thessalias - Stereas* 2 395-405 (ph.), who interprets the text as the accounts of the ἐπιμελητής τῶν ἀπελευθερικῶν χρημάτων (identified in *IG* as a list of four separate manumission records). In B.'s re-arrangement of the text as a single, continuous text, Face A LL. 1-19 corresponds to *IG* IX.2.21; Face B LL. 1-16 to *IG* IX.2.16; Faces C-E were inscribed on a lost block; and Face F LL. 1-14 corresponds to *IG* IX.2.56+22. The nature of the text is indicated in the heading (A LL. 1-4: [Ζω(ΐ)λου τοῦ Παραμόνου τοῦ ἐπιμελητοῦ τῶν | [ἀπελε]υθερικῶν χρημάτων τῶν δεδω|[κό-τ]ων τῇ πόλει τὸ τῆς στηλογραφίας ἀργύρι|[ον]). The epimeletes recorded the taxes he received from manumissions under at least five different strategoi (Faces A-C, F LL. 10-14) and money transferred to other authorities (the γυμνασίαρχοι and the ταμίαι: Face F LL. 1-9). [More accurately, the money is described not as a manumission tax but as a fee for registering a manumission on an inscription, Chaniotis.] The complete text in *An.Ép.* (2009) [2012] no. 1239. We list the main differences between B.'s edition and that in *IG*.

Face [illegible] LL. 3/4: Μενέ|δαμος (Μενέ|λαος, *IG* IX.2.16 LL. 3/4).
Face B L. 8: Καλλιτύχ[η] (Καλλιτύχ[ης], *IG* IX.2.16 L. 8).
Face [illegible] LL. 11/12: Σχ̣ίρ̣|τος (cf. *SEG* III 457; Σχί|ρος, *IG* IX.2.16 LL. 11/12).
Face [illegible] LL. 12/13: τοῦ [καὶ] | Ἀντίου (τοῦ | Ἀντίου, *IG* IX.2.16 LL. 12/13).
Face F LL. 1/2: Ἀρι[σ]|τάνδρῳ (cf. *SEG* III 457; Ἀ[ν]τάνδρῳ, *IG* IX.2.56 LL. 1/2).

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599. **Lamia. Epitaph of Philomelos of Eretria, 4th/3rd cent. B.C.** Poros stele found during the excavation of a cemetery. Ed.pr. M.F.Papakonstantinou, *AD* 56-59 B2 (2001-2004) [2011] 365 (ph.). D.Knoepfler, *BE* (2012) no. 235, points out that the name Philomelos is attested in Eretria (*LGPN* I s.v.); he dates the inscription to the 4th cent. B.C. (3rd cent. B.C., ed.pr.): Φιλόμηλος | Ἐρετριεύς

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600. **Larisa. Honorary decrees for the philosopher Satyros of Athens, ca. 170/169 B.C.** *SEG* LVI 636. M.Haake, *Tyche* 24 (2009) 49-57, discusses the honorary decrees for the philosopher Satyros. As is often the case in Hellenistic decrees for philosophers, the philosophical school to which Satyros belonged is not mentioned (exceptions: *IG* XII.6.128; *SEG* III 194); a reference to a school is more common in epitaphs (52/53). The reason for the honors is not stated; until ca. 200 B.C. honorary decrees for philosophers are connected with their political activities (54/55). Another Athenian philosopher honored in Larisa was a certain Alexander (55) [see now *SEG* LVII 510, Chaniotis]. On 49/50 notes 1/2, H. refers to some epigraphic sources for philosophers: *SEG* XXV 1135; LI 298; LII 406 (LIII 404); LIV 1031; LV 979; LVIII 227.

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601. **Larisa. Funerary epigram of Philiskos, 3rd/4th cent. A.D.** *GV* 1708; *SEG* XXVIII 506 [sub Peek (1974) no. 14] (B.Helly); A.T. Arvanitopoulos, *Polemon* 2 (1934-1938) 71-79 no. 12; W.Peek, *Griechische Vers-Inschriften aus Thessalien* (Heidelberg 1974) no. 14 [cf. I.Stephanis, *Διονυσιακοὶ Τεχνῖται* (Herakleion 1987) 114 no. 538, Sverkos]. Republished by E.Santin, *Autori* – (cf. our lemma no. 1971) 248-252 no. 17 (ph.; Italian translation), with several new readings that turn a mimographos Gaios into a ghost person.

A: [- -]ΟΠ[- -]
vacat ἔτη κθ·
[λάϊν]ον Φιλίσκου ϲῆμ[α εὔ]-
γραφον, ἐτῶν κδ', Ὀλ[ύ]-
πιχος ὁ πατήρ· μνεί-
ας χάριν· ἥρως χρηστέ,
χαῖρε

B: εἶσα καϲιγνήτῳ τὸν γ[ά]ϊον | Ἀγαθόπους με
τεῖσεν, | ᾧ καὶ φθιμένῳ τάσδε ἐχάραξε [γρα|φάς]·
[τ]ῆς (σ)φετέρης ὄπασεν Μούσης | [γέρας], ἐσθλὰ γὰρ ἄμφω |
[- 4-5 -] παιδείης τ' ἔργα διηνύσαμε[ν]

A. 2. [ζήσασαν], P. (1974); κδ', A.; perhaps the stone belonged to a family grave and commemorated, besides Philiskos who died at the age of 24 (L. 4), another person who died at age 29, S. || 3. [Γάϊ]ον, A., P. (1974); [Φίλι]ον, *GV* || 3-4. [μ]ιμ[ογ]|ράφον, A., P. (1974) || 4-5. Ὀλ[ύμ]|πιχος, A.; Ἔ[λ]|πιχος, P. (1974); Ὀλ[ύ]|πιχος, H. || B. 1. [Γά]ϊον, A.; [ζ]ωόν, *GV*; Γάϊον, P. (1974) || 2. τεῖσε, | ᾧ, A., *GV*; ἐχ[ά]ρ[α]ξ[εν] ἀρ[ά]ς, A.; ἐχάραξε γ[ρ]αφ[ά]ς, *GV*; ἐχάραξε γραφάς, P. (1974) || 3. ΗΣΦΕΤΕΡΗΣ, lapis || 4. [Μούσης], A.; [ζωῆς], *GV*; διήνυσαν (ἄν), A.; διηνέσαμεν, (P. 1974; 'ma la forma non ha senso', S.); διηνύσαμε[ν], H.

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602. Metropolis. Stamped tiles, Hellenistic. V.Rontiri, *AD* 56-59 B2 (2001-2004) [2011] 495 (ph.), reports the discovery of fragments of stamped clay tiles in a pottery kiln. [On the production of tiles in Thessaly see *SEG* L 523; from the ph. we read [- -]ΩΝΠ[- -], perhaps [Μητροπολιτ]ῶν π[όλις]; for the ethnic Μητροπολιτῶν on tiles see *SEG* XLVII 749 app.cr. and LII 563, Chaniotis].

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603. Pelinna. Two Orphic lamellae, late 4th/early 3rd cent. B.C. *SEG* XXXVII 497 A/B; XLVII 753; LII 1977; LVII 2173. J.Méndez Dosuna, in *Estudios de epigrafía* 369-375, observes an anomaly in the Orphic formula ταῦρος εἰς γάλα ἔθορες· αἶψα εἰς γάλα ἔθορες· κριὸς εἰς γάλα ἔπεσες (A LL. 2-5). The first and the last verse refer to domestic animals with horns (ταῦρος and κριός) leaping into milk (cf. the formula ἔριφος ἐς γάλα ἔπετες/ἔπετον in two texts from Thourioi; *IG* XIV 641/642); αἶψα ('at once') does not fit this pattern. M.-D. proposes that the original text read αἶζα ('goat').

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604. Pharsalos. Prosopography: Pharsalians abroad. M.Stamatopoulou, in *Greek and Roman Networks* 204-229, collects the literary sources and inscriptions attesting 55 men and one woman from Pharsalos whose presence is documented in other Thessalian cities or in areas outside Thessaly (in Panhellenic sanctuaries, especially Delphi, Athens, Sparta, and Macedonia; 207-211). Most individuals in this prosopography are representatives of the elite. They travelled abroad mostly in order to participate in athletic festivals and in order to offer military aid, in particular in the context of a relationship of ξενία (7th-4th cent. B.C.). In the second half of the 4th cent. B.C. the presence of Pharsalians abroad, especially in Delphi, as dedicants, officials of the amphiktyony, and

honorands increases (215-217). The near absence of Pharsalians abroad in the 3rd and 2nd cent. B.C. can be explained as the result of a decline (due to the Lamian War), the foundation of Demetrias, Aitolian expansion, and economic crisis.

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605. Pherai. Inscribed gold lamella of an initiate into the cult of Demeter Chthonia, Meter Oreia (and Dionysos?), late 4th/early 3rd cent. B.C. *SEG* LV 612. A.Bernabé, in *Estudios de epigrafia* 323-331, presents a critical edition of this text (Spanish translation): πέμπε με πρὸς μυστῶ<ν> θιάσους· ἔχω ὄργια [Βάκχου] | Δήμητρος Χθονίας <τε> τέλη καὶ Μητρὸς Ὀρεί[ας] ('enviame a los tiasos de los iniciados. Tengo los simbolos sacros de Baco y los ritos de Deméter Ctonia y la Madre Montaraz'). B. defends the Orphic character of the text. Its Orphic features include the material (gold), the use of the tablet in a funerary context, the Thessalian origin, and the deities mentioned in the tablet: Demeter, Meter Oreia, and Dionysos Bakchos. With this text, an initiate addresses Persephone in order to obtain the privileged position reserved for the initiates in the underworld.

W.D.Furley, *ZPE* 170 (2009) 31-34, suggests restoring ὄργια [ῥέξας] (with a figura etymologica) in L. 1; the combination of ἔχω with an aorist active participle is very common in poetry. For L. 2, F. supports the emendation τελ<ετ>ῆ, which presupposes a combined cult of Demeter Chthonia and Meter Oreia. Such a link may be provided by the Epidaurian hymn for the Μήτηρ Θεῶν (*IG* IV².1.131), who is associated both with Demeter and with the Mountain Mother.

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606. Phthiotic Thebes. Christian epitaph of Onesimos and Ioanna, undated. Small marble column found in a grave at Nea Anchialos. Mentioned by A.Dina , *AD* 56-59 B2 (2001-2004) [2011] 637 (text in majuscules).

† Κυμητήρι-
ον διαφέρον-
τα Ὀνηcίμου
4 τοῦ κ(αὶ) Μαυ-
ριкίου κ(αὶ) τ-
ῖc cινβίου
αὐτοῦ Ἰωάν-
ναc τῆc κοcμιοτάτης †

4-6. TOY K MAY|PIKOY KT|KΣINBIOY, D. [τοῦ κ(αὶ) Μαυ|ρικίου κ(αὶ) τ|ῖc σινβίου, Chaniotis] || 8. +HCKOCMIOTATHC+, D. [τῆc κοcμιοτάτης †; but the tau of τῆc might be represented with a cross, Chaniotis].

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607. Soros. Dedication to Apollo, ca. 350-325 B.C. Marble base found in the pronaos of the temple of Apollo at Soros. Ed.pr. V.Milojčić, *AAA* 7 (1974) 74. In a discussion of the cult of Apollo as a patron of young individuals, I.Leventi, in *Ergo Thessalias - Stereas* 2 301, refers to this dedication. Not previously included in *SEG*: Φιλοκράτης | ὑπὲρ Εὐκτήμονος | καὶ Ἱπποκράτους | Ἀπόλλωνι

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608. Soros. Inscribed ring, Classical period. Bronze finger ring inscribed on the bezel; found in the sanctuary of Apollo at Soros during excavations conducted in 2004 and 2005; no inv.no. Ed.pr.

A.Mazarakis-Ainian in *Ergo Thessalias - Stereas* 2 278 (ph.; text in majuscules) [we read from the ph., Chaniotis]: χαῖρε | καὶ σύ

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609. Soros. Inscriptions on vases. G.Vitos, M.Panagou, in *Ergo Thessalias - Stereas* 2 311 and 316/317, mention the following inscribed vases found in the sanctuary of Apollo at Soros: 1) A (311; dr.; graffito on the base of a cup, incized after firing; dr.; undated by edd.pr.); 2) Πυθόδηλος ἄρχων [we read from the ph., Richardson] (316/317; ph.; label on a Panathenaic amphora with representation of runners; 336/5 B.C.; fragments found in the 2004-2006 excavations join fragments from the 1973 excavations reported by V.Milojčić, *AAA* 7 [1974] 74 [*SEG* LIV 96, 547 (Amphanai), Richardson]; now in the Archaeological Museum of Volos).

1. Possibly the abbreviated name of Apollo, V.-P. || 2. [.]ΥΘΟΔΗΛΟ[.], V.-P. [reporting the text of only the new fragment; see *SEG* LIV 547 for bibl. on the previously known fragments, Richardson].

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610. Stagiades Kalambakas. Labels on a vase, 2nd/1st cent. B.C. Mould-made relief amphora with representation of the killing of the Niobids by Artemis; found at Stagiades Kalambakas. Ed.pr. I.Zervoudaki, in *Κερμάτια* II 427-439 (ph.), who observes that for the reliefs the potter used the same or similar stamps as the ones used in Pella for a similar representation. Labels identify Ἄρτεμις and Νιόβη as well as a building, ναὸς Ἀρτέμιδος.

611-612. Unknown provenance (Pherai?). Grants of proxeny, 4th cent. B.C. Two bronze tablets confiscated by the Piraeus police in the 1920s or 1930s. Ed.pr. W.Peek, *MDAI(A)* 59 (1934) 56/57 nos. 14/15; A.S.McDevitt, *Inscriptions from Thessaly* (Hildesheim 1970) 32/33 no. 206 and 141 no. 1177. Republished by C.D.Graninger, *Kernos* 22 (2009) 122-124 (translation). No. A is paralleled by a series of grants of proxeny found in the sanctuary of Ennodia in Pherai (*SEG* XXIII 415-432); on these grounds, G. suspects that Pherai is the provenance of both tablets. See also J.-C.Decourt, B.Helly, *BE* (2010) no. 367.

611: 122 no. A. **Grant of proxeny to Lykidas of Opous and his brother, early 4th cent.** B.C. Bronze tablet.

Λυκίδαι καὶ ἀ-
δελφεῶι Ὀπον-
τίοις καὶ οἰκι-
άταις ἔδωκα-
μ Φεραῖοι προ-
ξενίαν, ἀσυλ[ί]-
αν, ἀτέλειαν

612: 122 no. B. **Grant of proxeny to Euergetes of Chalkis, 4th cent.** B.C. Bronze tablet.

Εὐεργέται Χαλκιδεῖ
Πετθαλοὶ ἐδώκαιεν προ-
ξενίαν καὶ ἀσυλίαν καὶ ἀ-
[τέ]λειαν καὶ αὐτῶι καὶ γενε-
ᾶ̣ι̣ προστατευόντων Σορ-
σ̣ικιδάων [κ]αὶ Κωτιλιδάων

2. 'On peut se demander si le nom des Πετθαλοί ne désigne pas plutôt ici la communauté des "Thessaloi", qu'il faut distinguer ... des Thessaliens et surtout du koinon, Decourt and Helly, with reflections on the existence of a Thessalian federation in the 4th cent. B.C. || 5/6. the Sorsikidai and the Kotilidai were gentilician organizations that presided over the assembly, P.; 'the identity of the Sorsikidai and the Kotilidai is unknown; prostatai are attested only here as officers of the Thessalian League. It is difficult to understand in what capacity these presumably corporate entities (families, tribes, etc.) could have served as prostatai,' G.; 'la mention des deux communautés en question constitue une sort d'éponymie, la présidence ... de la communauté au moment où la décision a été prise', Decourt and Helly [how did two such entities collectively preside over the assembly? And how can such a collective presidency of the assembly meeting serve as a dating formula? I suspect that προστατεύω has the meaning 'to stand before or protect'. In that interpretation, the two groups were guarantors of the proxeny, Chaniotis].

613. **Unknown provenance. Dedication to Ennodia, ca. 350 B.C.** *SEG* LI 739. J.L.García Ramón, B.Helly, *RPh* 81 (2007) 291-312, propose to interpret the epithet Κορουταρρα, attested for Ἐννοδία, as a nomen agentis, consisting of κόρος (satiety, nourishment, growth) and the suffix -ταρρα. The goddess is the one 'who makes grow' (**koroteria*), i.e. the one who provides with nourishment. On this interpretation, Ennodia was perceived as a kourotrophos, a property that she shared with other Thessalian deities (Ἄρτεμις Θροσία, Ἀχραία, and Ἀσπαλίς; Βριμώ; Ἑκάτη Λευκοθέα; Πασικράτα; Ἀπόλλων; cf. *IG* IX.2.303 and 417). The authors interpret Θροσία, an epithet attributed to Artemis in Atrax and Larisa, as deriving from *θρόσις ('soutenir'; 305/306).

EPEIROS

614-615. **Ambrakia. Stamped tiles, undated.** Clay tiles found in excavations in Arta.

614: Ed.pr. T.Kontojanni, *AD* 56-59 B5 (2001-2004) [2012] 18. **Stamped tile.** Relief representation of a baetyl and stamped inscription: Πόλιος

615: Ed.pr. P.Youni, *AD* 56-59 B5 (2001-2004) [2012] 52. **Stamped tile.** Fragment.

[- -]Α
ΔΡΟΜ
ΧΟΥ

[[--] Ἀν|δρομ|[ά]χου?, Sverkos.]

616. Dodona. Oracular enquiry, ca. 340-330 B.C. F.Aversa, in M.Lombardo, F.Frisone (edd.), *Colonie*
Dodona. Oracular enquiry, ca. 340-330 B.C. F.Aversa, in M.Lombardo, F.Frisone (edd.), *Colonie di colonie. Le fondazioni sub-coloniali greche tra colonizzazione e colonialismo. Atti del Convegno Internazionale* (Lecce, 22-24 giugno 2006) (Galatina 2009) 123-131, discusses the legal and historical context of the enquiry of Nikomachos. Nikomachos, a citizen of Herakleia in Lucania, asked Zeus Naios whether he should register himself (ἀπογράφομαι) in the list of citizens of Taras, the mother-city of Herakleia. The possibilities for colonists to return to the mother-city were usually limited, allowed only under extraordinary circumstances and especially when the colony was dependent on the mother-city (cf. the law of the Eastern Lokrians concerning their colony at Naupaktos: *IG* IX².1.718 LL. 6-10; *SEG* LI 639*). The enquiry of Nikomachos can be explained if one assumes a relationship of isopolity between Taras and Herakleia. As an example of close relations between a colony and a mother-city A. adduces a proxeny award of Delphi (*F.Delphes* III.1.176) to a man who is described as Λοκρὸς ἐκ τῶν Ἐπιζεφυρίων Ἱππονιεύς.

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617. Dodona. Stamped tile, 3rd/2nd cent. B.C. Fragment of clay stamped tile found in the area south of the House of the Priests. Ed.pr. K.Zachos, *AD* 56-59 B5 (2001-2004) [2012] 109 [cf. *SEG* XLV 666; XLIX 643; LIII 572(1), Sverkos]: Ἐπὶ Φορ[μίσκου]

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618. Photike (area of). Milestone?, ca. 235-238 A.D. *SEG* XXIV 443; D.K.Samsaris, *Ἡ ρωμαϊκὴ ἀποικία τῆς Φωτικῆς στὴ Θεσπρωτία τῆς Ἠπείρου* (Ioannina 1994) 130/131 no. 18; S.G.Mouselimis, *Ἱστορία τῆς Φωτικῆς. Ἱστορικὴ καὶ ἀρχαιολογικὴ ἔρευνα* (Athens 1994) 32 [non vidimus]. Republished by E.Sironen, in B.Forsén (ed.), *Thesprotia Expedition I. Towards a Regional History* (Helsinki 2009) 187/188 no. 3 (ph.; translation), who suspects that the monument may be a milestone.

Τοῦ κυρίου ἡμῶν Αὐτο-
[κρ]άτορος Καίσαρος Γ̣(αΐου)
[Ἰουλίο]υ̣ Οὐήρου Μαξ[ιμίνου]
[Σεβασ]τ[ο]ῦ κ[αὶ]
[τοῦ υἱοῦ αὐτοῦ]
[Γ(αΐου) Ἰουλ(ίου) Οὐήρου]
[Μαξίμου Καίσαρος]
[- - - - - - - - - - - - - - - -]

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3. ligature of HP || 3-5. restored by Samsaris, who places, however, [καὶ] on L. 5; κ[αὶ] (L. 4 in fine) wa read by Sironen.

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619. Photike. Epitaph of Eut[- -], Imperial period. Upper left part of a pedimental stele; probably from the necropolis, now kept in the Φιλοπρόοδος Ὅμιλος Παραμυθίας. Ed.pr. E.Sironen, *art.cit.* (see our lemma no. 618) 193 no. 9 (ph.): Εὐτ[- - -] | Ε[- - - - -]

620. Photike. Greek-Latin bilingual epitaph of Tychicus, 2nd/3rd cent. A.D. *SEG* LI 763. Republished by E.Sironen, *art.cit.* (see our lemma no. 618) 192 no. 7 (ph.; translation). The text is written on a funerary altar (stele, *SEG*). We print S.'s text, based on autopsy (the text in *SEG* was read from a ph.). Cf. cf. *An.Ép.* 2009 [2012] no. 1292.

D(is) M(anibus)
Tychico, · vern(ae) · disp(ensatori?)
sui fecerunt et suis
εἴ τις ἕτερος ἐν ταύτῃ
[τ]ῇ σορῷ θήσει τινά,
δώσει τῷ ταμείῳ
*·,βφʹ

2. Interpuncts, S.; disp(ensatori?), S. ('steward (?) slave'); DI.[.], *SEG* || 5. θήσει, S.; θήσ[ει], *SEG*.

621. Photike. Epitaph?, 2nd/3rd cent. A.D. Twelve joining fragments of a stele; found in 1953 in a cistern; two of the fragments are preserved today in the 12th Ephorate of Antiquities in Ioannina. Ed.pr. S.G.Mouselimis, *Ἱστορία τῆς Φωτικῆς* -- (see our lemma no. 618) (majuscule transcription) [non vidimus]; D.K.Samsaris, *op.cit.* (see our lemma no. 618) 121/122 no. 5. Republished by E.Sironen, *art.cit.* (see our lemma no. 618) 190/191 no. 6 (ph.; translation), on the basis of autopsy of the two surviving fragments and of Mouselimis' photograph. Cf. *An.Ép.* (2009) [2012] no. 1291. We present Sironen's edition.

KO[- - - - - - - - - - - - - - - -]
I[- - - - - - - - - - - - - - - - - -]
αὐτῷ [- - - - - - - - - - - - - -]
αὐτοῦ A[- - - - - - - - - - - -]
τὸν τρο[- - - - - - - - - - - - -]
ἐπὶ πρ[- - - - - - - - - - - - - τ]-
ῆς κυρί[ας - - - - - - - - - - -]-
ου Αὐλ(ίου) Κουάρτ[ου· εἰ]
δέ τις ἕτερος [εἰς]
τα(ύ)την ἑτέραν ἔ-
ξοδον ἀν<u>οίξας</u>
θήσει τινά, δώσ[ει]
τῷ ἱεροτάτῳ ταμε[ί]-
ῳ προστείμου (δηνάρια) ,βφʹ ❦

1-10. The text of these lines, contained on the lost fragments, is only known from ed.pr.'s ph. and transcription || 9-10. [εἰς] | τα(ύ)την, E.Meyer apud Sironen || 11. the underlined letters were on a fragment now lost || 14. Samsaris interpreted the fine to be 500 denarii and suggested a date in the early Imperial period.

ILLYRIA

622. Byllis. Christian mosaic inscriptions, late 5th/mid-6th cent. A.D. In a paper on the merits of an 'in situ analysis' for the study of mosaics and architecture, M.-P. Raynaud, *Journal of Mosaic Research* 1/2 (2008) [2009] 83-101, includes photos of *SEG* LV 636 (1 A) and (4).

623-624. Epidamnos. Painted inscriptions on vases (dedications to Artemis and Hekate), late 4th cent. B.C. Fragments of two large skyphoi with painted inscriptions on the rim, written in large red-figure letters that were highlighted in red outline; found in a sanctuary on the hill of Dautë in 1970 (no. 1) and 1971 (no. 2); now in the Museum of Durrës. Edd.pr. M.Muller-Dufeu, E.Shehi, *BCH* 133 (2009) 99-112 (ph.; dr.), who propose that the vases were commissioned to serve as dedications (110-112). These finds confirm the hypothesis that the sanctuary at Dautë was a sanctuary of Artemis who was associated with Hekate (106/107). Edd.pr. provide parallels for the dedication of vases with painted dedicatory inscriptions (107-110).

623: 100-103 no. 1. **Dedication to Artemis.** Three joining fragments of the rim of a skyphos: [Ἀ]ρτέμιτι ἀνέθηχ[εν]

624: 103-105 no. 2. **Dedication to Hekate.** Three joining fragments of the rim of ■ skyphos: [- - -] Ἑκάτᾳ

The restoration [δ]εκάτα can be excluded, since one would expect the accusative; Ἑκάτα(ι), edd.pr. [perhaps [Ἀρτέμιτι] Ἑκάτᾳ, Chaniotis].

DALMATIA

625. Palagruža (Pelagosa). Graffiti on pottery, 6th-3rd cent. B.C. *SEG* XLVIII 692 bis/693. B.Kirigin et al., in S.Forenbaher (ed.), *A Connecting Sea. Maritime Interaction in Adriatic Prehistory* (Oxford 2009) 136-155, discuss the significance of Palagruž, the ancient island of Diomedes, for traffic in the Adriatic Sea in the Archaic and Classical periods. The island was visited by Greek sailors from different areas (cf. references to *συνναῦται* in graffiti), who made dedications to Diomedes; until the Hellenistic period, the pottery found on the island is Attic. K. et al. adduce some of the published and unpublished graffiti on pottery (141/142) [we present the Greek texts on the basis of the Latin transcriptions provided in the article and reading from the ph., Chaniotis]: 1) *SEG* XLVIII 693(1): [- -]ΥΝΑΔΡ[- - | - -]ΑΙΑΙ (dr.); 2) *SEG* XLVIII 693(3) (dr.; no change in the text); 3) [- -]ΩΙΔΙ[- -]ΔΕΙ (two non-joining frs. of an Attic cup; Ionic script; ca. 520-500 B.C.; dr.); 4) ...⁶...[- -] | ΠΕΡΡΑΙΟ[- -] | ΑΛΛΑΣΩΤΗ[- -] | Δι[- -] (fr. of a skyphos; ca. 450-425 B.C.; ph.); 5) [- -]ΥΠΛΟ[- -] (black-glazed fr.; 6th/5th cent. B.C.; ph.); 6) [- -]ΕΝΟΧΙ[- -] (fr. of a cup; late 6th cent. B.C.; ph.); 7) [- -]ΑΜΙΟΣΤ[- -] (fr.; undated; ph.); 8) Σόλειος ἀνέθεκε (foot of a cup; Aiginetan alphabet; ca. 500 B.C.; ph.).

1. ...eunadr|...aiai, K. et al; [- -]ΙΝΑ Δι[ομέδει καὶ Ἀθαν]|αίαι? [- -], *SEG* [[- -]ΙΝΑΔΙ[- - | - -]ΑΙΑΙ, on the dr., Chaniotis] || 4. in L. 2 a name (Περραῖος); in L. 3 a reference to σωτηρία; in L. 4 a dedication to Διομήδης, written in larger letters, K. et al. || 5. [ε]ὔπλο[ια] or, less likely, a reference to Aphrodite Εὔπλοια, K. et al. || 6. perhaps [ἀνέθηκ]εν ὁ Χῖ[ος], K. et al. || 7. possibly [Σ]άμιος Τ[- -], K. et al. || 8. cf. an owner's inscription on an Attic cup of similar date at Adria: G.Colonna, *RSA* 4 (1974) 6 (ph.): Σολεlo ἐμί; probably the same individual, K. et al.

MACEDONIA

626. **Macedonia. Inscriptions.** The recent volumes of *Ἀρχαιολογικὸν Δελτίον – AD* 55 B2 (2000) and 56-59 B1-B6 (2001-2009), which were published after great delay in 2009, 2011 and 2012, include reports on the discovery of inscriptions that have already been published and presented in *I.Thrac.Aeg.* or in *SEG*. We list here the published texts from Macedonia. M.Valla, *AD* 55 B2 (2000) [2009] 874 (ph.): see *SEG* LI 880 (Serrai); A.Lioutas, *AD* 56-59 B3 (2001-2004) [2012] 24: see *SEG* LVIII 608 (Palaiokastron in Mygdonia); K.Sismanidis, *ibid.* 187: see *SEG* LIV 606 (Kalindoia); M.Lilibaki-Akamati, *ibid.* 448: see *SEG* LIII 621 (Pella [area of Phakos]); I.Psara, *ibid.* 460 (dr.): see *SEG* LIII 614 (Mieza); D.Malamidou, *ibid.* 646: see *SEG* LVIII 556 (Argilos); D.Triantaphyllos, *ibid.* 714-716: see *I.Thrac.Aeg.* E57, E116, E149, E236, E260/E261; P.Malama, *ibid.* 644 (ph.): see *SEG* L 568 (Anastasia [area of Serres]).

627. **Macedonia. Institutions: royal letter and διαγράμματα.** M.B.Hatzopoulos, in *Κερμάτια* II 47-55, presents a list of 13 royal documents that have become known since the publication of Hatzopoulos, *Macedonian Institutions* (48-50): 1) Letter of Antigonos Gonatas from Dion: *SEG* XLVIII 783. 2) Second copy of the same letter from Apollonia: *SEG* LI 796. 3) Letter of Antigonos Doson from Beroia: *I.Beroia* 4. 4) Letter (of Demetrios Poliorketes?) concerning a boundary dispute between Pherai and Demetrias, from Dion: *SEG* XXVII 279 A; XLVIII 782 (ineditum). 5) Military diagramma of Philip V from Drama and Kassandreia: *SEG* XLIX 722 and 855. 6) Military diagramma of Philip V concerning garrison duty, from Kynos: *SEG* LI 640 bis. 7) Two letters of Philip V from Amphipolis: *SEG* XLVI 716. 8) Letter of Philip V from Dion, concerning the asylia of Kyzikos: *SEG* XLVIII 785. 9) Letter of Antipatros, an Antigonid official, from Demetrias: *SEG* LVI 625. 10) Letter of Antigonos Doson to Megalokles, from Azoros (ineditum); cf. *SEG* LIII 518. 11/12) Letters of Antigonos Doson to Megalokles and the Tripolitans concerning tax exemptions for infantry officers and hetairai, from Pythion (inedita): cf. *SEG* LI 737. 13) Letter of Demetrios II concerning the return to the royal property of vineyards of a man who had died without heirs, from Pythion (ineditum): cf. *SEG* LI 737. [For nos. 10-13 see now A.Tzafalias, B.Helly, *Studi Ellenistici* 24 (2010) 71-125 and M.B.Hatzopoulos, *BE* (2011) no. 399, to be presented in *SEG* LX, Sverkos.]

H. distinguishes between military diagrammata, whose publication was ordered by the king in a clause of the text; and civic diagrammata, transmitted through a letter to the authorities of local communities. Regarding royal letters, H. observes differences between Antigonid and Seleucid practices. Antigonid kings never used the pluralis maiestatis (with one exception: nos. 1/2); πρόσταγμα is a term unknown to Antigonid official correspondence. Antigonid royal letters are sometimes addressed to one person (nos. 1/2, 4, 10), sometimes to a community (e.g. nos. 8 and 11/12); in the latter case, some action was expected from the authorities of the community (no. 8) or the measure (in this case, tax exemption) was to receive the greatest possible publicity, being read in the assembly (nos. 11/12).

627 bis. **Macedonia. Institutions: royal administration (ὁ ἐπί + genitive).** P.Juhel, *Tyche* 24 (2009) 59-76, collects the evidence for officials in the Antigonid administration whose title was constructed with ἐπί + genitive. This evidence is primarily literary and concerns court officials (e.g. ἐπὶ τοῦ γραμματείου), military commanders (e.g. ἐπὶ τῆς φρουρᾶς), governors of regions (e.g. ἐπὶ τῆς Λευκάδος),

and individuals entrusted with a specific assignment (e.g. ἐπὶ τῆς τῶν λαφύρων οἰκονομίας). The epigraphic material consists entirely of royal documents (65-72) and attests the following designations: ὁ ἐπὶ τῆς αὐλῆς (Hatzopoulos, *Macedonian Institutions* II no. 12 II LL. 10-13; 'dignitaire en charge de la cour', possibly the equivalent of ὁ ἐπὶ τῆς θεραπείας in Polyb. 4.87.8); ὁ ἐπὶ τῆς ἄκρας (*SEG* LI 907 L. 16; cf. ὁ ἐπὶ τὴν φυλακὴν τοῦ φρουρίου: Petrakos, *Δῆμος τοῦ Ραμνοῦντος* no. 17; ὁ ἐπὶ τοῦ Πειραιῶς: *IG* II² 1225 LL. 7/8); ὁ ἐπὶ τὰς διαγραφάς (*SEG* XLIX 855 LL. 23/24; 'en charge de l'établissement des registres militaires'); ὁ ἐπὶ τῆς χώρας (*SEG* XLIX 722 L. 1; 'le haute personnage en charge du domaine royal'). On 66/67 and 75/76, references to numerous analogous titles in other Hellenistic kingdoms.

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628. Macedonia. Religion: Cult of the Thracian Rider. Z.Gočehva, in *Κερμάτια* II 513-529, gives an overview of the spread of the cult of the Thracian Rider god in northern Macedonia (territory of the F.Y.R.O.M.), with reference to A.Cermanovič-Kusmanovič, *Corpus Cultus Equitus Thraciae* V. *Monumenta infra fines Jugoslaviae reperta* (Leiden 1982) nos. 30, 35, 37/38, 44, 46, 48, 51, 58, 62, 66, 77. The dedications to the Thracian Rider in this area have a uniform iconography (hunting scene, tree, snake behind an altar).

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629. Macedonia. Religion: Priests of the Egyptian gods. M.Christodoulou, *MDAI(A)* 124 (2009) 325-356, collects and discusses the archaeological and epigraphic evidence for priests of the Egyptian gods in Macedonian cities. Almost all the inscriptions are included in *RICIS* (references are to *RICIS* 113): Amphipolis (0901, 0908, 0910), Anthemous (0702), Beroia (0301, 0303; *I.Beroia* 20, 128), Dion (0202/0203, 0205), Philippi (1001/1002, 1004-1006), Stobi (see our lemma no. 702), Thessalonike (0503, 0505/0506, 0512, 0514/0515, 0519-0525, 0537, 0547, 0549, 0553, 0563, 0579), and Terpni/Nigrita (0905). He discusses the diffusion of the cults and the very limited information on the social position and activities of priests (e.g. iteration, wealth). [For the Egyptian cults in Dion see P.Christodoulou, in L.Bricault, R.Veymiers, *Bibliotheca Isiaca* II, Bordeaux 2011, 11-22, Sverkos.]

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630. Macedonia. Roman emperor: invocation of the emperor's fortune. G.A.Souris, in *Κερμάτια* II 125-131, observes that evidence for the invocation of the emperor's fortune in oaths is very rare in inscriptions in the Roman East, although it is often attested in literary sources and papyri (*I.Rhod.Per.* 560c: ἐνεύχομαι τὴν τῶν αὐτοκρατόρων τύχην; *I.Erythrai* 527: ἐνεύχομαι τὴν τῶν Σεβαστῶν τύχην; cf. *IG* V.1.1208 = *SEG* XIII 258 LL. 50-55; *IG* IX².1.1556: ἐνορκίζομαι τὸν Σεβάσστιον ὅρκον; Hagel-Tomaschitz, *Repertorium* Kan 6: ὁρκῶ τὸν σεβασμιώτατον ὅρκον). Macedonia provides five examples: *IG* X.2.1.609 = *SEG* XXIV 568b: ἐνορκίζομε τὸν σεβάσ(μ)ιον ὅρκον; *SEG* LIV 606: ἐνευχόμεθα τὴν τῶν Σεβαστῶν τύχην; *SEG* LVI 804: ἐξορκίζω δὲ τὴν [τοῦ] αὐ[το]κράτορος τύχην; *I.Beroia* 444 = Feissel, *Recueil* 59: τὴν τύχην σοι τοῦ ἀνεικήτου βασιλείου; *I.Leukopetra* 139: see our lemma no. 677. The recently published text from Kalindoia (*SEG* LIV 606) is one of the earliest examples and the only epigraphic attestation of this formula in the Roman East that concerns the protection of a public building.

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631. Macedonia. Vocabulary: νεβεύω. P.Goukowsky, *Études de philologie et d'histoire ancienne. I. Macedonica varia* (Nancy 2009) 149-169, discusses the terms νεύσασα and ἀρχινεύσασα that are attested in two dedications from Lete (*SEG* XLIV 535/536). According to M.B.Hatzopoulos (see *SEG* XLIV 1748) the verb's original form was νεεύω, 'to be young' (Thessalian νεϝεύω > νεβεύω); the terms νεύσασα and ἀρχινεύσασα should be associated with Macedonian and Thessalian rites of passage for girls. G. rejects this interpretation. Briefly considering the possibility of a running course (cf. Hesychios, s.v. νεύει· ἐπανέρχεται ἢ μᾶλλον φεύγει; νεύσασα: 'avoir accompli la fuite rituelle'; ἀρχινεύσασα: 'avoir présidé à la fuite rituelle'; 152), he prefers interpreting νεύσασα as 'having bathed' and collects sources attesting ritual baths. After examining terms composed with ἀρχι- (court officials, civic magistrates, administrative and military officers, cultic functions, professional; 160/161), G. argues that ■ term ἀρχινεύω does not make any sense. In the dedication *SEG* XLIV 535 he suggests reading Δήμητρι Ἀρχὶ νεύσασα (cf. the personal name Ἀρχίς). As regards the terms νεβεύσασα and ἐπινεβεύσασα in Thessalian dedications to Artemis Throsia, G. rejects an association with νεϝεύω > νεβεύω, claiming that the Thessalian inscriptions do not use the digamma between vowels in the Hellenistic period. He speculates that νεβεύω derives from *νεβριδεύω (from νεβρίς; 162-164) [but the νεβρίς was used in Bacchic rituals, not in Artemis' cult, Chaniotis]. J.-C.Decourt, B.Helly, *BE* (2010) no. 359, point out that G.'s claim that the digamma was not used in Hellenistic inscriptions of Thessaly is incorrect. The digamma appears as a -β. They regard the derivation of νεβεύω from νέϝος as the most plausible interpretation.

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631 bis. Agios Christophoros Kozanis. Epitaph of Alexandros, 3rd cent. B.C. Fragment of a marble pedimental stele broken on top and bottom; found in 1987 at the site of Ζούνολο in Dexameni (near Agios Christophoros Kozanis). Mentioned in *SEG* XXXIX 594 (text; no description, dated to the 2nd cent. B.C.). Cf. G.Karamitrou-Mentesidi, *AEMTh* 15 (2001) [2003] 624. Ead., *AD* 56-59 B3 (2001-2004) [2012] 396 (ph.), provides information on the archaeological context and prints the text: Ἀλέξανδρος | Πατεως

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632. Aiane. Graffito on a vase, mid-4th cent. B.C. *SEG* XLIII 363 A; LVIII 548. Republished by P.Chrysostomou, *art.cit.* (see our lemma no. 651) 421-423, who recognizes here a witty comment referring to the vase itself ('I am the kantharos/trap of the treacherous woman'); cf. our lemma no. 651: Καλιός ἐμὶ τῆς δολίο

Κάλιος ἐμὶ τῆς Δολίο, G.Karamitrou-Mentesidi (*SEG*), who assumed that the text mentions two personal names; initio, ϝάλιος, M.B.Hatzopoulos, *BE* (1994) no. 385a.

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633. Aiane. Graffiti on a pithos and a tile, undated. Brought to the authorities by inhabitants of the area. Mentioned by G.Karamitrou-Mentesidi, *AD* 56-59 B3 (2001-2004) [2012] 529 (ph.): 1) ΚΕ (rim of a pithos); 2) ΤΜ (clay tile).

634. Aigai (Vergina). Decree or treaty, late 5th/early 4th cent. B.C. Fragment of a marble stele broken on all sides; found in 2000 in the area of the theater. Mentioned in *SEG* LIII 587. Ed.pr. C.Saatsoglou-Paliadeli in *Κερμάτια* II 13-21 (ph.). The text, the earliest public inscription known from Aigai, is a decree or a treaty referring to the Lakedaimonians or to a Lakedaimonian. The letterforms seem to be earlier than those of treaties from the reign of Amyntas III (*IG* II² 102 = *Staatsverträge* II 264; Hatzopoulos, *Macedonian Institutions* II no. 1 = *Staatsverträge* II 231), later than those of an Athenian decree under Archelaos (*IG* I³ 117), and resemble those of *SEG* LVI 699 from Aigai. The Peloponnesian War and the Corinthian War are possible contexts. Ed.pr. discusses the relation of Archelaos and Amyntas III with Sparta (18-21).

[-----------]...[-----] Stoich.
[------πε]ρὶ δὲ τω[ν---]
[--Λακ]εδαιμονιο[------]
4 [-----]λ̣ογον προσχ[-----]
[---]Τ̣ΟΣΗΜΜΕΝΔ[---]
[-----] σ̣υνεκχομ[ι------]
[-------]σ[.] τ̣ρόπον [----]
8 [---------]ο̣υ̣ς μεν[-----]
[-----------]ΕΝΑ[-----]
[--------------]Ι̣ΟΥ[---]
[---------------]Ι[-----]

4. Or [--]λ̣όγον πρὸς χ[--], ed.pr. || 5. [--] τ̣όσημ μὲν δ[--], ed.pr.

635. Akanthos. Defixio, 4th/3rd cent. B.C. *SEG* XLVII 871. The mention of the name Ἀνφίτριτος (A 1/2) in this love defixio leads D.Knoepfler, *RPh* 80 (2006) 57-62, to an emendation of the text of Polyainos, *Strategemata* 6.54. Polyainos describes a trick used by a man from Akanthos to escape from the pirates who had captured him. Ἀμφίρητος Ἀκάνθιος (ms.) should be corrected to Ἀμφίτριτος Ἀκάνθιος. This personal name is related to the theonym Amphitrite. Its epigraphic attestation in Akanthos and only in Akanthos adds credibility to the story narrated by Polyainos. For a shorter version of the same study, see id., in *Κερμάτια* II 107-111.

636. Amphipolis. Religion: Cult of Isis. R.Veymiers, *BCH* 133 (2009) 471-520, collects the archaeological and epigraphic evidence for the cult of the Egyptian gods in Amphipolis, which was introduced in the 3rd cent. B.C. and continued until the 3rd cent. A.D. He discusses in detail the relevant inscriptions, particularly the dedication to Totoes, represented as a sphinx and designated as Divine Demon and Sleep (Τοτόητι θεοδαίμονι Ὕπνωι; *RICIS* 113/0910; 2nd cent. A.D.; 498-504). V. leaves the question open whether a dedication to Ὧρος Ἀρφοχράτης found at Terpni (*SEG* I 283; *RICIS* 113/0905;) should be attributed to Amphipolis (509/510; dr.).

On 512-520 nos. 1-11, he compiles a small corpus of the relevant texts; for two inedita see our lemmata nos. 638 and 640; see also our lemmata nos. 637 and 639. We provide a comparatio numerorum for the published texts with *SEG*, Dimitsas, *Ἡ Μακεδονία*, Hatzopoulos, *Macedonian Institutions* II, and *RICIS*.

SEG XXVII	Veymiers	*SEG* XXIX	Veymiers	*SEG* XXXI	Veymiers
247	3	564	3	616	6

SEG XXXIV	Veymiers	*SEG* LV	Veymiers	*RICIS*	Veymiers
603	6	670 bis	8	113/0901	1
				113/0902	■
SEG XXXVI		**Dimitsas,**		113/0903	11
583	5	857	11	113/0904	8
		864	9	113/0906	3
SEG XL		871	9	113/0907	6
522	4	885	2	113/0908	5
				113/0909	4
SEG XLVIII		**Hatzopoulos**		113/0910	9
707	3	75	2		

On the cult of Isis in Amphipolis see also P.Christodoulou, *art.cit.* (see our lemma no. 629) 327-331 [see also S.Samartzidou-Orkopoulou, Στοιχεῖα ἀπὸ τὴ λατρεία τῶν αἰγυπτιακῶν θεοτήτων στὴν Ἀμφίπολη, in S.Pingiatoglou, - T.Stefanidou-Tiveriou (edd.), *Νάματα. Τιμητικὸς τόμος γιὰ τὸν Καθηγητὴ Δημήτριο Παντερμαλῆ* (Thessaloniki 2011), 57-72, Sverkos].

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637. **Amphipolis. Dedication to Sarapis, Isis, and Anoubis, 1st cent.** B.C. *SEG* XXXI 616; XXXIV 603; *RICIS* 113/0907. Republished by R.Veymiers, *art.cit.* (see our lemma no. 636) 476-478 and 515/516 no. 6 (ph.; French translation). For the dedicant's name (L. 1), V. adopts the reading proposed in *LGPN* IV s.v. Παντάρετος 1: Παντάρε̣[τος] (Ἀνταιε[ύς], *BE* [1983] no. 259; Ἀνγάρε̣[ος], *SEG* XXXI 616; Πανγαιε[ύς], *BE* [1984] no. 254).

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638. **Amphipolis. Dedication to Sarapis, Isis, and Anoubis, 1st cent.** B.C. Left upper part of a marble pillar found in 1994 in the Byzantine bastion; now in the Museum of Amphipolis. Ed.pr. R.Veymiers, *art.cit.* (see our lemma no. 636) 492/493 and 516/517 no. 7 (ph.; French translation).

Σαράπ̣[ιδι, Ἴσιδι]
Ἀνούβι[δι - - - - -]
Ἀριστ[- - - - - - -]
4 χαρισ̣[τήριον]

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639. **Amphipolis. Dedication to Sarapis, Isis, and their synnaoi, 1st/2nd cent.** A.D. *SEG* LV 670 bis; *RICIS* 113/0904. Republished with new restorations by R.Veymiers, *art.cit.* (see our lemma no. 636) 496-498 and 517 no. 8 (ph.; French translation): Σεράπιδι, | Ε̣ἴσ̣ιδι, θεοῖς | [συννά]ο̣ις καὶ | [συνβώ]μ̣ο̣ις || [- - - - - - -]π̣ο̣υ̣

1. Σαράπιδι, *RICIS, SEG* || 3. [- -]ιοις, *RICIS, SEG* || 4. [μεγά]λοις, *RICIS, SEG* || 5. omitted by *RICIS, SEG*.

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640. **Amphipolis. Dedication to Anoubis, 2nd/3rd cent.** A.D. Fragment of a small marble column, broken on top and bottom; found in 1983 in the Roman fortifications, west of the acropolis. Ed.pr.

R.Veymiers, *art.cit.* (see our lemma no. 636) 506-508 and 519 no. 10 (ph.; French translation). This is the first attestation of the nomen gentile Laevius in Macedonia (507). Cf. *An.Ép.* (2009) [2012] no. 1278: [---------] | Λαιουΐα Τερτία | Ἀνο̣ύβ̣ιδι | χαριστήριον

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641. Amphipolis. Epitaph of Krateso, priestess of Isis, ca. 275-250 B.C. Marble pedimental stele; three akroteria in relief within the pediment; two rosettes in relief under the pediment; found in 1969 in the area of Amphipolis, now in the Museum of Kavala. C.Koukouli, *AD* 24 B2 (1969) 355 no. 2; J. and L.Robert, *BE* (1972) no. 265; *RICIS* 113/0901. Republished by R.Veymiers, *art.cit.* (see our lemma no. 636) 476-478 and 512 no. 1 (ph.; French translation). V. argues that Krateso held the priesthood for life. Republished also by P.Christodoulou, *art.cit.* (see our lemma no. 629) 327-329. This text provides the earliest attestation of the Isis cult in Amphipolis. Not previously included in *SEG*: [Κ]ρατησὼ | Νικάνδρου | ἱέρεια | τῆς Εἴσιος sic

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642. Amphipolis. Epitaph of Aristokles and Aigyptos, undated. *SEG* L 564. Mentioned by P.Malama, *AD* 55 B2 (2000) [2009] 868: Ἀριστοκλῆς, Αἴγυπτος

643-645. Amphipolis (area of). Epitaphs. Three epitaphs found in the area of Amphipolis and brought to the Museum of Amphipolis by inhabitants of the area. Ed.pr. P.Malama, *AD* 55 B2 (2000) [2009] 873 (texts in majuscules).

643: 873 no. α. **Epitaph, undated.** Right part of a marble stele; found near the ancient bridge: [---]υξενος | [---]γενευς

644: 873 no. β. **Epitaph, Imperial period.** Marble block found at the site of Pyrgos: [---] ἔτους [---|---]τα Βείθυ[ος?]

2.]ΤΑΒΕΙΘΥ[, ed.pr. [Βείθυ[ος] or Βείθυ[ς], Chaniotis].

645: 873 no. γ. **Epitaph of Arieilas, 146 A.D.** Twenty-six fragments of a schist stele; found re-used in a house at Palaia Mesolakkia.

Ἔτους ηορʹ, μηνὸς
Ἀπελλαίου κʹ
Ἀριεῖλας Βαστικί-
λου, ἥρος, χαῖρε

1. The 178th year of the Macedonian era, ed.pr. [30 A.D.; because of the lunate sigma, far more probably the 178th year of the Actian era: 146 A.D., Chaniotis] || 3/4. ΑΡΙΕΙΛΑΣ ΒΑΣΤΙΚΙ|ΛΟΥΗΡΟ C, ed.pr. [Ἀριεῖλας Βαστικί|λου, ἥρος, Chaniotis].

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646. Amphipolis. Epitaph of Archestratos (?) of Paros, Hellenistic. Marble stele found in the Hellenistic cemetery. Mentioned by D.Malamidou, *AD* 56-59 B3 (2001-2004) [2012] 645 (text in majuscules).

Ἀρχέσ[τρατος?]
Τιμοξείν[ου]
Πάριο[ς]

[Our restoration, Chaniotis.]

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647. Amphipolis. Inscribed vase, undated. *SEG* L 566. Mentioned by P.Malama, *AD* 55 B2 (2000) [2009] 868 [for such inscriptions on vases used for libations see *SEG* LVI 545-547; LVIII 550, Chaniotis]: Διὸς Σωτῆρος

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648. Amphipolis. Boundary stone of a Christian church, undated. Small marble column. Ed.pr. P.Malama, *AD* 55 B2 (2000) [2009] 873 no. δ: Ὅροι | τῆς Ἁ|γίας τοῦ | Θ(εο)ῦ | ἐκκλ(ησίας)

4. ΘΥΕΚΚΛS, ed.pr. [s is an abbreviation mark, Chaniotis].

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649. Ano Komi Kozanis. Dedication to Zeus Hypsistos and sculptor's signature, 2nd/3rd cent. A.D. Lower part of a marble relief plaque; a male figure (Zeus Hypsistos?) is represented in relief in the half-round, standing next to an altar; a column on the altar; an inscription starts on the altar (LL. 1-8) and continues on the base of the relief; found by an inhabitant of Ἄνω Κώμη Κοζάνης at an ancient settlement located at Προφήτης Ἠλίας. Ed.pr. C.Ziota, *AD* 55 B2 (2000) [2009] 818/819 (ph.); cf. M.Sève, *BE* (2010) no. 34 [we supplement her edition on the basis of the ph., Chaniotis].

	Διεὶ Ὑψί-
	στῳ Ἀν-
	δρόνεικ-
	ος κὲ οἱ ὑ-
	ειοὶ Τήρ-
	ης κὲ Ἀλέ-
	ξανδρος κ-
	ὲ Ἅρπαλο-
Ἀρείσ-	ς μετὰ
των ἐ-	βουθυσεί-
ποιίει	ας εὐχήν

1. Δεῖ, ed.pr. [Διεί, Chaniotis] || 4-6. ΟΙΥ|ΕΙΟΙΤΗΡ|ΗΣ, ed.pr. [κὲ οἱ ὑ| ειοὶ Τήρ| ης, Chaniotis] || 9-11. ΜΕΥΔ[.]|ΒΟΥ θυσεί|ας, ed.pr. [μετὰ | βουθυσεί| ας, Chaniotis]; the sculptor Ariston is known from dedicatory reliefs found in Ano Ko-

mi and Spilia Eordaias: *EAM* 18 and 101, ed.pr. [see also P.Adam-Veleni, in S.Pingiatoglou, T.Stefanidou-Tiveriou (edd.), *Νάματα. Τιμητικός τόμος γιὰ τὸν Καθηγητὴ Δημήτριο Παντερμαλῆ* (Thessaloniki 2011) 173-177, Sverkos].

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650. Apollonia. Epitaph, mid-2nd cent. A.D. Stele decorated with the portraits of two men and two women; found near the north wall. Mentioned by P.Adam-Veleni, *AD* 55 B2 (2000) [2009] 694, who reports that the stele was erected by Πρεῖμα Ταρσα for her grand-daughter and her relatives.

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650 bis. Apollonia. Sling bullets, mid-4th cent. B.C. P.Adam-Veleni, *AD* 55 B2 (2000) [2009] 693, reports the discovery of an undetermined number of sling bullets near the city-wall (site of Μπουντρούμια). Some of them are inscribed with the names Ἱππονίκου and Κλεοβούλου. Sling bullets with the name of Kleoboulos have also been found in Olynthos.

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651. Archontiko. Graffito on a vase, late 6th cent. B.C. Black-glazed Attic kantharos; part of the surface is misfired red-brown; graffito incised after firing between the handles; found in 2003 in the grave of a warrior (grave T283) in the west cemetery of Archontiko Pellas. Ed.pr. P.Chrysostomou, in *Κερμάτια* II 417-420 (ph.). The vase was made by the same potter as a kantharos found in Aiane, with a similar inscription (our lemma no. 632); the two vases were similarly misfired. Ed.pr. points to the double meaning of κάνθαρος (a vase and a fish) and of καλιός (a basket used by fishermen as a trap for fish), and interprets the inscription as a witty comment on the vase: '(This kantharos), I am a deceptive trap.' Comparably to how a trap tricks a kantharos-fish, this imperfect kantharos, the symbol of Dionysos, becomes a trap for the future buyer. The inscriptions are products of sophisticated wit and double meaning: δόλος ho καλιός

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652. Argilos. History and topography. In a study dedicated to the coinage of Argilos, K.Liampi, *Argilos. A Historical and Numismatic Survey* (Athens 2005), adduces the epigraphic evidence for a reconstruction of the topography of Bisaltia and the history of Argilos. She briefly discusses an early dedication from Argilos (*SEG* XLVIII 735; 62); the onomastic material in epitaphs from Ano Kerdylia and Kato Kerdylia, which L. (following P.Perdrizet and C.Koukouli-Chrysanthaki) attributes to Kerdylion rather than Argilos (91/92); and the epitaph *SEG* XXIV 609 (94). See also our lemma no. 700.

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653. Beroia. Religion: Dionysos. P.Goukowsky, *op.cit.* (see our lemma no. 631) 61-90, discusses the perception of Διόνυσος in Beroia as it is revealed by the epithets Ἄγριος Ἐρίκρυπτος Ψευδάνωρ (cf. *I.Beroia* 53-56; *SEG* XLVIII 748). Placing emphasis on the element of deception and illusion (ἀπάτη) in military contexts, G. argues that Dionysos was associated with ἀπάτη because of the perceptions of him as an adolescent man.

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654. **Beroia. Dedicatory epigram for Pan, late 3rd cent.** B.C. *I.Beroia* 37; *SEG* XLVII 893. E.Voutiras, in *Κερμάτια* II 34-43, presents a new critical edition and commentary on this epigram. V. identifies the two Macedonian kings (LL. 5 and 8) as Philip V, in whose name a donation of land was made to Hippokles while Philip V was still a minor (229 B.C.), and Antigonos Doson, who confirmed the donation as the king's guardian. On V.'s interpretation, the Macedonian kings gave Hippokles land for pasture (L. 8) and exemption from all taxes (L. 7). The pillar on which the epigram is inscribed may have been part of a complex structure that supported ■ statue of Pan and was erected at the entrance to the property that Hippokles had received as a gift. Hippokles worshipped Pan, following an ancestral tradition (L. 4). The young god (L. 3) was probably represented without any animal features; the decoration of the statue with ivy (L. 4) suggests an association with the cult of Dionysos. See now M.B.Hatzopoulos, *BE* (2011) no. 410, who rejects the hypothesis of a reign of Philip V, while a child, preceding that of Antigonos Doson. All official documents of the period 230/29 - 222/1 B.C. were issued by and in the name of βασιλεὺς Ἀντίγονος.

Πὰν καὶ ἐν Ἀρκαδίαι μέγα τίμιος, ἀλλὰ
πόθος με πνεῦμα Μακηδονίαι σύμμαχον ἠγάγετο·
Ἱπποκλέους δὲ ἀρετά με τεθαλότα καὶ νέον ὧδε
θῆκέ γέ τε ἐκ προγόνων κισσὸν ἀναψάμενος·
ἀθάνατος βασίλει<ο>ς ἐπεὶ χάρις ἅδε Φιλίππου
καὶ τέκνων τέκνοις ἀϊδίως ἐδόθη
καὶ κτεάνων <πάντων> ἀτελὴς δόμος, ἅ τε ἐπίσημος
Ἀντιγόνου φάμα τόνδε ἐφύλαξε νομόν

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2. 'Strong desire brought me as a favorable wind to Macedonia, as her ally', Voutiras, suspecting Stoic influence in the use of the word πνεῦμα || 4. θῆκέ <πο>τὲ ἐκ προγόνων, Voutiras; θῆκέ γέ τε ἐκ προγόνων, earlier editors || 5. ΒΑΣΙΛΕΙΕΣ, lapis; βασίλει<ο>ς, edd.pr. (T.Pazaras, M.B.Hatzopoulos; see *SEG* XLVII 893), *I.Beroia*, Voutiras; βασίλειες or βασιλεῖ ἐς, G.Velenis (*SEG* XLVII 893) || 7. κτεάνων <πάντων> ἀτελὴς δόμος, Voutiras; κτεάνων ἀτελὴς δόμος, earlier editors; in fine, ἅ τε, Velenis, Voutiras; ἅτε, edd.pr., *I.Beroia* || 8. in fine, νομόν: place of residence or, rather, pasture, Voutiras; νόμον, earlier editors.

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655. **Beroia. Grave epigram for Hadea, late 3rd cent. B.C. (or earlier?).** *I.Beroia* 391; *SEG* XXIV 503; XLVIII 753. O.Palagia, in T.Howe - J.Reames (eds.), *Macedonian Legacies: Studies in Ancient Macedonian History and Culture in Honor of Eugene N. Borza* (Claremont, CA 2009) 195-214 (ph.; English translation), discusses the relief and the epigram for Hadea, daughter of Kassandros and Kynnana. On stylistic grounds, she proposes a date in the late 4th cent. B.C. (dated late 3rd cent. B.C. by ed.pr. P.M.Petsas, *SEG* XXIV 503). In the relief, she identifies the woman with chiton and petasos (at left), generally understood to be Hadea, as a personification of Macedonia. The deceased Hadea is the infant girl holding a bookroll and accompanied by Hermes Chthonios (at right). The bookroll is not a sign of education but the sacred book of an initiate into the Orphic mysteries: 'if Adea was too young for it [initiation], her parents presumably were initiates and could therefore furnish her with a passport to the Underworld, held by her as a talisman' (201). P. speculates that Kynnana is an otherwise unattested daughter of Amyntas IV and Kynnana, Alexander's sister, given in marriage to Kassandros around 319 B.C. [Neither

the younger Kynnana nor a marriage between her and Kassandros are attested in any source, and P.'s further speculations lack any foundation. There are no personifications of regions (e.g. Macedonia) in funerary reliefs; and even if such personifications existed, it would be very strange to find a personification of Macedonia (a region?, a kingdom?) on the grave monument of an infant girl, even one whose father was to become king of the Macedonians. There is no evidence that an infant could be accepted into the place of the underworld reserved for the initiates without having obtained personal initiation and based instead on the initiation of her parents. And it would be a very unusual funerary monument, indeed, if the deceased Hadea is not the woman over whom the name Ἀδέα has been inscribed, to whom the viewer's gaze is directed, and next to whom female attributes are represented (mirror, hat, fan, jewelry box), but a figure depicted at 1/5 of her size, Chaniotis.]

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656. Beroia. Grave epigram for Antigona, late 2nd/early 3rd cent. A.D. Ed.pr. V.Kallipolitis in *Studies Presented to D.M.Robinson* (St. Louis 1953) II 371-373 (*SEG* XII 339); *GV* 479; L. and J.Robert, *BE* (1954) 159; *I.Beroia* 394; P.Adam-Veleni, *Μακεδονικοί βωμοί* -- (see *SEG* LII 592) no. 300. Republished by E.Voutiras, in *Κερμάτια* II 44/45, who presents a new critical edition.

Μουσάων θεράπαινα λυροκτύπος | ὧδε τέθαπται
Ἀντιγόνα, χρηστὴ παῖς | ἔτι φαινομένη,
4 ἄνδρα Μύρισμον ἀφ[εῖ]||σα γόοις, ὡς πάντοτ᾽ ἐκόσμει
ταύτην || καὶ τύμβοις δῶκε μαραινομένην

1. Antigona did not perform as a lyre-player in musical contests (*I.Beroia*); the lyre was not part of the competitions but part of ancient education, often associated with women, V. || 2/3. χρηστή, παῖς | ἔτι φαινομένη: Antigona still looked like a girl, ed.pr.; cf. *GV*, *I.Beroia*, Adam-Veleni; χρηστὴ παῖς | ἔτι φαινομένη: 'Antigone qui, enfant, se montrait déja excellente,' *BE*, followed by V., who argues that as a married woman Antigona could not look like a girl || 3/4. ἀφ[εῖ]||σα, ed.pr., V.; ἀφῖ|σα, *I.Beroia*; ἀφεῖ|σα Adam-Veleni; ἀφ[εῖ]||σα, γόοις ⟨ὃς⟩ ... ἐκόσμει, *BE*, *GV*; same punctuation but ὡς ... ἐκόσμει, ed.pr., Adam-Veleni; ἀφ[εῖ]||σα γόοις, ὡς πάντοτ᾽ ἐκόσμει: 'she left him in lament, because he always honored her,' V. || 4. πάντοτ᾽ ἐκόσμει, V.; πάντοτε κοσμεῖ, earlier editors.

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657. Bragylos (area of: Eleutheropolis). Boundary stone between the Bragylioi, the Tiberioi, and the Kissynioi, 2nd cent. A.D. *SEG* XXXIX 577; *An.Ép.* (1992) no. 1521. Republished by P.Nigdelis, E.Sverkos, *art.cit.* (see our lemma no. 658) 164. The discovery of a similar boundary stone at Metalliko (see our lemma no. 658) shows that LL. 12/13 mention a heroon as a boundary marker: ὅρος [- - -]|λιος ἡρῷον (ὅρος [θεμέ]|λιος ἡρῷον, *SEG*, *An.Ép.*). N.-S. assume that the stone stood at a trifinium, the common boundary of the Bragylioi and two other independent cities (not dependent villages): the Τιβέριοι and the Κισσύνιοι. Cf. M.B.Hatzopoulos, *BE* (2011) no. 422.

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658. Bragylos (area of: Metalliko). Boundary stone, 2nd cent. A.D. Marble plaque, broken at bottom; found in 1983 at Metalliko, now kept in the Museum of Kilkis. Edd.pr. P.Nigdelis, E.Sverkos, *ZPE* 169 (2009) 163-170 (ph.). The boundary stone that defined the territory of the city of Bragylos was originally set by King Philip II and restored by the proconsul Pu. Clodius Capito Aurelianus. Capito was

also responsible for the restoration of a boundary stone on the frontier between the Bragylioi, the Tiberioi, and the Kissynioi (see our lemma no. 657). The exact date of Capito's governorship is not known; he is known as a senator from an inscription of Capua (*CIL* X 3852). Edd.pr. provide examples for the involvement of the Roman administration in delimitations between communities in the Roman East. Cf. *An.Ép.* (2009) [2012] no. 1261.

Ὅρους ἀποκατέσ-
τησε κατὰ τὴν γε-
γενημένην ὑπὸ
Φιλίππου τοῦ βα-
σιλέως ὁροθεσί-
αν· Π(όπλιος) · Κλώδιος · Καπίτων
Αὐρηλιανὸς ἀνθύ-
πατος Βραγυλίοις·
ὅρος· Θράσ̣ω̣νος ἡρῷ̣-
ον vacat

For the use of a grave as a delimitation marker cf. *I.Pergamon* 245 LL. 24-26; *SEG* XXVIII 697; *I.Didyma* II 492 LL. 65-67, edd.pr.

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659. Drabeskos. Epitaph of Doules, Imperial period. Limestone stele; inscribed on one of the narrow sides; found northwest of Drabeskos Serron by a farmer and brought to the Museum of Amphipolis. Ed.pr. P.Malama, *AD* 56-59 B3 (2001-2004) [2012] 644.

Δούλης Τρα-
λειδονα ἥ-
ρως, χαῖ-
ρε

[1/2. On Τραλις and related names see E.Sverkos, K.Sismanides, *Tekmeria* 10 (2011) 210/211, Sverkos.]

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660. Edessa. Inscribed strigil, late 4th/early 3rd cent. B.C. Bronze strigil with a stamp on the handle; found in a grave. Ed.pr. A.Chrysostomou, in *National Road Thessaloniki-Florina. Rescue Excavations in 2006-2008 at Nea Halkidona-Edessa Segment* (Thessalonike 2008) 117 (ph.). M.Sève, *BE* (2010) no. 67, points out that the mark was made at the moment of the fabrication of the object (cf. *SEG* XXXIX 567) and the name is that of the artisan; in contrast, the name engraved on a strigil from Aiane (*SEG* XLII 671) is that of the owner: Ἕρμων (sinistrorsum)

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661. Edessa (area of). Inscribed loomweight, undated. Clay loomweight with a letter incised before firing; found during rescue excavations. Mentioned by A.Chrysostomou, *op.cit.* (see our lemma no. 660) 94-97 (ph.): K

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662. Edessa. Christian epitaph of Glykeria and Kalliste, late 5th/early 6th cent. A.D. Funerary plaque found in a Christian cemetery. Ed.pr. M.Paisidou, *AD* 56-59 B3 (2001-2004) [2012] 559 (ph.).

Μημόριον
Γλυκερίας
καὶ τῆς θυ-
γατρὸς αὐ-
τῆς Καλλίστης·
ἐνθάδε κῖν-
ται· ἀνεπαύσα-
το ἰνδ(ικτιῶνι) δι΄ τῇ
πρὸ α΄ καλ(ανδῶν) Νοε-
μβρίων

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663. Edessa. Incertum, Late Antiquity. Upper part of a marble plaque found near the south gate of the lower town (site of Longos). Mentioned by A.Chrysostomou, *AD* 56-59 B3 (2001-2004) [2012] 410 (ph.) [we read the text from the ph., Chaniotis]: [- - -]Ϲ̣ΙΑΣΚΛΙΑΤΗΙΥ[- -] | [- - -].ΩΝΚΑΙ̣[- - -]

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664. Epanomi. Inscriptions. T.N.Pazaras, *Ἀνασκαφικὲς ἔρευνες στὴν περιοχὴ Ἐπονομῆς Θεσσαλονίκης* (Thessalonike 2009), publishes results of excavations at the cemetery of Limori and the early Christian basilica at Byadoudi (area of Epanomi in the Chalkidike). He presents the following inscriptions: *SEG* XLVIII 798 (55 no. 8.4, 107/108 (ph.)); *SEG* LI 818 (202; dr.); *SEG* LI 819 (243/244).

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665. Epanomi (area of: Limori). Epitaph of Agathokles, 2nd cent. A.D. *SEG* XLVIII 799. T.N.Pazaras, *op.cit.* (see our lemma no. 664) 55 no. 8.5, 109 (ph.), presents an improved edition of this text: Ἀλεξάνδρ[α vacat? | Ἀγ]αθοκλε(ῖ)νι | [τῷ] ἰδίῳ ἀνδ̣ρ[ὶ] | καὶ [- -]εων καὶ Ἀ[λέ||ξα]ν̣δρος τῷ π̣α[τρὶ | μ̣]νίας χάριν

2. [- -]ΑΘΟΚΛΕΝΙ[- -], *SEG* [on this dative form see E.K.Sverkos, K.Tzanavari, *AE* 148 (2009) 216/217, Sverkos] || 4. [[- -]μ̣εων, *SEG*.

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666. Vacat.

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667. Kopanka Pentavrysou (Orestis). Dedication, 4th cent. B.C. Fragment of a limestone stele found by an inhabitant of Pentavryso. Mentioned by C.Tsoungaris, *AD* 56-59 B3 (2001-2004) [2012] 400/401 (ph.). The fragment preserves parts of seven lines of text. In l. 3 T. tentatively reads [- -]νον ἀνέθηκαν ΔΙΑΝ[- -].

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668. Krepeni Mavrochoriou (Orestis). Epitaph of Xenarchos, ca. 450 B.C. Two joining fragments of a limestone pedimental stele found at Krepeni Mavrochoriou. Mentioned by C.Tsoungaris, *AD* 56-59 B3 (2001-2004) [2012] 399. Ed.pr. E.Sverkos in *Κερμάτια* II 113-119 (ph.). The inscription, one of the rare stone inscriptions of the 5th cent. B.C. in Macedonia, is written in the Ionic alphabet; this is the first attestation of the name Xenarchos in Orestis; the name is uncommon in Macedonia (ed.pr.): Ξενάρχο

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669. Krepeni Mavrochoriou (Orestis). Inscribed bronze shield, ca. 312-282 B.C. Part of the bronze sheet covering a shield; the episema (A), within two concentric circles, is partly preserved (possibly an abbreviation); an inscription (B) in raised letters around the episema; a third inscription (C) incised on the shield's body (C); found in a Hellenistic debris pit. Ed.pr. C.Tsoungaris in *Κερμάτια* II 579-589 (ph.; dr.). The shield belonged to a phalangites (not a hypaspistes); it is inscribed with the name of the Paionian king Αὐδωλέων or Αὐτολέων (ca. 312-282 B.C.). The presence of the king's troops in Orestis must be connected with the occupation of this area by Pyrrhos and Audoleon after the expulsion of Demetrios Poliorketes (288 B.C.).

A) Αὐ(δωλέοντος?) B) Αὐ[δωλέον]τος C) HK

670-676. Lete. Epitaphs, Hellenistic-Imperial period. Seven epitaphs found during salvage excavations in Lete. Edd.pr. E.K.Sverkos, K.Tzanavari, *AE* 148 (2009) 183-221 nos. 1-4 and 6-8 (ph.), with comments on the form of the monuments, the personal names, the production of grave reliefs in Lete, and the history of the city.

670: 184/185 no. 1. **Epitaph, late 4th/early 3rd cent. B.C.** Upper left part of a marble pedimental stele: [.]ΙΛ̣Ι̣[- - -]

[Φ]ί̣λ̣ι̣[ππος]?, edd.pr.

671: 185-187 no. 2. **Epitaph of Antipatros and Menekles, 2nd cent. B.C.** Marble stele with moulding: Ἀντίπατρος | Εὐηθίδου, | Μενεκλῆς | Διονυσίου

672: 188-192 no. 3. **Epitaph of Hegesandra, Antigona, and Leonides, and grave epigram for Antigona, late 2nd/early 1st cent. B.C.** Upper part of a marble stele.

Ἡγησάν̣[δρα]
Λεωνίδου̣
Ἀντιγόνα
Πλουτ̣ιάδου
Λεωνίδης
Πλ̣ουτιά[δ]ο̣[υ]
vacat
Ἀντιγόνα δύσστηνος ἐ-
γὼ ἐπὶ σήματι κ̣εῖμαι· αὐθη-
μερὸν οὔτε π<ο>νήσασ-
α ἀπ[η]θή<θ>η τ̣ραύμ̣α̣τ̣ο̣ς
[- - - - - - - - - - - - - - - -]

1-6. Three members of a family were buried in the same grave: the daughter and son of Ploutiades (LL. 3-6) and presumably Ploutiades' wife Hegesandra, daughter of Leonides (LL. 1/2), edd.pr. || 7-10. written in

smaller letters; the author attempted to compose an elegiac distich, but failed in the composition of the pentameter (αὐθημερὸν ... τραύματος), edd.pr. || 9. ΠΘΝΗΣΑΣ, lapis || 10. ΑΠ[.]ΘΗΟΗ, lapis; ἀπηθήθη from ἀπηθέομαι ('to be strained off'); Antigona was the victim of an accident; she died within a day because of bleeding, edd.pr.

673: 192-197 no. 4. **Epitaph of Rhadine, 2nd cent.** A.D. Marble stele with low pediment; under the pediment a relief panel carved twice, first in the Hellenistic period and then in the 2nd cent. A.D., when the stele was re-used. The later version of the relief depicts a standing woman (left) and ■ standing man (right) with a bookroll in his left hand; the earlier version had, in addition to these two figures, a female servant standing between them and a boy (to the right of the man); traces of the servant and of the boy survive; inscription between the pediment and panel: Ῥαδίνη ἑαυτῇ | ἐκ τῶν ἰδίωνν ❦

674: 199-204 no. 6. **Epitaph of Heliodoros, Sphragis, and Aniketos, late 1st/early 2nd cent.** A.D. Marble relief plaque broken at the upper right corner; a representation of a female figure flanked by two riders (the Dioskouroi). The association of deceased individuals with deities is common in the funerary monuments of Macedonia (edd.pr.). Cf. *An.Ép.* (2009) [2012] no. 1270.

Ἡρακλίδης καὶ ❦ Ἰνγένοα
Ἡλιοδώρῳ κὲ Σφραγῖδι κὲ Ἀ-
νικήτῳ τοῖς τέκνοις μνήμης χάριν

1-3. Epsilon in the form of a reversed sigma || 3. ligature of ΜΝΗΜΗΣ, ΧΑ, ΙΝ.

675: 204-213 no. 7. **Epitaph of M. Pomponianus Hedistos and Pomponia Mousa, late 2nd cent.** A.D. Marble relief plaque; a representation of a rider and a tree (left), ■ standing man and a seated woman (right); found re-used in a grave. Cf. *An.Ép.* (2009) [2012] no. 1271.

Πομπωνία Μοῦσα · Μ(άρκῳ) · Πομπωνιανῷ
Ἡδίστῳ τῷ τέκνῳ μνήμης χάριν καὶ ἑαυτῇ ζώσῃ

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2. Ligature of ΜΝΗΜΗΣ, ΤΗ.

676: 213-221 no. 8. **Epitaph of Apollodoros, 2nd cent.** A.D. Marble relief plaque; a representation of a rider in front of an altar and a tree; a snake twisted around the tree; found re-used in a grave.

Ζωΐλος vacat Ἀρτέμειν
Σατύρου τῷ τέ- Ἀπολλοδώρῳ
κνῳ

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1. Ligature of TE, ME; Ἀρτέμειν is the name of Apollodoros' mother, edd.pr. || 2-3. τῷ τέ|κνῳ is written in smaller letters between the two names.

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677. Leukopetra. Dedication of a slave to Meter Theon Autochthon, late 2nd/early 3rd cent. A.D. *I.Leukopetra* 139. G.A.Souris, *art.cit.* (see our lemma no. 630) 128-131 (ph.), republishes LL. 4-10, recognizing in LL. 4-6 an invocation of the emperor's fortune. Cf. *An.Ép.* (2009) [2012] no. 1240.

[- - - - - - - - - - - -]Ι̣Ι̣ ἐνεύχο-
[μαι τὴν τοῦ αὐτοκ]ράτορος Ἀν-
[τωνείνου Τύ]χην τοῦ προγε-
[γραμμένου] π̣αιδαρίου μήται
[κληρονόμον] μήτε δανιστὴν εἶνε
[κύριον μηδέ]να ἀλλὰ εἶν' αὐτὸ
[τῆς θεοῦ μό]νης ἐν Αὐτόχθονι

4-6. no restoration in *I.Leukopetra* || 4/5. for the invocation of the fortune of the reigning emperor cf. *BGU* 1141, S. || 7. restored in *I.Leukopetra* || 8. [πωλητὴν μ]ήτε δανιστήν, *I.Leukopetra* || 9. [- - μηδέ]να, *I.Leukopetra* || 10. no restoration in *I.Leukopetra*.

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678. Leukopetra (area of: Kallipetra). Sealing, Hellenistic. Clay sealing found in a Hellenistic building at the site of Kallipetra, near Leukopetra. Ed.pr. E.Stefani, *AD* 56-59 B3 (2001-2004) [2012] 365 [for similar sealings cf. *SEG* XLIX 759, Sverkos]: Πολιταρχῶν Βεροίας

679-681. Litochoro. Inscriptions, Imperial period. E.Poulaki-Pantermali, *AD* 55 B2 (2000) [2009] 716/717 (dr.), reports the discovery of an undetermined number of inscriptions at a site of the Imperial period near the Παλαιὸς Σταθμὸς Λιτοχώρου, at the foot of Mt. Olympus [we presented these texts, which are still inedita, in *SEG* LI 809-811, read from the dr. by M.B.Hatzopoulos, *BE* (2003) no. 357 (our lemmata nos. 679 and 681) and us (no. 680). For some additional remarks, see the app.cr. of nos. 680/681, Chaniotis].

679: 717. **Epitaph of Iulia Isidora, 2nd/3rd cent. A.D.** *SEG* LI 811: Ἰουλία ἡ καὶ | Κλάρα Ἰουλί[ᾳ] | Ἰσιδώρᾳ τῇ | γλυκυτάτῃ | ἀδελφῇ μνε[ί]|ας χάριν

680: 717. **Epitaph or honorary inscription, 2nd/3rd cent. A.D.** *SEG* LI 809. [New readings: L. 1, initio, perhaps remains of an omega (W). L. 4: [- -]αιστίαν or [- -]λιστίαν, Chaniotis.]

681: 717. **Epitaph of Ulpius Sekoundion, 180 or 181 A.D.?** *SEG* LI 810. [8-12. ἔτους ια|σ' Σεβαστοῦ | τοῦ καὶ ηκτ' | μηνὸς Ἀρτε|μεισίου γ'. The month Artemisios of the 328th year (HKT) of the Macedonian era roughly corresponds to March 181 A.D.; the same year according to the Actian era is 212: ΒΙΣ. Even if the cutter made a computing mistake, 211 ought to be written as ΑΙΣ and in no case as ΙΑΣ (cf. *I.Leukopetra* 14), Hatzopoulos || 9. initio, perhaps remains of a ❦, Chaniotis.]

682. Neapolis. Corpus. P.Pilhofer, in *Philippi* II² (cf. our lemma no. 690) 1-37, presents a corrected and updated version of the corpus of inscriptions from Kavala (ancient Neapolis) summarized in *SEG* L 604. The second edition does not include any new texts from Neapolis.

683. Vacat.

684. Palatiano (Ioron?). Honorary inscriptions for the family of Patraos, early 2nd cent. A.D. *SEG* XXIV 572; XXVII 287 ('epitaphs'). T.Stefanidou-Tiveriou, *BCH* 133 (2009) 345-387 (ph.; dr.), discusses the identification of the statues that honored Πάτραος Ζωΐλου, Ἀμμία Μενάνδρου, and their three children, Ζωΐλος Πατράου, Μήδης Πατράου, and Ἀλέξανδρος Πατράου. Four statues survive, two of them without their heads. They were erected in the city, probably in a heroon of the family. The names of the honored individuals are inscribed on the three orthostates of the base. Taking into consideration iconographic conventions and social values as well as the remains of the base, S.-T. argues that the monument was constructed in two phases. Initially, it consisted of two orthostates and three statues that represented the couple and their son Μήδης (a naked young man). Later, a third orthostate was added on the left, and the monument was modified in order to accommodate the statues of the couple's two younger children: Ἀλέξανδρος (statue of an ephebe, now headless) and Ζωΐλος (statue of a child, now lost). According to her reconstruction, the persons represented were (from left to right) Ἀλέξανδρος, Ἀμμία, Ζωΐλος, Πάτραος, and Μήδης.

685. Pella. Epitaph of Diokles of Soloi, ca. 325-300 B.C. Upper part of a pedimental stele; remains of painted decoration in the pediment (a pomegranate between two snakes?); inscription under the pediment; found in the east cemetery. Ed.pr. M.Lilimbaki-Akamati in *Κερμάτια* II 23-31 (ph.). Ed.pr. points out that this is the first attestation of a man from Kilikia in Macedonia. The inscriptions of Pella attest the presence of individuals from Corinth, Boiotia, Larisa, Mondaia, Phalanna, Thaumakoi, Lete, Pydna, Siris, Herakleia, Italy, Rome, and Magnesia on the Maeander (28/29). Ed.pr. suspects that Diokles was the son of a Macedonian soldier of Alexander the Great who had settled in Soloi: Διοκλῆς Ὀρόν[τ]α Σολεύς

686. Pella. Inscriptions from the west cemetery. P.Chrysostomou, *op.cit.* (see our lemma no. 660) 56 and 77/78, mentions several epigraphic finds in the west cemetery of Pella: 1) Limestone pedimental stele of Ἀριστόκλεια, wife of Χαιρεφάνης (3rd cent. B.C.; 56). 2) Fragment of a marble base with a fragmentary honorary inscription (Imperial period; 77). 3) Marble plaque with the epitaph of Ἰνγένουα, the slave of Οὐηράτιος Καμερῖνος, set up by Ζώσιμος for his συνκελλαρία (Imperial period; 79) [συνκελλάριος = contubernalis; cf. *IG* X 2.1.443; *I.Smyrna* 417; *TAM* II 107, Sverkos]. See also our lemmata nos. 687/688.

687. Pella. Inscribed gold tube of Pontius Lykos, Imperial period. Small gold tube, square in section, inscribed on all four sides; found in a grave in the west cemetery. Ed.pr. P.Chrysostomou, *op.cit.* (see our lemma no. 660) 78, who interprets the richness of the grave goods to be evidence that Lykos was a magistrate of the Roman colony of Pella: Πόν|τιο|ς Λύ|κος

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688. Pella. Inscribed silver finger ring, Imperial period. Silver finger ring with inscription on the bezel; found in the west cemetery. Ed.pr. P.Chrysostomou, *op.cit* (see our lemma no. 660) 82 (ph.): Εἷς Ζεὺς Σέραπις

[For this acclamation see our lemma no. 2040; e.g. *IG* XIV 2413(3)= *SEG* XLII 933(35); *IG* XIV 2573(2); *SEG* XXVII 1018; XXXI 663; XXXII 1082 ter; *IGUR* 194, 1662; *I.Perinthos* 43; cf. R.Veymiers, in L.Bricault, R.Veymiers, *Bibliotheca Isiaca* II (Bordeaux 2011) 255/256, Sverkos.]

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689. Pella. Epitaph of Nikostrate of Boiotia, undated. Funerary altar found in the west chamber of a grave. Mentioned in *SEG* LV 703(1). Ed.pr. M.Lilibaki-Akamati, *Πέλλης 2. Ὁ πολυθάλαμος τάφος τῆς Πέλλας* (Thessalonike 2008) 22 (ph.). Ed.pr. notes that two further epitaphs were found in the debris of this grave: see *SEG* LV 703(2) and 703(3): Νικοστράτη | Πύθωνος | Βοιωτία

2. Πυθίωνος, ed.pr. [Πύθωνος on the ph., Sverkos].

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690. Philippi. Corpus. P.Pilhofer, *Philippi. Band II. Katalog der Inschriften von Philippi. 2., überarbeitete und ergänzte Auflage* (Tübingen 2009) [abbreviated *Philippi* II²], is a corrected and updated version of the corpus summarized in *SEG* L 604 and 617, which contains the published Greek and Latin inscriptions of Philippi and the surrounding area (1-816 nos. 1-649; Dubia et spuria: 817-860 nos. 650-699) as well as epigraphic testimonia from other places concerning Philippi and its citizens (861-1029 nos. 699a-767). The second edition provides corrections to the Greek texts and additions to the app.cr. and the commentaries (e.g. nos. 191-193, 311, 387a, 597-615, 618/619, 623, 647), and it includes ca. 60 Greek and Latin texts omitted from the first edition, mostly published after 2000. We present a comparatio numerorum with corpora for the additional Greek inscriptions [we correct a typo: no. 509a is not *SEG* XLVII 379 but 936; for no. 743a see *SEG* XLVII 1011 and Feissel, *Recueil* 181, Chaniotis]. For two texts that have not previously been included in *SEG* see our lemmata nos. 692/693. For reviews see P.Braconi, *RAC* (2009) 643/644; M.Clauss, *Klio* 92 (2010) 551/552; F.Daubner, *Sehepunkte* 10 (2010) no. 9.

IG IX² 1	*Philippi* II²	263+Suppl.	711c		
29	743p	*IG* XII.8	*Philippi* II²		
33	743r	264+Suppl.	711d	*SEG* XVII	*Philippi* II²
96	743p			419	711a
		SEG XIII			
IG XII.8		401	743b	*SEG* XXXI	

SEG XLVII	*Philippi* II^2	*SEG* LI	*Philippi* II^2	*SEG* LIII	*Philippi* II^2
936	509a	781	596c	603	509c
1011	743a	782	596d		
		783	596e	*SEG* LVI	
SEG XLVIII		814	641b	735	166a
791	501d	815	641c	790	715a
792	501a	816	641d		
794	501b	823	415a	*I.Thrac.Aeg.*	
		858	671a	E185	703a
SEG XLIX		859	615b	E221	703c
706	641a	860	615c	E264	703b
855	500a	862	615d		
886	703a	872	601a	*Recherches --*	
		873	607a	*Thasos* I	
SEG L				113 bis	711b
568	540a	*SEG* LII			
619	332a	601	415b		

691. Philippi. Dedication to Apollo Komaios and Artemis, ca. 350-300 B.C. Marble base found re-used as building material in the early Christian basilica. Ed.pr. C.Koukouli-Chrysanthaki in *Κερμάτια* II 481-503 (ph.; dr.). A similar dedication (*Philippi* II^2 246; ph.) was found in situ at the corner of two streets east of the market. The cult of Apollo Komaios is of Ionian origin. It is attested in Naukratis (Athenaios IV 49d) and Thasos (*SEG* XVII 415; *LSCG Suppl.* 69: Μεγάλα Κωμαῖα); the related personal name Κωμαῖος is mostly attested in Ionian cities. Apollo's epithet probably derives from κώμη rather than κωμός, and characterizes the god as patron of villages (cf. Ἀπόλλων Ἐπικωμαῖος in Thourioi and Ἐπικώμιος in Erythrai: *I.Erythrai* 1). The cult of the god was brought from Paros to Thasos and from there to the Thasian Peraia and Philippi. Macedonian colonists brought it to Seleukeia in Syria, from where the god's statue was transported to the Palatine Hill in Rome (ed.pr.).

Ἀπελλᾶς [..⁴..]είου Ἀπόλλωνι
Κωμαίωι καὶ Ἀρ[τέμι]δι

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692. Philippi. Incertum, Hellenistic. Small block found in the south building of the Forum. Ed.pr. M.Sève, *BCH* 109 (1985) 866. Republished in *Philippi* II^2 299 no. 233a: Μένων

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693. Philippi. Incertum, Imperial period. Fragment of a block found re-used in the area of the east temple. Ed.pr. M.Sève, *BCH* 104 (1980) 715. Republished in *Philippi* II^2 279 no. 220a: χρυσ̣ίου πρόστιμον

The word πρόστιμον is usually encountered in epitaphs, *Philippi* II^2.

694. Polychrono (Chalkidike). Incertum, Hellenistic. Small marble fragment found in the ancient settlement at Polychrono. Mentioned by E.Tsigarida, I.Dalamanga, *AD* 56-59 B3 (2001-2004) [2012] 193: [- -]ΠΕ[- -]

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695. Pontokomi Kozanis. Dedication, Imperial period. Right part of a relief stele with representation of Ennodia; the goddess holds torches in her raised hands; traces of two animals (horse and dog); found at Pontokomi. Mentioned by G.Karamitrou-Mentesidi, *AD* 56-59 B3 (2001-2004) [2012] 393, who reports that the verb [ἀνέ]θηκε[ν] can be recognized.

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696. Poteidaia. Sling bullet, Classical period. *SEG* L 621. K.Kousoulakou, *AD* 55 B2 (2000) [2009] 703, reports the discovery of this inscribed lead sling bullet with the inscription ΜΕΡ|ΝΑ. [Similar sling bullets have been found in Olynthos (D.M.Robinson, *Excavations at Olynthus. X. Metal and Minor Miscellaneous Finds* [Baltimore 1941] 429 nos. 2217/2218) and Pydna (A.Despini, *AD* 31 B2 [1976] 250). Robinson interpreted this text as an abbreviation of Μ(ηκύβ)ερνα or Μ(ηκύβ)ερνα(ίων), Chaniotis.]

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696 bis. Pydna. Inscribed sling bullet, mid-4th cent. B.C. Lead sling bullet found in the fill of a 4th-cent. B.C. grave in the north cemetery of Pydna. Mentioned by K.Liampi, *Argilos* -- (see our lemma no. 652) 92. For the form of the ethnic cf. *SEG* XLVIII 735: Ἀρχιλίων

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697. Serrai. Honorary inscription for Varinius Rebilus, late 1st cent. B.C./1st cent. A.D. *SEG* LIV 617* (fr. A+B+C). After re-examination of C.Edson's squeezes, photos, and transcriptions (all now at the Institute for Advanced Study in Princeton), P.Nigdelis, *GRBS* 49 (2009) 515-533 (ph.), republishes this text. We do not reproduce his detailed app.cr. Cf. M.Sève, *An.Ép.* (2009) [2012] no. 1279 (French translation).

C: [- -]
[- ca. 2-3-] | | | | [- - - ca. 12 - - - τὸ]
ἄγαλμα αὐτọ[ῦ - - ca. 8 - - - δα]-
πανᾶσθαι ἐν τῇ[ι - - - ca. 9 - - -]
4 ἡμέρα̣ εἰς τọ̀ν δ[- - - ca. 9 - - -]
εἰ δέ τις εἰση[γήσεται . .]
[- -]

2-4. ἄγαλμα αὐτọ[ῦ, ἐφ' ᾧ τε (or ἐφ' οὗ) ἀεὶ δα]|πανᾶσθαι ἐν τῇ[ι γενεθλίῳ] | ἡμέρα̣ εἰς τọ̀ν δ[ῆμον *?], N., who considers the erection of a statue of Rebilus 'as a precondition for the distribution of sums of money to the demos on the anniversary of his birthday' (522) and argues that Rebilus' bequest was testamentary in nature || 5. a clause introducing a prohibition against changing anything in the use of the bequest, N.

A: [. . . . . . .] Ο̣ὐαρ̣ί̣ν̣ι̣ο̣ν̣ Ῥ̣ε̣[βιλον]
[κα]λ̣εῖσθαι τε καὶ τοὺς ἀπὸ̣
[τῆ]ς οἰκίας αὐτοῦ ἀπελευθέ-
4 ρο̣υ̣ς, στηλο[γ]ρ̣α̣φ̣η̣θ̣ῆναί τε
τὸ ψήφισμα τοῦτο γενομε-vv
B: [.] ⁀ Ν̣Ε̣Ι̣[ca. 3] ꞁ⁄ ΩΝΤΩΝΤΕ βουλευ-
[τῶν] Ι ͺ Α̣ ¦ ¦ Ο̣ Ι Δ ꜝ ꞁ⁄ [ca. 3] ˌ ˌ ˌ ^ ˌ Τ [.]θ̣ῆνα[ι]
8 [τὴν] στήλην ἀπέναντι τοῦ̣ [ca. 3]
[ca. 3]ι̣ου ἔχουσαν ἐπιγραφὴν
[Οὐαρ]ι̣νίωι Ῥεβίλωι εὐεργέτηι
[vacat τ]ῆς πόλεως [vacat]
12 [vacat] ⁻ ⌜ ɔ ʌ [vacat]

5-9. τὸ ψήφισμα τοῦτο, γενομέ|[ν]ω̣ν̣ ἐ̣ν̣[όρ]κων τῶν τε βουλευ|[τῶν] κ̣α̣ὶ τ̣ο̣ῦ δή̣[μου], κ̣α̣ὶ τ̣ε̣θῆνα[ι | τὴν] στήλην ἀπέναντι τοῦ [Σεβα|στε]ί̣ου (or [Και|σαρε]ί̣ου), N., who argues that Rebilus required that the beneficiaries of his donation swear to respect the terms of the bequest (cf. *I.Kibyra* 43 LL. 5-11; *SEG* LIV 606; *IG* V.1.1208) and that the Thasian decree concerning Varinius Rebilus (*SEG* LIV 816) shows that Rebilus was strongly attached to the imperial cult || 12. the traces discerned by N. on the squeeze seem to him compatible with a reading [ἔτους] Σ̣ε̣β̣α̣[στοῦ . (καὶ) .]; if that is correct, the inscription was dated by the era of Actium; this yields a terminus post quem of 27 B.C. N. points out that the inscription does not come from Philippi but rather from Serrai; this does not exclude the possibility Rebilus may have been 'one of the first Vatinii to settle in the colony in the first cent. B.C.' and that he did business in the fertile valley of the Serrai district, possibly through his freedmen (cf. A LL. 2-4).

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698. Sochos. Epitaph?, 1st/2nd cent. A.D. Marble plaque with relief representation of Eros supported by a torch, placed upside-down, with the flame on the ground; broken in the right lower corner; found at Sochos (Prefecture of Langadas). Mentioned by A.Lioutas, *AD* 56-59 B3 (2001-2004) [2012] 207: [- - -]K[.]O[- - -] | [- - -]Y[.]XE[- - -]

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699. Stobi. Dedication to Isis (or Artemis) Lochia, 2nd cent. A.D. *SEG* XVII 319. Republished by M.Christodoulou, *art.cit.* (see our lemma no. 629) 349-351 (dr.), who proposes restoring in L. 1 [τὴν Ἴσ]ι̣δος Λοχίας ἱέρειαν ([Ἀρτέμ]ι̣δος Λοχίας, *SEG*). The cult of Isis Lochia is attested in Dion, Beroia, and Thessalonike. [Republished in *I.Stobi* 37, Sverkos.]

700-702. Styberra. Honorary inscriptions, Imperial period. Three inscriptions found at Bezisten, near the village of Prilepec [the finding place of *IG* X.2.2.185/186, Hallof]; now kept in the church of Prilepec. Ed.pr. M.Stankovska-Tzamali, *REA* 111 (2009) 115-125 (ph.; French translation).

700: 116-118 no. 1. **Honorary inscription for Lysimachos, late 1st/early 2nd cent. A.D.** Marble base; an inscription within a frame.

Σ̣τυβερραίων ❦ ἡ
βουλὴ κ̣αὶ ὁ δῆμ[ος]
Λυσίμαχον Θεογείτ̣[ο]-
νος ἀρετῆς ἕνεκ̣α

Reversed epsilon and sigma, ed.pr., who dates the text to the late 1st cent. A.D. [these letterforms are more common in this area in the early 2nd cent. A.D.; e.g. *SEG* LV 755; *IGBulg* IV 2270, Chaniotis] || 3/4. Lysimachos is not known from other sources, ed.pr.

701: 118-121 no. 2. **Honorary inscription for Septimia Silvane Kelereine, ca. 250 A.D.** Marble base with moulding; inscription within a frame. The Silvani are known from inscriptions of Beroia, Thessalonike, and Styberra. Kelereine's brother is honored in Styberra with an inscription, whose text is identical with that for his sister, except for the name (*SEG* XIII 404 = *IG* X.2.2.333). Kelereine was also honored in Beroia (*I.Beroia* 100); her father ['Keleros' (119/120), ed.pr., in error; Keler/Celer, Chaniotis] was honored in Beroia (*SEG* XXVII 305 = XLIX 819 = *I.Beroia* 107; found in Thessalonike) and Thessalonike (*IG* X.2.1.172; ed.pr.) [according to ed.pr. (120), Kelereine's father was also honored with *SEG* XXVII 305 = *I.Beroia* 107; but but that text honors the consularis Silvanus Nikolaos, Kelereine's uncle, Chaniotis]. The senatorial family of the Silvani probably originated in Styberra (ed.pr.). [On Kelereine and her family see A.Tataki, *The Roman Presence in Macedonia: Evidence from Personal Names* (Athens 2006) 386-389, 398/399; cf. E.K.Sverkos, *Συμβολή* -- (see *SEG* L 561) 75, 86-88, and *I.Stobi* 35, Sverkos]. See also *An.Ép.* (2009) [2012] no. 1259.

Σε(πτιμίαν) Σιλβανὴν Κελερεί-
νην, θυγατέρα Σ(επτιμίου) Σιλ-
βανοῦ Κέλερος τοῦ
Μακεδονιάρχου καὶ
Λ(ουκίας) Αὐρ(ηλίας) Τρεβωνίας Νικο-
μάχας τῆς ἀρχιερείας,
ἐκγόνην Σιλβανοῦ Νι-
κολάου τοῦ πρώτου
τῆς ἐπαρχείας, ἀδελφ[ι]-
δῆν Σιλβανοῦ Νικολά-
ου τοῦ λαμπροτάτου
ὑπατικοῦ καὶ Σιλβα-
νοῦ Κλαυδιανοῦ τοῦ
Μακεδονιάρχου,
ἐπιδόντων τὸ ἀνά̣λ[ω]-
μα τῶν γονέων αὐτῆ[ς]

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1. Ligature of ΣΕ || 6. ligature of ΤΗ || 7. ligature of ΝΗ || 9. ligature of ΤΗ.

702: 121-125 no. 3. **Honorary inscription for Orestes and mason's mark (?), ca. 80-100 A.D.** Marble base; inscribed on the front (A) and on one of the sides (B). Orestes and his family are known from numerous inscriptions in Styberra, Derriopos, and Herakleia Lynkestis, on the basis of which ed.pr. reconstructs a stemma of the family (125). Ephebic lists mention two of the sons of Orestes, Dionysios and Fl. Philoxenos (*IG* X.2.2.326 L. 18; 74/75 A.D.) and two other relatives (*IG* X.2.2.326 L. 19: Orestes, son of Dionysios; 74/75 A.D.; *IG* X.2.2.327 L. 22: Orestes, son of Dionysios; 116/7 A.D.). The third son, (Fl.) Orestes, served as one of the chairmen of the council in Derriopos (*IG* X.2.2.300) and was honored in Herakleia Lynkestis as high-priest and benefactor (*IG* X.2.2.73). His son Fl. Philoxenos was one of the heirs of Anthestia Fusca (*IG* X.2.2.336; 126/7 A.D.) and was possibly honored in Herakleia Lynkestis (*IG* x.2.2.4); Orestes and Philoxenos mentioned in two busts may be identified as Fl. Orestes and his son (*IG* X.2.2.242/243) [on Fl. Orestes, see E.K.Sverkos, *Συμβολή* – (see *SEG* L 561) 73 and 78; on the relations between his family and the Tiffanii see *IG* X.2.2.305, Sverkos]. See also J.-Y.Strasser, *An.Ép.* (2009) [2012] no. 1260.

A: Ὀρέστην Φιλοξ[ένου]
Διονύσιος καὶ Φλα̣ο̣ύιος
Φιλόξενος καὶ Ὀρέστης
4 τὸν ἑαυτο̑ν
πατέρα
φιλοτεκνίης ἕνεκα

B: EY

A 1. Φιλόξ[ενον], ed.pr.; Φιλοξ[ένου], Strasser || 2. in fine ligature of ΟΣ || 4. ἑαυτο̑ν = ἑαυτῶν, || B. engraved later than the text on the front; possibly a mason's mark indicating where the block should be placed, when it was re-used as building material, ed.pr.

703. **Theodoraki (Almopia). Graffiti on vases, ca. 4th-6th cent. A.D.** Two fragments of clay vases with graffiti [inscribed before or after firing?, Chaniotis]; found in the area of a fort at Theodoraki. Mentioned by A.Chrysostomou, *AD* 56-59 B3 (2001-2004) [2012] 360 (ph.) [we read the texts from the ph.; no. 2 seems to be an owner's inscription, Chaniotis]: 1) A (?) 2) [- -]ιχίου

704. **Thessalonike. Funerary monuments.** T.Stefanidou-Tiveriou, in *Κερμάτια* II 387-403, studies a type of funerary relief built into grave monuments (e.g. *SEG* XLV 815; XLVII 974; cf. *SEG* LII 651-653; ph.). Although free-standing relief stelai seem to have been more common, relief plaques and relief stelai were sometimes built into the walls of altar-like monuments (βωμόσχημες κτιστὲς κατασκευές). This is a local practice, not influenced by the funerary monuments of freedmen in Rome.

705. **Thessalonike. Gladiatorial combats.** P.M.Nigdelis, in *Κερμάτια* II 151-159, adduces the epigraphic evidence in a study of the hagiographical sources for the martyrdom of St. Demetrios. The festival during which his death occurred must be the Πύθια, since it is the only festival that com-

a competition in pentathlon and gladiatorial combats (*SEG* XLIX 815-819 + *SEG* LVI 748; cf. *Patrologia Graeca* 116; 1176 B). The most probable date is ca. 19-21 September 304 A.D.

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706. **Thessalonike. Glass production.** A.C.Antonaras, *Ρωμαϊκή καὶ Παλαιοχριστιανική ὑαλουργία. Τὰ ἀγγεῖα ἀπὸ τὴ Θεσσαλονίκη καὶ τὴν περιοχή της* (Athens 2009), studies the makers and traders of glass vases based on inscriptions on glass vases (87-94). The following inscriptions are presented in the catalogue: 1) [εὐφραίνου ἐ]φ' ᾧ πά[ρει]· [κέ]ρδος [καὶ εὐφροσύνη ἐν οἰνοποσίᾳ] (136 no. 19) [cf. *SEG* XLIX 833, Sverkos]. 2) ζή[σαις] (340 no. 78). 3) Ὑγύχι, πίε [ζήσ]ης μετὰ [τῶν σ]ῶν or [τῶν οἰκεί]ων or [τῶν οἰκείων πάντ]ων (343/344 no. 615; contra Feissel, *Recueil* no. 127: μετὰ [τῶν ἁγί]ων; rejected by A. because of the representation of Artemis on the vase). Cf. M.Sève, *BE* (2010) no. 76.

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707. **Thessalonike. Religion in Roman Thessalonike.** C.Steimle, *Religion im römischen Thessaloniki. Sakraltopographie, Kult und Gesellschaft, 168 v.Chr.-324 n.Chr.* (Tübingen 2008), studies the archaeological and epigraphic evidence for cult activities in Thessalonike from the late Hellenistic to the late Imperial period. Particular attention is given to the imperial cult (18-23, 31-61, 132-142), its possible connection with the cult of Aphrodite (36-47), and the neokoriai of Thessalonike (156-158); the cult of θεὸς Φοῦλβος (a prematurely deceased son either of Antoninus Pius or of Marcus Aurelius) and its significance for the ephebes (61/62, 142-156: cf. *IG* X.2.1.153-170, 236) [for Fulvus see also M.-F. Petraccia, in M.G.Angeli Bertinelli, A.Donati, *Misurare il tempo, misurare lo spazio: Atti del colloquio AIEGL-Borghesi 2005* (Faenza 2006) 477-486, Sverkos]; festivals and *invitationes ad munera* (158-167; cf. *SEG* XLIX 815-818) [on these texts see *SEG* LVI 748 and LVIII 542, Chaniotis]; the cult of Mithras (63-69); and the Egyptian cults (79-132, 183-190; references to *IG* X.2.1.50, 83, 97, 102/103, 107, 109 and 259). S. collects the evidence for the cultic activities of associations: of νέοι (168-170; *IG* X.2.1.4), συμπραγματευόμενοι Ῥωμαῖοι (170-172; *IG* X.2.1.32/33; *SEG* XLVI 812), Dionysiac thiasoi (172-184; συνήθεις Περιτιαστῶν: *SEG* XLIII 462; Ἀσιανῶν θίασος: *IG* X.2.1.309; cf. *IG* X.2.1.480; θίασοι Διονύσου: *IG* X.2.1.506; θίασος Δροιοφόρων associated with Dionysos Πρινοφόρος: *IG* X.2.1.260; μύσται Διὸς Διονύσου Γονγύλου: *IG* X.2.1.259), worshippers of the Egyptian gods (183-190; cf. *IG* X.2.1.16, 58, 192, 258), ■ δοῦμος Ἀφροδείτης Ἐπιτευξιδίας (*SEG* XLII 625), and the συνήθεια τῶν πορφυροβάφων (*IG* X.2.1.291) [see now also *SEG* LVI 740 bis and P.Nigdelis, in L.Nasrallah, C.Bakirtzis, S.J.Friesen (edd.), *From Roman to Early Christian Thessalonike. Studies in Religion and Archaeology* (Cambridge, MA-London 2010) 13-47, Sverkos]. On 49-54, S. critically reviews the earlier research on the Καίσαρος ναός mentioned in *IG* X.2.1.31 and concludes that this temple was dedicated to Augustus shortly after 27 B.C.; the identification of this temple with a temple in the west part of the city, which was built with old building material, is not certain; see also our lemma no. 708.

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708. **Thessalonike. Building inscription, ca. 27 B.C.-14 A.D.** *IG* X.2.1.31; cf. *SEG* XLVI 811; LIV 618; LVIII 542. T.Stefanidou-Tiveriou, *ASAA* 87 (2009) 613-631, discusses the reference to the erection of a Καίσαρος ναός in this inscription. It is usually thought that the temple was dedicated to the cult of Caesar, although it has been suggested that the temple was erected for the cult of Augustus. The reference to λατομίας (L. 2) does not refer to quarries in Thessalonike, but probably to the transportation of good quality stone from a marble quarry (613-615). The location of this temple is not known

(the eastern part of Thessalonike?). The imperial cult was practiced also in an Ionic temple north of the Serapieion (under Hadrian), possibly at the site of the earlier worship of Roma and Zeus Eleutherios. One or two further temples (under the Flavians and under the Severans) may have existed in the Forum. Cf. T.Stefanidou-Tiveriou, in T.Stefanidou-Tiveriou, P. Karanastasi, D. Damaskos (edd.), *Κλασσική παράδοση καὶ νεωτερικὰ στοιχεῖα στὴν πλαστικὴ τῆς ρωμαϊκῆς Ἑλλάδας. Πρακτικὰ Διεθνοῦς Συνεδρίου, Θεσσαλονίκη 7-9 Μαΐου 2009* (Thessalonike 2012) 279.

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709. Thessalonike (area of). Epitaph of Pistareta, early 3rd cent. B.C. Upper part of a marble stele with rounded top decorated with an anthemion in relief; found between Pylaia and Panorama. Mentioned in *SEG* XLVII 967. Ed.pr. V.Misailidou-Despotidou, in *Κερμάτια* II 359-367 (ph.), who proposes that the stele was the product of a Thessalian artist. The inscription is written in the Thessalian dialect. If this is not a *pierre errante*, uncovered in modern illicit excavations, it was placed on the grave of a Thessalian living in the area of Thessalonike (ed.pr.). M.Hatzopoulos, *BE* (2011) no. 419, objects that neither the form κόρα nor the use of patronymic epithets (here [Θ]ρασίππεια) are unattested in Macedonia; the lack of an ethnic leads to the conclusion that Pistareta was from Macedonia: Πισταρέτα [Θ]ρασίππεια, | κόρα

1. Or ['Ε]ρασίππεια, ed.pr.

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710. Thessalonike. Christian epitaph, 4th/5th cent. A.D. Left part of a marble plaque found in an ancient cemetery at Ampelokipi. Ed.pr. E.Marki, *AD* 56-59 B3 (2001-2004) [2012] 286 (text in majuscules).

Κοιμητ[ήριον]
ΟΥΡΣΙΚ[- - -]
ΕΝΩΚ[- - - -]
4 ΤΟΤΗΝ[- - -]

[2. Οὐρσικ[ίνου?, Sverkos] || 3. ΕΝΩΚ[- - - -], ed.pr. [ἐν ᾧ κ[εῖται]?, Chaniotis].

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711. Thessalonike. Gaming piece, mid-3rd cent. A.D. Round bone plaque used as a token; on the obverse an incised palm wreath and an inscription (A), on the reverse numerals (B); found in the Roman forum. Ed.pr. P.Adam-Veleni in *Κερμάτια* II 601-605 (ph.), who interprets it as a token used as a ticket for spectators attending the Pythia, during the period of its re-organization (ca. 240-252 A.D.) [on the Pythia see *SEG* LVI 748 and LVIII 542; they continued after 252 A.D., possibly until the early 4th cent. A.D. (see our lemma no. 705), Chaniotis]. The numerals (B) probably refer to the seat assigned to the spectator (ed.pr.) [possibly not two numerals but the same number (3) indicated in Latin and Greek (cf. our lemma no. 1047), Chaniotis]. S.Pingiatoglou, in P.Adam-Veleni, K. Tzanavari (edd.), *Δινήεσσα. Τιμητικὸς τόμος γιὰ τὴν Κατερίνα Ρωμιοπούλου* (Thessalonike 2012) 529-532, interprets this object as a gaming piece.

A) Πύθια B) ΙΙΙ | Γ

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712. **Velvendos (area of). Epitaph of Deinippos and Kassandra, late 2nd cent. A.D.** *EAM* 57. C.B.Kritzas, *AD* 56-59 B1 (2001-2004) [2010] 121, reports that this stele was found in an antiquities store and has been purchased by the Epigraphical Museum in Athens. Z.Molizani reads the name of one of the deceased individuals as Δείνιππον (Λε(ύ)κιππον, *EAM*).

713. **Unknown provenance. Regulation concerning military service, late 3rd cent. B.C. (or March 197 B.C.?).** *SEG* XLIX 855. After offering an overview of the military term ἄγημα used in connection with the armies of Philip II, Alexander the Great, the Seleucids, and the Ptolemies, P.Juhel, N.Sekunda, *ZPE* 170 (2009) 104-107 (ph.), discuss the proposed restoration [εἰς τὸ ἄγημα τῶν Μακεδόνων? | καὶ τοὺς π]ελταστάς in B ll. 2/3. They point out that the expression ἄγημα τῶν Μακεδόνων is only attested for an elite infantry of the Seleucid army (Appian, *Syriake* 6.32). A passage in Livy (42.51.4-5: *delecta ... et viribus et robore aetatis ex omni caetratorum numero duo milia erant: agema hanc ipsi legionem vocabant*), probably deriving from Polybios, shows that in the Antigonid army the ἄγημα was an elite infantry unit, part of a wider formation called the πελτασταί (cf. Polybios 5.25.1, where, however, the πελτασταί and the ἄγημα seem to be separate units). Taking into consideration this information and the available space on the stone, they propose the following restoration: [εἰς τὸ ἄγημα τῶν Μακεδόνων καὶ τοὺς | ἄλλους? π]ελταστάς] ('they shall enrol those well provided with property in the *agema* and the other *peltastai*'). Cf. the observations of M.Hatzopoulos, *BE* (2011) no. 401.

714. **Unknown provenance (Chalkidike?). Dedication to Asklepios, undated.** Inscription reused in a church on the islet of Ammouliani. Mentioned by A.Simosi, *AD* 56-59 B6 (2001-2004) [2012] 580: [- - Εὐ]ρυδήμου | Ἀσκληπιῶι

THRACE

715. **Thrace. Agonistic festivals and gladiatorial games, 4th cent. B.C.-4th cent. A.D.** L.F.Vagalinski, *Kruv i zrelishta. Sportni i gladiatorski igri v elinisticheska i rimska Trakija = Blood and Entertainments: Sports and Gladiatorial Games in Hellenistic and Roman Thrace* (Sofia 2009) (in Bulgarian; summary in English on 125-145), surveys the epigraphic, numismatic and archaeological evidence for different types of competitions in the area that corresponds to the Roman province of Thracia in the Hellenistic and Roman periods (agonistic competitions: 9-66; gladiatorial munera: 67-120). The evidence includes inscriptions concerning the ephebeia (13-24); ἀγωνοθέται (24-28); athletes (28-41); γυμνασίαρχοι (41-45); various aspects of agonistic competitions (45-47); the organizers of gladiatorial games (80-86); gladiators (86-104); other aspects of gladiatorial events (104-109); no index [occasional imprecisions in the English summary, Kantor].

Evidence for the ephebeia and contests is considerably more abundant in the Imperial than in the Hellenistic period. This may be attributed to the urbanization following the creation of the Ro-

man province of Thracia and to the boost given to Greek culture by the foundation of the West Pontic Koinon. There is more evidence for gladiatorial spectacles than for agonistic competitions. Gladiatorial events were organized in honor of the emperor; the designation of the high priests who organized them, as ἀρχιερεὺς δι' ὅπλων is peculiar to Thrace.

On 146-216, V. provides a catalogue of 159 testimonia, including 110 Greek and Latin inscriptions (Bulgarian translation; bibliography, description). Nos. 10-13, 20/21, 74, 91, 95, 152/153 are from outside Thrace but mention Thracian performers. There are six inedita, including five Greek inscriptions (nos. 104, 154/155, 158/159) and one Latin (no. 15; see now *An.Ép.* (2009) [2012] no. 1232). Some of the texts (none of the inedita) are illustrated. For the Greek inedita and Greek inscriptions not previously included in *IGBulg* or *SEG* see our lemmata nos. 730/731, 733/734, 754 and 786.

For a brief overview of V.'s conclusions see id., in B.Petrunova et al. (edd.), *Laurea in honorem Margaritae Vaklinova* (Sofia 2009) 33-44 (in Bulgarian) [non vidimus]. For reviews see A.Avram, *BE* (2010) no. 400; K.Rabadzhiev, *Arkheologija (Sofia)* 50.3-4 (2010) 126/127 (in Bulgarian); L.Ruscu, *Dacia* 54 (2010) 201; L.Radulova, *Archaeologia Classica* 61 (2010) 670-675; I.Delemen, *Colloquium Anatolicum* IX (2010) 381-383; N.Dimitrova, *AJA* 114.4 (2010); T.Wilmott, *Britannia* 42 (2011) 492; N.Sharankov, J.-Y.Strasser, *An.Ép.* (2009) [2012] no. 1231.

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716. **Thrace. Language.** M.Slavova, in G.Vottéro (ed.), *Le grec* -- (cf. our lemma no. 838) 195-220, discusses the main features of the language of inscriptions in the Greek colonies of the Bulgarian coast of the Black Sea (Anchialos, Apollonia, Bizone, Dionysopolis, Mesambria, Naulochos, Odessos) and the linguistic development from the Archaic to the Imperial period: the alphabet, the use of the Doric dialect (Mesambria) and the Ionic dialect (Dionysopolis, Odessos, Apollonia), the koine, onomastics, local Thracian names, and the use of the word τελαμών to designate a stele. Among the numerous inscriptions adduced we single out: *IGBulg* I² 22, 78 ter, 82 bis, 99, 307, 307 bis, 308 sexies, 314 a, 334 octies, 404, 433; V 5103, 5060. See also our lemmata nos. 721, 747, and 750.

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717. **Thrace. Religion: Dionysos.** Z.Gočeva, *Thracia* 18 (2009) 491-501, assembles a dossier of Dionysiac dedicatory reliefs in Thrace (including the Roman province of Moesia Inferior), most of them inscribed. She republishes the texts and provides translation for the following inscriptions: *IGBulg* II 486, 696/697, 699, 726; III.1 931, 1055; III.2 1650, 1718; IV 2027, 2195, 2211. Cf. A.Avram, *BE* (2011) no. 435. See also our lemma no. 775.

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718. **Thrace. Roman administration.** M.-G.Parissaki, *REG* 122 (2009) 319-357, reviews the epigraphic and literary evidence for the office of the στρατηγός in Thrace (1st cent. B.C.-2nd cent. A.D.). In a first period (ca. 50 B.C.-46 A.D.), strategoi existed as regional commanders in the client kingdom of Thrace: *IGBulg* I² 43 = V 5018 (στρατηγὸς ἐπὶ τῆς προσχώρου, which P. regards as another designation of στρατηγὸς τῶν περὶ Ὀδησσὸν τόπων); *IGBulg* I² 12 = V 5001 bis (στρατηγὸς ἐπὶ τῶν τόπων, i.e. τῶν περὶ Ἀνχίαλον τόπων, and [στρατηγὸς - -]οπύργου); *IGBulg* V 5011 (στρατηγὸς ἐν Ἀρσείῳ); *IGBulg* II 743 = V 5263 (στρατηγὸς τῶν περὶ Ἀνχίαλον τόπων); *IGBulg* I² 378 (στρατηγὸς Ἀγχιάλου καὶ Σελλητικῆς καὶ Ῥυσικῆς); *SEG* LIII 643(2) ([στρατηγὸς Ἀ]κχιά<λ>ου). The number of strategoi may have varied in this

period. A second period began with the integration of Thrace into the Roman Empire (46 A.D.-ca. 77 A.D.). The strategoi were primarily recruited among the local aristocracy. Thirty-three districts under strategoi are attested in *I.Thrac.Aeg.* E84. The epigraphic evidence consists of the following texts: *I.Thrac.Aeg.* E84 (list of 33 στρατηγοὶ Θρᾴκης; cf. *I.Thrac.Aeg.* E86/E87 for the strategos Ζηκουλήσης); *IGR* I 677 (στρατηγὸς Ἀστικῆς περὶ Πέρινθον, Σηλητικῆς ὀρεινῆς, Δενθελητικῆς πεδιασίας; cf. *CIL* III Suppl. 7391, on the strategos Τιβέριος Κλαύδιος Θεόπομπος); *SEG* LIV 639 (στρατηγὸς Δονθηλητικῆς πεδιασίας); *IGR* I 801 (στρατηγὸς Ἀστικῆς περὶ Πέρινθον); *IGBulg* III.1.1116 (στρατηγὸς Σ[- - -] καὶ Ἀσουτικῆς; P. regards the restoration Σ[ηλητικῆς] as unfounded; she identifies Ἀσουτική with Ἀθιουτική); *I.Thrac.Aeg.* E387 (στρατηγός); *IGBulg* IV 2338 = V 5928 (στρατηγὸς Ὀλυνθίας καὶ Ῥοιμηλητικῆς καὶ Δρησαπαϊκῆς καὶ Θουκυσιδαντικῆς καὶ [- - -]σηλητικῆς καὶ Ζραϊκῆς καὶ Ἀθιουτικῆς καὶ Βιολητικῆς) [for a possibly new strategy, see now M.Manov, *Selishtnijat zhivot-* - - (see our lemma no. 751) no. 199; cf. A.Avram, *BE* (2010) nos. 398 and 430, 199, Avram]. In addition to the strategoi whose designation is directly attested, one may infer the existence of a στρατηγὸς Δονθηλητικῆς ὀρεινῆς and Σηλητικῆς πεδιασίας. Pliny, *NH* 4.40 refers to 50 strategies (77 A.D.); 14 names of strategies are given by Claudius Ptolemaeus (3.11.8-10 edd. Stückelberger and Graßhoff; mid-2nd cent. A.D.). The discrepancy in the number of strategies between the epigraphic and the literary sources suggests a reform of the administration in the first years of the reign of Vespasian (ca. 70 A.D.). During the process of urbanization under Trajan and Hadrian, many strategies were abolished and their territories were added to the territory of the newly founded cities.

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719. **Thrace. Urbanization and society.** H.Preshlenov, in G.Vottéro (ed.), *Le grec* -- (cf. our lemma no. 838) 125-194, gives an overview of the social developments in the Greek colonies of the Bulgarian coast of the Black Sea (Apollonia, Dionysopolis, Mesambria, Odessos) in connection with the urbanization process (6th-1st cent. B.C.). Discussion of public spaces and public architecture, citizenship, and the elite. P. adduces a large number of inscriptions, which we cannot list here; ph. of *IGBulg* I² 13 bis, 25, 43, 309, 349(6), 389, 392; V 5089.

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720. **Abdera. Epitaph, undated.** Fragment of a marble funerary column; found re-used in a grave of the late 4th/early 3rd cent. B.C. Mentioned by K.Kallintzi, *AD* 55 B2 (2000) [2009] 883, who reports that the word γυν[ή] can be read, and the remains of four letters above it.

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721. **Apollonia Pontike. Curse, undated.** M.Slavova, in G.Vottéro (ed.), *Le grec* -- (cf. our lemma no. 838) 207, mentions a curse written by Ἀριστοκράτη Δείδιος (no further details).

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722. **Apollonia Pontike (area of: Kostadin Cheshma). Thasian amphora stamps, before 340 B.C.** Fragments of Thasian amphorae, now in the Bourgas Museum. Ed.pr. C.Tzochev, *Archaeologia Bulgarica* 13 (2009/1) 69 (ph.): 1) [Θα]σίων | [Δ]ιάρης | [Σ]κύμνος (69 no. 6); 2) Θασίων | Ἡροφῶν Κ|λεοφάνης head of Herakles, club and bee (69 no. 7); 3) Θασίων | Ρ | Κλεῖτος (69 no. 8).

1. Cf. Y.Garlan, *Timbres - - Thasos* I no. 114, ed.pr. || 2. cf. Garlan, *op.cit.* no. 366, ed.pr. || 3. letter P in retrograde; cf. A.-M.Bon, A.Bon, *Les timbres amphoriques de Thasos* (Paris 1957) no. 941, ed.pr.

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723. **Bathonea. Status of the site.** An ancient site on Lake Küçükçekmece has been identified as the ancient city of Βαθονέα on the evidence of two inscriptions from the site, *SEG* XVI 419c (epitaph on a sarcophagus; 3rd cent. A.D.) and *I.Perinthos* 304 (dedication to Hygieia; found between Silivri and Marmara Ereğlisi at present-day Gümüşyaka). O.Tekin, *Arkeoloji ve Sanat* 132 (2009) 139-141 (ph.; dr.), contends that Bathonea was a hekatostys of Byzantion rather than an independent city.

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724. **Bizone. Thasian amphora stamp, 4th cent. B.C.** Fragment of a Thasian amphora, found in the excavations of M.Tonkova and C.Landes, now in the Kavarna Museum. Ed.pr. C.Tzochev, *Archaeologia Bulgarica* 13 (2009/1) 60, 69 no. 10 (ph.). The text was engraved over an earlier stamp, naming Τηλέμαχος. Ed.pr. dates the two eponymous magistrates to 316 and 315 B.C.: Θασίων | thymiaterion | Ἀριστοτέ[λης].

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725. **Bolayır (Kallipolis?, Lysimacheia?). Inscribed marble shield, ca. 200 B.C.** L.Robert, *Hellenica* X (Paris 1955) 266-271; *SEG* LVIII 702. M.H.Sayar, in V.Nikolov, K. Bacvarov-H. Popov (edd.), *Interdiziplinäre Forschungen zum Kultererbe auf der Balkanhalbinsel* (Sofia 2011) 407, assigns the shield to Lysimacheia. *SEG* LVIII 702. M.H.Sayar, in V.Nikolov, K. Bacvarov-H. Popov (edd.), *Interdiziplinäre Forschungen zum Kulturerbe auf der Balkanhalbinsel* (Sofia 2011) 407, assigns the shield to Lysimacheia, following Robert.

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726. **Byzantion (area of: Lake Küçükçekmece). Epitaph (?), Hellenistic?** Upper right part of a stele (?) with horizontal moulding; the remains of the relief show a (male?) head and a right arm raised upward; inscription on the moulding. Mentioned by Ş.Aydıngün, *AST* 26.1 (2009) 414 (ph.; no text, no description) [we read from the ph.; the text may be from the Imperial period, Corsten]: [- - -].ΟΥΤΟΣ

[Probably the genitive of a name ending in -ους, Chaniotis.]

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727. **Byzantion (area of: Lake Küçükçekmece). Stamped tile (?), Byzantine period.** Fragment of a tile (?) with stamp. Mentioned by Ş.Aydıngün, *AST* 26.1 (2009) 414 (ph.; no text, no description) [we read from the ph., Corsten]: † ΚΟΣ|ΤΑΝ

[Κοσ|ταν(τῖνος) for Κωνσταν(τῖνος)?, Chaniotis.]

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728. **Constantinople. Epitaph of Thrasarich, king of the Gepids, early 6th cent. A.D.** Fragment of a marble plaque broken on all sides except for the top right; found in 2006 at the Vefa Kilise camii.

Ed.pr. H.Çetinkaya, *REByz* 67 (2009) 225-229 (translation; ph.; dr.). The deceased man can be identified as Thrasarich, king of the Gepids (488-after 504 A.D.), son of Thraustila (see *PLRE* II, s.v. Trapstila). Ed.pr. assumes that Thrasarich offered allegiance to Justinian after the fall of Sirmium to the Goths in 504 A.D., keeping his royal title. He was given the honorary title of comes domesticorum (L. 3).

[† Ἐνθ]ᾳ̣δε κατάκιτα[ι ὁ τῆς]
[εὐκλ]ε(οῦς) μνήμης Θρά[σαριχ]
[κόμ](ης) δομ(εστίκων) ῥὲξ Γηπ[αίδων]
[υἱὸς] Θραυστίλα τῆς [εὐκλε(οῦς)?]
[μνήμης, ὅ]στις ἔζησε̣[ν ἔτη]
[- - - - - - - - - - - -]τη ς [- - - -]

3. A horizontal stroke above the delta || 6. in fine, a horizontal stroke above ς (numeral).

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729. Dalakova Mogila (modern place-name). Thasian amphora stamps, 4th cent. B.C. Five Thasian amphorae, intact, with stamped handles; found in an ancient tumulus in southwestern Bulgaria in 2007; now in the Sliven Archaeological Museum. Ed.pr. C.Tzochev, *Archaeologia Bulgarica* 13 (2009/1) 69: 1) Κτῆσι(ς) | Θασίω(ν) | Εὐρυά(ναξ) (69 no. 1); 2) Τ[ι(- - -)] | Θα̣(σι..) | Ἡ[ρ(ακλει - - -)] (69 no. 2); 3) Λάβρο(ς) | Εὐρυά(ναξ) (identical stamps on two amphoras; 69 nos. 3/4); 4) Λεωγ(- - -) | Θασι(.) | Ἡρακ(λ - - -) (69 no. 5). Cf. G.Kitov, P.Dimitrov, *Archaeologia Bulgarica* 12 (2008/2) 25-32, for the context of the find and *SEG* LVIII 699 for an inscribed ring from the same findspot.

1. Cf. Y.Garlan, *Timbres - - Thasos* I no. 123, ed.pr. || 3. cf. Garlan, *op.cit.* no. 144, ed.pr. || 4. cf. Garlan, *op.cit.* no. 163, ed.pr.

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730. Dionysopolis. Honorary decree for Polyxenos, late 2nd/early 1st cent. B.C. Lower part of a marble plaque. L.F.Vagalinski, *Kruv i zrelishta* - - (see our lemma no. 715) 214/215 no. 154, prints a Bulgarian translation by N.Sharankov of this ineditum (no line divisions) [we translate the less fragmentary parts, Kantor]. The narratio of the decree is lacunose, and refers to 'mortal danger' and 'provision of security' and 'generously giving for free through the assembly' at the beginning, followed by a reference to an earlier award of gold wreaths in perpetuity. The honorand, winner in sacred games, had shown examples of his zeal, was benefactor of the city 'even when he was performing offices in his first motherland' (i.e. Mesambria); 'and when the city needed support [- - -] he was the only one who lent the money without interest' to it. He also provided money for the gymnasion, including for the oil, and for the youth. 'So that it will be clear that the people always honors the best men and gives them the deserved praise, let the council and the people decide: let Polyxenos, son of Melseon, from Mesambria, be praised for these merits, and to the honors previously voted to him be added a bronze statue at the most conspicuous place in the gymnasion and a crown in perpetuity, to be presented to him by the ephebes in [- - -]. Also, let him and his descendants be free from all taxation on all that they import into or export from the city. And let the assembly [- - -] elect one of the mem-

bers of the council who will go to the city of the Mesambrians to notify them concerning the earlier voted decisions and give a report to their assembly about the new honors, and to ask them to put them in the civic archive. Oikonomos will afterward write this decision down on a marble slab and put it up in the sanctuary of the Samothrakian Gods'.

Cf. A.Avram, *BE* (2010) nos. 400, 434 [no. 105 should be corrected to no. 154], who observes that Πολύξενος Μελσέωνος was already attested as a strategos at Mesambria (*IGBulg* V 5103 = *SEG* XXX 703) and could be a son of Μελσέων Ἡροδώρου (*IGBulg* I² 308 sexies), and that the name Μελσέων is derived from the legendary founder Melsas and is well attested on Mesambrian amphora stamps; cf. Y.Garlan, *Bull.amph.* (2007) no. 104.

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731. **Dionysopolis. Ephebic catalogue, 1st/2nd cent. A.D.** L.F.Vagalinski, *Kruv i zrelishta* - - (see our lemma no. 715) 216 no. 159, provides a Bulgarian translation of this ineditum, which is being prepared for publication by N.Sharankov (in the translation, no line divisions are given for the preamble; line division is given for the names of the ephebes, inscribed in two columns) [we translate, Kantor]: 'Under the archons presided over by Διονύσιος [- - -], when Σεραπίων, son of Τίμων, was [ephebarch?] and Πρόκλος, son of Ζωΐλος, [was priest?], the following were approved as ephebes [presumably οἱ ἐνκριθέντες ἔφηβοι; cf. *IGBulg* I² 14 L. 8 (another ephebic catalogue from Dionysopolis), Kantor]. Col. I: [- - -] son of Σεραπίων, | [- - -]enos son of Παπας, | [- - -] son of Γλύκων, | [- - -] son of Παπας, | [- - -] son of Δαδας, | [- - -] son of Εὐκλέων. Col. II: Ἀντίπατρος son of Δαδας, | Πρόξενος son of Τε [- - -], | Ἰούλιος Διογένης, | Παπας son of Ἀθαναίων, | Διονύσιος son of Ατας, | Διονύσιος son of [- - -], | Οὔλπιος Τ[- - -], |Ἀπελῆς son of [- - -], | Λον[- - -] son of [- - -]'. Cf. A.Avram, *BE* (2010) no. 400 [who gives the provenance as Odessos].

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732. **Dionysopolis. Delimitation of the territory of Dionysopolis, ca. 12-19 A.D.** *IGBulg* V 5011. A.Avram, *art.cit.* (see our lemma no. 779) 310/311 no. 4, reprints LL. 1-5, and briefly discusses this text, which mentions an eponymous priesthood held by Λητώ, as evidence for her cult in the Black Sea area. See also our lemmata nos. 779 and 811.

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733. **Dionysopolis. Ephebic catalogue, after 212 A.D.** L.F.Vagalinski, *Kruv i zrelishta* - - (see our lemma no. 715) 215 no. 155, provides a Bulgarian translation of this ineditum, to be published by N.Sharankov (no line divisions; the names of the ephebes were inscribed in two columns). The list was made 'in the forth priesthood of the god [- - -]', when [- - -] Διοσκορίδης was the high priest, in the archonship of Μᾶρκος Αὐρήλιος Κουρης [already attested as ἱερονόμος in *IGBulg* I² 23 L. 6, Kantor] son of Ἑστιαῖος, when [- - -] Πυθοκλῆς was ephebarch (?), and Αὐρήλιος Ζωΐλος his deputy (?).The names of two ephebes survive: Αὐρήλιος Ἡρακλίδης and Αὐρήλιος Γλύκων. Cf. A.Avram, *BE* (2010) no. 400.

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734. **Dionysopolis. Dedication by a former agonothetes, 1st/2nd cent. A.D.** Marble plaque, a crown below the inscription. L.F.Vagalinski, *Kruv i zrelishta* - - (see our lemma no. 715) 215/216 no. 158, provides a Bulgarian translation of this ineditum, to be published by N.Sharankov (no line divi-

sions) [we translate, Kantor]: 'For Good Hope (?). Dedicated by myself, Lucius Valerius Victor, after I had performed a priestly office and been an ἀγωνοθέτης.' Cf. A.Avram, *BE* (2010) no. 400.

735. **Kabyle. Amphora stamps, 4th cent.** B.C. Fragments of stamped amphora handles, now in the Kabyle Museum. Ed.pr. C.Tzochev, *Archaeologia Bulgarica* 13 (2009/1) 69 (ph.). **Herakleia Pontike:** 1) Δαμοφῶν ἐπὶ Μολο(σσô) (69 no. 13). **Samothrake:** 2) MA in monogram, within a circle next to head of Athena and a bunch of grapes (69 no. 14); 3) MA in monogram, within a circle, next to a bird drinking from a vessel and a bunch of grapes (69 no. 15).

736. **Kaliakra (territory of Bizone). Dedication to the Dioskouroi, ca. 179** B.C. *IGBulg* V 5003. M.Manov, *art.cit.* (see our lemma no. 752) 223/224, accepts the identification of the dedicant Ἀντίγονος with an envoy of Philip V (Livy 40.57/58), dispatched to organize the passage of mercenaries sent by the Bastarnai to Macedonia (cf. *IGBulg*). M. speculates that Philip V and King Sariakes had signed a treaty for this purpose, and attributes the silver and bronze coinage of Sariakes, which uses Macedonian motifs, to this event.

737. **Maroneia. Aretalogy of Isis, ca. 100** B.C *I.Thrac.Aeg.* E205. D.Papanikolaou, *ZPE* 168 (2009) 59-70, demonstrates that this encomium of Isis, the only surviving sophistic encomium to a deity of the Hellenistic age, belongs to an oratorical tradition that should not be characterized as 'Asianic', although it was very popular in Asia Minor. The anonymous author was a 'sophist' who specialized in epideictic declamations, including encomia of gods, heroes, human beings, and animals. P. discusses the stylistic features of this text: short sentences divided by the use of strong punctuation, Gorgianic word-play, marked isocolon, parallelism, sentences with the same number of syllables, antithetical sentences, use of rare vocabulary, rhetorical figures (anaphora, homoioteleuton, repetition, assonance, rhetorical questions, symploke, chiaston), and the strict avoidance of hiatus. The most striking feature of the text is the presence of rhythmical clausulae throughout the text (a list on 61/62). The preferred rhythmical patterns of the anonymous author were cretic-trochee, ditrochee, hypodochmiac in the form of spondee-cretic and trochee-cretic, and dactyl-cretic. The rhythmicality of this text is similar to that found in the fragments of Hegesias and Herakleides Kritikos, in the cult regulations of Antiochos I of Kommagene in Nemrud Dağ, and in some decrees (*IG* V.2.268; *IOSPE* I² 34; *Syll.*³ 798/799; *I.Assos* 26; *GIBM* 894). On 67/68, P. restores [ὅτ]αν in L. 9 ([ἄπ]αν, *I.Thrac.Aeg.*): 'the encomium of you is more important than my eyes. Whenever with the same eyes, with which I saw the sun, I see your beauty, I am confident that you will ever be here.'

738. **Mesambria. Inscriptions on stone.** Inscriptions found in Mesambria between 1964 and 1984, now kept in the Nessebar Museum. Ed.pr. V.Velkov, in *Nessèbre* III: *In memoriam Jeannae Čimbuleva* (Burgas 2005) 159-193 (ph.) [non vidimus]. N.Sharankov, *Archaeologia Bulgarica* 13 (2009/3) 47-51, revises the texts that were not included in *IGBulg* I² or V, providing a full text for the majority of the inscriptions and reprinting ph. from the ed.pr. for the more substantial texts. He also comments on some

readings of ed.pr. (Velkov 167/168 no. 10; 169/170 no. 15: list of names; 173/174 no. 22; 188 no. 59: small fragment; Hellenistic period; 190 no. 69: small fragment; 2nd/3rd cent. A.D.). For Sharankov's texts see our lemmata nos. 740-746, 748/749. Cf. A.Avram, *BE* (2006) no. 283 (anticipating some of Sharankov's suggestions) and *BE* (2010) no. 448.

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739. **Mesambria. Religion: Apollo Agyeus.** Adducing the epigraphic evidence from Mesambria and its fort Anchialos, L.Ruscu, *Kernos* 22 (2009) 125-132, discusses the cult of Apollo in Mesambria. His epiklesis is not attested, but archaeological and numismatic evidence indicates that he was worshipped as Ἀγυεύς, a guardian of gates, averter of evil, and patron of migration. This was the main cult in Mesambria. Cf. A.Avram, *BE* (2010) no. 449, who rejects some of Ruscu's suggestions.

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740. **Mesambria. Proxeny decree for citizens of Neapolis, 3rd cent.** B.C. Marble plaque, broken on left and bottom. Ed.pr. V.Velkov, *art.cit.* (see our lemma no. 738) 163/164 no. 4 [non vidimus]. Republished by N.Sharankov, *art.cit.* (see our lemma no. 738) 47/48 (ph.). A.Avram, *BE* (2006) no. 283, made suggestions similar to those of S. We give S.'s text.

[Ἀγαθᾶι] [[---]] τύχαι· Περίλλω[ι],
[---]σίπολι, Ἀντιπάτρωι Ἀρν-
[αίο (?)]υ παισσὶ Νεοπολίταις
[εὐ]ε̣ργέταις Μεσσαμβριανοὶ
[ἔδω]καν προξενίαν, πολι-
[τεί]αν, προεδρίαν, ἀτέλει-
[αν] αὐτοῖς καὶ ἐκγόνοις
[ὧν ἂν ἐπὶ κ]τ̣ήσει ἢ εἰσάγω-
[σι ἢ ἐξάγωσι, καὶ ε]ἴσπλουν
[καὶ ἔκπλουν καὶ πολέ]-
[μου καὶ εἰράνας ἀσυλεὶ]
[καὶ ἀσπονδεὶ ---]

---

1. [Ἀγαθᾶι] vacat τύχαι· Περιλλω, ed.pr. || 2. probably [Σω]σίπολι, Avram; S. finds this restoration too short and suggests, instead, e.g. [Ἀγη]σίπολι, [Νικα]σίπολι, or [Τιμα]σίπολι || 3. ΥΠΑΙΣΣΙ, ed.pr.; all three proxenoi shared the same patronymic, Avram || 8/9. [- - -]ΗΣΕΙ ἢ εἰσαγω|[γὴ - - - καὶ ε]ἴσπλουν, ed.pr.; [ὧν ἂν ἐξάγωσιν ἐπὶ χρ]ήσει ἢ εἰσάγω|[σιν ἐπὶ κτήσει καὶ ε]ἴσπλουν, Avram.

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741. **Mesambria. Honorific decree for Dionysios, son of Omphalion, 3rd cent.** B.C. Upper part of a marble stele. Ed.pr. V.Velkov, *art.cit.* (see our lemma no. 738) 164 no. 5 [non vidimus]. Cf. A.Avram, *BE* (2006) no. 283. Republished by N.Sharankov, *art.cit.* (see our lemma no. 738) 48. We print his text.

ἐπειδὴ οἱ δὲ πρόγονοι Διονυσίου
τοῦ Ὀμφαλίωνος καλοὶ καὶ ἀγαθοὶ ἄν-
δρες ἐόντες διετέλουν πᾶσι τοῖς τᾶς
πόλιος καιροῖς ἐφ' οἷς ἐτιμά̣θ̣ησαν κατ' ἀ-
ξίαν τῶν εὐεργετημάτων· ὅ τε πατὴρ
αὐτοῦ Ὀμφαλίων καὶ λέγων καὶ πράσ-
σων τὰ συμφέροντα τῶι δάμωι διετέ-
λει ἱερομνάμων τε τῶν ἱερῶν καλῶς
καὶ ὁσίως προέστα καὶ τῶν πολιτᾶν [..]
[- - -] ἐποιήσθη vacat Διονύσιος [- - -]
[- - - - - - - - - - - - -] τᾶς πόλιος [- - -]

[2. For a contemporary Omphalion in Mesambria, cf. *IGBulg* I² 338 quater: epitaph of Ἐρυμενίδας Ὀμφαλίωνος, Kantor] || 4/5. ἐφ' οἷς ἐπιθήσαν κατὰ | εἷαν τῶν εὐεργεμάτων (sic!), ed.pr. || 7/8. διετέ|λει ἱερομνάμων τε, ed.pr., S. [διετέ|λει, ἱερομναμῶν τε, Chaniotis] || 8. the ἱερομνάμων was the eponymous magistrate in Byzantion, whereas he had only religious duties in Mesambria; this confirms the tradition about the role of Byzantion in the colonization of Mesambria, Avram.

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742. Mesambria. Dedication to Kybele, 4th cent. B.C. Marble plaque. Ed.pr. V.Velkov, *art.cit.* (see our lemma no. 738) 176/177 no. 28 [non vidimus], who identifies the inscription as the epitaph of Kleusis' mother. Cf. A.Avram, *BE* (2006) no. 283, who identifies it as a dedication. Republished by N.Sharankov, *art.cit.* (see our lemma no. 738) 49 (ph.). We print their text.

Κλεῦσις
Ἀθαναίωνος
Ματρὶ
Κυβελείαι

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1. Κλεῦσις: a new name, Avram || 4. cf. L.Robert, *BCH* 57 (1933) 483/484 no. 4 (a dedication to Μητρὶ Κυβελείῃ from Chios), Sharankov.

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743. Mesambria. Altar of Theos Hypsistos, 1st/2nd cent. A.D. Lower part of a marble altar. Ed.pr. V.Velkov, *art.cit.* (see our lemma no. 738) 173 no. 21 [non vidimus]. N.Sharankov, *art.cit.* (see our lemma no. 738) 49, reports that the text is inscribed on an altar of Θεὸς Ὕψιστος dedicated by a Εἰστίων Ε̣ἰσταίου ([.]νισπιος ['Ε]σταίου, ed.pr.).

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744. Mesambria. Bilingual inscription, 2nd cent. A.D. Slab; part of the surface cut off on the right side. Ed.pr. V.Velkov, *art.cit.* (see our lemma no. 738) 185 no. 51 [non vidimus]. Republished by N.Sharankov, *art.cit.* (see our lemma no. 738) 50/51 (ph.); we print his text

T(itus) Ped[anius T(iti) f(ilius)?]
Aqu[ila (?)]
IANV
IOSU
H C
vacat I

Τ(ίτος) Πεδ[άνιος (?)]
Ἀ̣[κύλας (?)]
ΦΙΚΙΑ
ἀπελ[εύθερος]
vacat ΑΓ̣ΑΘΩ̣Ι̣
[- - - -]Τ[- - -]

1. T(itus) Ped[ianus], ed.pr. || 2. aqu[ilifer], ed.pr. || 3. a cognomen ending in -[fic]ianu[s] (?) or Ianu[arius], S. || 4. posuit (?), ed.pr.; the first letter is definitely not a P; e.g. [impend]io suo, S. || 5. h(eres) c(urauit), ed.pr.; or h(onoris) c(ausa), S. || 7. Τ(ίτος) Πεδ[ιανός], ed.pr. || 9. [βενε]φικιά[ριος], ed.pr.; possible, but probably a cognomen ending in -φικια[νός] or an abbreviated βενεφικ(ιάριος), followed by Ἰανουάριος, S. || 11. Α[.]ΘΩ, ed.pr.; [ἐπ'] ἀγαθῷι or the name Ἀγάθων, S.

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745. Mesambria. Incertum mentioning a Roman governor (?), 2nd/3rd cent. A.D. Small fragment of a marble stele, broken on all sides. Ed.pr. V.Velkov, *art.cit.* (see our lemma no. 738) 185 no. 50 [non vidimus]. N.Sharankov, *art.cit.* (see our lemma no. 738) 50. We print his text.

[- - - - - - - - -]ΣΟ[- - -]
[- - -]Ḥ̣ΡΑΚΛΕΙΟ̣[- - -]
[- - -]ΟΝΕΥΟΝΤ[- - -]

2. Ἡρακλειό[της], a citizen of Herakleia Pontike, ed.pr.; this ethnic is always spelled Ἡρακλειώτης or Ἡρακλεώτης; rather a form of Ἡράκλειος (personal name) or Ἡράκλειον (sanctuary), S. || 3. [ἡγεμ]ονεύοντ[ος τῆς ἐπαρχείας]?, S.

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746. Mesambria. Epitaph of Kallistratos, 4th cent. B.C. *IGBulg* I² 333 ter. Republished by V.Velkov, *art.cit.* (see our lemma no. 738) 179 no. 33 [non vidimus]. N.Sharankov, *art.cit.* (see our lemma no. 738) 49 (ph.), presents the following text: Κ̣αλλίστρατος | [- - -]σιστράτου

1/2. [Κ]αλλίστρατος | [Καλ]λιστράτου, *IGBulg*, Velkov || 2. e.g. [Ναυ]σιστράτου (cf. *IGBulg* I² 343 septies), S.

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747. Mesambria. Grave epigram for Pythodoros, 3rd cent. B.C. M.Slavova, in G.Vottéro (ed.), *Le grec* -- (cf. our lemma no. 838) 213 (ph.), mentions a new funerary epigram for Πυθόδωρος Παυσανία and quotes a few expressions used in it: πρόσθε λιπὼν βιοτάν and περὶ σάματι κείρατο χαίτας.

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748. Mesambria. Christian epitaph, 5th/6th cent. A.D. Left part of a marble stele. Ed.pr. V.Velkov, *art.cit.* (see our lemma no. 738) 187 no. 56 [non vidimus]. Republished by N.Sharankov, *art.cit.* (see our lemma no. 738) 51 (ph.); we print his text.

cross Ἔνθ[α κατάκι]-
τε [- - - - - - - - - - -]
ΜΝΗΤΟΥΣΤ[- - -]
γεσαμένη
ΛΛΑ τελιω[θεῖ]-
σα μ(ηνὸς) Αὐγ(ούστου) δ'

3. ΜΝΗΤΟΥΣ cross, ed.pr.; ΜΝΗ: part of e.g. [μακαρίας] μνή(μης), S. || 5. ΛΛΑ: part of a personal name?, S. || 5/6. ΛΑΑΤΕΛΙΣ|ΡΑΜΑΥΡΔ, ed.pr.

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749. **Mesambria. Incertum, Hellenistic.** Small fragment with part of the last line of an inscription. Ed.pr. V.Velkov, *art.cit.* (see our lemma no. 738) 190 no. 67 [non vidimus]. Republished by N.Sharankov, *art.cit.* (see our lemma no. 738) 51: [- - -]ΣΕΝΤΑΠ[- - -] (ΣΕΝΥΑ, ed.pr.).

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750. **Mesambria. Graffito on a vase (owner's inscription), late 5th/early 4th cent. B.C.** Black-glazed jug. Ed.pr. N.Teodosiev, *Numizmatika* 3.4 (1991) 34-37 (in Bulgarian) [non vidimus]; M.Manov, *Numizmatika i sfragistika* 1.4 (1993) 40-46 (in Bulgarian; summary in French; ph.). The text is presented by M.Slavova, *art.cit.* (see our lemma no. 716) 201 (ph.): Μάρωνος ἰμὶ κώθων τô Μαστία

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751. **Middle Strymon Valley. Inscriptions on stone.** M.Manov, *Selishtnijat zhivot v dolinata na Sredna Struma spored antichnite epigrafski pametnitsi ot IV/III v. pr. Chr – III v. sl. Chr.* (Sofia 2008) (in Bulgarian) [non vidimus], studies the topography and history of the Middle Strymon Valley and presents a catalogue of 205 inscriptions, mostly Greek. Cf. A.Avram, *BE* (2010) no. 430, who comments on the texts not included in *IGBulg* and provides concordances with *SEG*. We hope to cover this volume in a future volume of *SEG*; for texts republished by N.Sharankov see our lemmata nos. 769-771.

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751 bis. **Nymphaia? Dedication to Ares (?), 3rd cent. A.D.** Small dedicatory column with capital; confiscated in the house of an inhabitant of Pandroson, probably from Nymphaia. Edd.pr. N.Kokkotaki, D.Triantaphyllos, *AD* 56-59 B3 (2001-2004) [2012] 757 (ph.).

	Τῷ κυρίῳ Ἄ-	Σελτοκος ὁ
	ρεει εὐχα-	νέος
	ριστήριον	δʹ
4	ἀνέθηκεν	

1/2. Δ|ρέει, edd.pr. [Ἄρεει (ph.) for Ἄρει, Chaniotis].

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752. **Odessos. Honorary decree for Hermeios, late 3rd cent. B.C.** *IGBulg* I² 41. M.Manov, in *Κερμάτια* I 219-225, discusses the possible date for the beginning of Skythian rule in the Dobrudja area. Early evidence for King Κανίτης is provided by this decree (L. 5), which honors Ἕρμειος, an envoy of a Seleukid king. Noting possible influence of the coinage of Antiochos II and Seleukos II on the coinage of Kanites, M. hypothesizes that Hermeios may have visited this area between 229-226 B.C., as an envoy of Seleukos II, who wanted to renew his relations with the rulers of the Skythian kingdom after the interruption caused by the war with Antiochos Hierax.

753. **Panagjurište (modern place-name). Epitaph of Teres, 2nd/3rd cent. A.D.** Stone altar, damaged on the left side. Ed.pr. I.Vojkov, *Numizmatika, sfragistika i epigrafika* 4 (2008) 187-190 (in Bulgarian; ph.) [non vidimus]; see N.Sharankov, *art.cit.* (see our lemma no. 738) 55 (ph.). We print S.'s text. Cf. A.Avram, *BE* (2010) no. 415.

Κοτυς
Τηρου Τη-
ρῃ τῷ πατρὶ
ζήσαντι
τὸν βίον ἐπει-
κ̣ῶς μνείας
[χ]ἀ̣ριν ἀνέστη-
[σ]ε̣ν τὴν στήλ-
ην· εὐτυχῶς

4-6. ζήσαντι | τὸν βίον ἐ{μ}πει||[ρ]ως, ed.pr.; for parallel expressions cf. e.g. *TAM* II 876 L. 4; Heberdey-Wilhelm, *Reisen in Kilikien* no. 47 L. 4; *IGBulg* III.1 1473 LL. 14/15, S.; 'à juste titre', Avram.

754. **Sandanski (modern place-name). Invitatio ad munera, 222-235 A.D.** Marble relief plaque with gladiator figures and traces of red paint; broken and re-used in a baptistery of the 5th/6th cent. A.D. cathedral; now in the Sandanski Museum. L.F.Vagalinski, *Kruv i zrelishta* - - (see our lemma no. 715) 201 no. 104, reports that the inscription announced gladiatorial games in the reign of Severus Alexander; it gives a consular date (no text; no translation).

755. **Sandanski (modern place-name). Epitaph of Kleopatra, ca. 200-225 A.D.** Fragmentary round ossuary, decorated with a frieze with bucrania and garlands; above the garlands a relief with a lance, shield and phiale; inscription at the left and right of the shield; chance find in 2007. Edd.pr. S.Petrova, V.Gerasimova, *Numizmatika, sfragistika i epigrafika* 4 (2008) 191-195 (in Bulgarian; ph.) [non vidimus]. See A.Avram, *BE* (2010) no. 426, who notes that pace the edd.pr., this is not the first occurrence of the name in Thrace; cf. *LGPN* IV s.v. We print the text of the edd.pr., as given by Avram: Κλεο vacat πάτρας

756. **Sborianovo (modern place-name). Thasian amphora stamp, 3rd cent. B.C.** Fragment of an amphora handle, now in the Isperih Museum. Ed.pr. C.Tzochev, *Archaeologia Bulgarica* 13 (2009/1) 69 no. 11 (ph.): Θασίων | table | Πυθίων.

Cf. A.-M.Bon, A.Bon, *Les timbres amphoriques de Thasos* (Paris 1957) no. 1498, ed.pr.

757. Vacat.

758. **Seuthopolis (area of: Slavchova mogila, Rozovo). Amphora stamps, before 340 B.C.** Fragments of stamped amphora handles, now in the Kazanlak Museum. Ed.pr. C.Tzochev, *Archaeologia*

Bulgarica 13 (2009/1) 69 (ph.). **Thasos:** 1) Θασίων | Ρ | Κλεῖτος (69 no. 9); **Herakleia Pontike:** [Εὔ]πορος | [Λυσί]θε(ος) kantharos (69 no. 12).

1. letter P in retrograde; cf. A.-M.Bon, A.Bon, *Les timbres amphoriques de Thasos* (Paris 1957) no. 941, ed.pr. [see also c lemma no. 722.3, Kantor] || 2. cf. M.Gramatopol, G.Poenaru-Bordea, *Dacia* 13 (1969) 238 no. 818, ed.pr.

759. Sinemorets (modern place-name). Inscribed diadem (owner's inscription and signatur late 3rd/early 2nd cent. B.C. Central piece of a gold diadem, decorated with rosettes and leaves filigree; inscription runs vertically along the left and right edge of the piece; found in the tumulus a female (probably belonging to an inhabitant of a nearby fortified house) near the Veleka river 2006. Ed.pr. M.Manov, *Archaeologia Bulgarica* 13 (2009/2) 27-30. For the object, see D.Agre, *ibid.* 26 (ph.). Cf. A.Avram, *BE* (2010) no. 429: Δημήτρι|ος ἐποίσεν· | Κορτοζο|υντος

LL. 1/2 inscribed from top to bottom along the left edge; LL. 3/4 inscribed from bottom to top along the right edge | ἐποίσεν: for ἐποίησεν; it is unclear whether this is a scribal error or an itacistic spelling (cf. M.Slavova, *Phonology of Greek Inscriptions in Bulgaria* [Stuttgart 2004] 65), ed.pr. || 3/4. genitive of a previously unattested Thracian nam probably Κορτοζους; the owner of the diadem; for Thracian female names ending in -ους cf. *IGBulg* I² 154 L. 1; 449 L ed.pr.

760-767. Unknown provenance. Dedications to Zeus and Hera, 2nd/3rd cent. A.D. Eight voti reliefs of unknown provenance included in two auction catalogues: Gorny & Mosch, Giessen Münzhandlung, *Catalogue 168. Auktion Kunst der Antike, 24. Juni 2008* (Giessen 2008) 199/200 n 533-535; *Hixenbaugh Ancient Art* (New York; no date), inv. nos. 3123-3125, 3127, and 3129. Ed. D.Dana, *ZPE* 168 (2009) 189-194 nos. 2-9 (ph.; French translation), argues that the provenance of th se reliefs was a sanctuary of Zeus and Hera. The iconography and the personal names suggest th this sanctuary is located somewhere in Thrace (modern Bulgaria), at a site whose ancient nar must have been Σουιδεπτα (see our lemmata nos. 763-767). For the first component of this hither unattested toponym, D. adduces as parallels the place-name Θουιδαι (*IGBulg* V 5634) and the e thets Συιδηνός (*SEG* LIII 646) and Σουιτουληνός (*IGBulg* IV 2139); for the second part, he adduc Βουρδεπτω (Procopius, *De aedificiis* 4.11). He publishes the texts on the basis of the information pr vided by the auction catalogues.

760: 189-191 no. 2; *Hixenbaugh* inv.no. 3124. **Dedication to Hera.** Lower part of a marble reli plaque with representation of Hera standing to the left of an altar.

[Ἥρᾳ - - - - - - - - - -?]
relief
Μουκαπουος Πάπου
διὰ τοῦ ὑοῦ Οὐάλητο̣[ς]

2. For the female name Μουκαπους cf. *IGBulg* III 1354 (Μουκαπουιους), 1736 (Μουκαποουις), *ILB* I 165 (Mucapuius), *CIL* III 809 (Mucapuis), VI 3215 (Mucapus), D.

761: 191 no. 3; *Hixenbaugh* inv.no. 3127. **Dedication to Zeus and Hera.** Fragment of the lower part of a marble relief plaque with representation of Zeus and Hera in a quadriga; of the quadriga, only part of the chariot and the back legs of the horses survive.

[Διὶ καὶ Ἥρᾳ - - -?]
relief
[- - -]ων Δίζου ε̣[ὐχήν]

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1. In fine, probably an epithet (cf. our lemmata nos. 763-767), ed.pr. || 2. in fine, or ε̣[ὐχαριστήριον], D.

762: 191 no. 4; *Hixenbaugh* inv.no. 3125. **Dedication to Zeus and Hera.** Lower right part of a marble relief plaque with representation of Zeus, an eagle, and Hera holding a phiale; only the lower part of the bodies survives.

[Διὶ καὶ Ἥρᾳ - - -?]
relief
[-]ο̣ιρις εὐχήν

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2. [Μ]ο̣ῖρις? or a female name, ed.pr.; in fine, ligature of HN.

763: 192 no. 5; *Hixenbaugh* inv.no. 3123. **Dedication to Zeus and Hera Souideptenoi.** Upper part of a marble relief plaque with pediment; the upper part of the representation of Zeus with sceptre and Hera survives.

[Διὶ καὶ?] Ἥρᾳ Σουιδεπτη[νοῖς]
relief
[- - - - - - - - - - - - - - - - - - - -]

764: 192/193 no. 6; *Hixenbaugh* inv.no. 3129. **Dedication to Zeus and Hera Souideptenoi.** Two joining fragments of a marble relief plaque; the lower part is missing; the relief shows Zeus and Hera with scepter and a phiale; next to Zeus an altar (partly preserved), next to Hera an eagle.

Διὶ καὶ Ἥρᾳ Σου̣[ιδεπτηνοῖς]
relief
[- - - - - - - - - - - - - - - - - - - -]

765: 193 no. 7; Gorny & Mosch -- 199 no. 533. **Dedication to Zeus and Hera Souideptenoi.** Six partly joining fragments of a marble relief plaque with Zeus, holding his thunderbolt, and Hera (partly preserved) on a quadriga; in front of the quadriga a snake.

[Δ]ιὶ καὶ Ἥ[ρᾳ Σουιδεπτηνοῖς]
relief
[- - - - -]όρου δῶρον

766: 193 no. 8; Gorny & Mosch – 200 no. 534. **Dedication to Zeus and Hera Souideptenoi.** 11 joining fragments of a marble relief plaque with rounded top; the relief shows Zeus and Hera with scepter and a phiale; next to Zeus an altar, next to Hera an eagle.

Δ[ι]ὶ καὶ [Ἥρᾳ Σουιδε]πτηνοῖς
relief
Ἑρμογένης Μάρκου εὐξάμενος
ἀνέθηκεν

2. Ligature of ΗΣ.

767: 194 no. 9; Gorny & Mosch – 200 no. 535. **Dedication to Zeus and Hera Souideptenoi.** 14 partly joining fragments of a relief plaque with rounded top; the relief shows Zeus, holding his thunderbolt, and Hera on a quadriga; in front of the quadriga a snake.

Ἀγα[θῇ τύχῃ]
Τ[οῖς κ]υρίοις Διὶ · κ[αὶ Ἥρᾳ · Σο]υιδεπτην[οῖς]
relief
Ἡρακλίδης Δίζου · β(ουλευτής) · εὐξάμενο[ς ε]ὐχαρ[ιστήριον - -].ΧΕΙΟΝΗΣ

1. Written in smaller letters || 2. or Δι·ὶ [καὶ], ed.pr. || 3. ligature of ΗΣ; ε]ὐχαρ[ιστήριον].ΧΕΙΟΝΗΣ; Χειόνης?, ed.pr. [[ε]ὐχαρ[ιστήριον - -].ΧΕΙΟΝΗΣ; perhaps [ὑπὲ]ρ Χειόνης, Chaniotis].

768. Unknown provenance. Epitaph of Valens, Eugenea, and Zosas, 2nd cent. A.D. *SEG* LVII 2040. Republished by D.Dana, *ZPE* 168 (2009) 187-189 (ph.; French translation). On the basis of the iconography of the monument (cf. *IGBulg* IV 2331; V 5916 and 5921) D. attributes it to the area of Sandanksi. He comments on the name Εὐγένε(ι)α and the genitive Βρασεως.

769. Unknown provenance (Middle Strymon valley). Incertum, 191 A.D. Fragment of a marble base, broken on all sides. Ed.pr. M.Manov, *Numizmatika, sfragistika i epigrafika* 3 (2007) 70/71 (in Bulgarian; ph.) [non vidimus]; M.Manov, *Selishtnijat zhivot* - - (see our lemma no. 751) 129 no. 175 [non vidimus]; N.Sharankov, *art.cit.* (see our lemma no. 738) 53/54 (ph.). Cf. A.Avram, *BE* (2010) nos. 396, 430, 431, who accepts Sharankov's suggestions in LL. 1/2. We print S.'s text.

vacat
ἔτους βκσ' Σεβα[στοῦ, μηνὸς]
[Ὑ]περβερταίου· ΠΑΤ[- - - - -]

[- - - - - -]Ι Μαργαρε[ιτ- - - - -]
vacat

1. ἔτους βκσʹ Σεβα[στοῦ], ed.pr. || 2. [ὑ]πὲρ Βερτακου πατ[ρός], ed.pr.; 'we should reject the ghost name *Βερτακος'; for the spelling Ὑπερβερταῖος cf. e.g. *IG* X.2.1 4 L. 28; *I.Beroia* 327 L. 4, S.

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770. Unknown provenance (Middle Strymon valley). Epitaph of Moukasis and Artemidora, 2nd/3rd cent. A.D. Marble stele with male and female busts in relief; inscription below the relief. Ed.pr. M.Manov, *art.cit.* (see our lemma no. 769) 71/72 (in Bulgarian; ph.) [non vidimus]; M.Manov, *Selishtnijat zhivot* - - (see our lemma no. 751) 129 no. 175 [non vidimus]. N.Sharankov, *art.cit.* (see our lemma no. 738) 53/54 (ph.), revises the text of L. 2. Cf. A.Avram, *BE* (2010) nos. 396, 430, 431.

Μουκασης Διζα καὶ Ἀρτεμιδώρα
ΔΕΝΤΟΥΠΟΥΔΕΝΑ separation mark Ι separation mark Κοιλενοι

2. Δεντουπουδενα (a second Thracian name of Artemidora) {ο}ἱ Κοιληνοι, ed.pr.; Δεντουπου δενά(ρια) ιʹ Κοιλενοι; Artemidora was a daughter of Δεντουπους; compare D.Detschew, *Die thrakischen Sprachreste* (Vienna 1957) 125 for the name Δεντουπης, S.; 'le sens m'echappe', Avram.

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771. Unknown provenance (Middle Strymon valley). Epitaph of Ardoubaris, Pyroula, Diza and Skarke, after 212 A.D. Lower part of a limestone column. Ed.pr. M.Manov, *art.cit.* (see our lemma no. 769) 59/60 (in Bulgarian; ph.) [non vidimus]; M.Manov, *Selishtnijat zhivot* - - (see our lemma no. 751) 126/127 no. 168 [non vidimus]. N.Sharankov, *art.cit.* (see our lemma no. 738) 53 (ph.) revises the text of LL. 1-4. Cf. A.Avram, *BE* (2010) nos. 396, 430 (printing the text without line divisions), 431. We print S.'s text of LL. 1-4 and LL. 5-11 on the basis of *BE* and our readings from the photograph.

Αὐρήλιοι
Αρδουβαρις,
Βασκικας, Ἀρτε-
μίδωρος τῷ πάπ-
πῳ Αρδουβαριῳ κὲ
τῷ πατρὶ Πυρουλᾳ
κὲ τῷ παραδελφῷ
Διζᾳ κὲ τῇ θυγατρὶ
αὐτοῦ Σκάρκῃ
κατυχομένοις
ἐπύουν

1. Αὐρήλιος, ed.pr.; [an epitaph erected by three Aurelii for a group of relatives without Roman citizenship suggests a date shortly after the Constitutio Antoniniana, Kantor] || 10-11. for κατοιχομένοις | ἐποίουν.

MOESIA

772. **Moesia. Foreigners.** V.Cojocaru, in *Identität und Zugehörigkeit* 143-172, reports on his project of collecting the epigraphic evidence for foreigners in the Greek cities of Moesia (Histria, Kallatis, Tomis), the North Shore of the Black Sea (Chersonesos, Olbia, Tyras), and the Bosporan Kingdom (5th cent. B.C.-3rd cent. A.D.). The inscriptions are honorary inscriptions, awards of proxeny, epitaphs, and dedications (Table I). On 149-154, C. gives an overview of occupations (merchants, sailors, architects, doctors, a trainer), functions (military functions, envoys) and the religious activities of these foreigners as well as cases of double citizenship [for double citizenship in the Black Sea area see now also M.Dana, 'Pontiques et étrangers dans les cités de la mer Noire: le rôle des citoyennetés multiples dans l'essor d'une culture régionale', in A.Heller, A.-V.Pont (edd.), *Patrie d'origine et patries électives: les citoyennetés multiples dans le monde grec d'époque romaine* (Bordeaux 2012) 249-266, Avram.]. Their places of origin, from cities of the Black Sea and other parts of the Greek world, are indicated in Tables II and III. [For Histria, cf. *SEG* LVII 648; for the Bosporan Kingdom see *SEG* LVII 691 and our lemma no. 807, Kantor.] On proxeny grants in the cities of Moesia see our lemma no. 2020.

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773. **Moesia. Language.** F.Bechet, in G.Vottéro (ed.), *Le grec* -- (cf. our lemma no. 838) 81-118, discusses the language of the inscriptions in cities of the west shore of the Black Sea (Histria, Tomis, Kallatis): the features of the Ionian/Milesian dialect; the features of the Megarian koine; the transition to koine; and the language of inscriptions in the Imperial period.

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774. **Moesia. Language.** G.Galdi, *AAntHung* 49 (2009) 51-67, discusses the language of inscriptions of Scythia Minor, based on the texts included in *I.Histriae*, *I.Tomis*, *I.Kallatis* and in E.Doruţiu-Boilă, *Capidava, Troesmis, Noviodunum* (*IScM* V; Bucharest 1980). In two tables (56-60) he presents statistical data for the numbers of Greek, Latin, and bilingual inscriptions according to location and type of inscription and for the use of formulaic expressions in official documents and in epitaphs. A study of the morphology and syntax of the Greek inscriptions (60/61) suggests that, with the exception of the earliest texts from Kallatis, which show Doric features, the Greek texts share the usual characteristics of the koine. Discussion of linguistic features of the Latin inscriptions on 61-65. For criticism see A.Avram, *BE* (2010) no. 436, who characterizes G.'s bibliography as unsatisfactory.

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775. **Moesia. Religion.** R.M.Feraru, *Pontica* 37/38 (2004/05) 239-252, collects the epigraphic evidence for Dionysiac festivals in Thrace, Moesia and Olbia (see our lemma no. 839). In Histria (*I.Histria* 58) and Odessos (*IGBulg* I² 182), the attestation of the month Ἀνθεστηριών presupposes the celebration of the Ἀνθεστήρια (cf. the name Ἀνθεστήριος in Odessos and Apollonia Pontike). Celebrations in the theater in Histria (*I.Histria* 8, 25, 65), Kallatis (*I.Kallatis* 3), Mesambria (*IGBulg* I² 307, 308 bis/ter, 388), Apollonia (*IGBulg* I² 388 bis Ll. 34-36), and Tomis (*I.Tomis* 4) are connected with the Διονύσια. The Διονύσια τὰ ξενικά are attested in Kallatis (*I.Kallatis* 3; cf. *I.Kallatis* 35, 44, 46/47 on the cult of Dionysos). On 247-249, discussion of the evidence for music and dance contests.

For the cult of Artemis see our lemma no. 802. For the cult of Leto see our lemma no. 779.

776. **Adâncata. Amphora stamps, ca. 360-170 B.C.** Stamped amphora handles found at two settlements, southwest and southeast of the village Adâncata (Adâncata I and II, respectively. Ed.pr. M.Irimia, *Pontica* 37/38 (2004/05) 326-339, 344-346, 358-361 (ph.; in Romanian; German summary). We list the names that appear in these stamps. **Thasos** (19 stamps): Βάτων with potter Πυλάδης, Αἰσχρίων (?), Δεινώπας, Θάσων, Ἰσόδικος, Κλεοφῶν (I), Κρατῖνος, Κριτίας, Λεωμέδων, Μενέδημος, Πολυνείκης, Πυθίων (IV), Πουλυάδης, Φιλίσ., and Ἀριστοφάνης or Τηλεφάνης. **Sinope** (8 stamps): The following combinations of potters (first name) and ἀστυνόμοι (second name): Ἀπολλώνιος with Βόρυς (I), Ἀττις (gen. Ἀττειος) with Πασιχάρης (I b), Ψάμμις with Αἰσχίνης (V), Πύθης (?) with Αἰσχίνης (III or IV), Πρῶτος with Διονύσιος (III), Στέφανος with Αἰσχρίων Ἀρτεμιδώρου, Ἡφαίστιος with Ἰόβακχος Μολπαγόρου, Ἀτώτης with Ζῆνις Ἀπολλοδώρου. **Rhodes** (4 stamps): Eponyms: Αἰνησίδαμος, Νικασαγόρας. Potters: Ἀριστείδας, Λῖνος. **Kos** (1 stamp): Διονυσιακός. **Unidentified center** (1 stamp): Φιλο[- -].

777. **Albeşti. Amphora stamps, 3rd cent. B.C.** L.Buzoianu, M.Bărbulescu, *Pontica* 37/38 (2004/05) 145-167 (in Romanian; French summary), in a publication of 37 lekythoi found at Albeşti, mention stamped amphora handles found together with this pottery, and provide a list of names that appear on these stamps (154-156). **Rhodes**: Eponymous priests: Ὀνάσανδρος, Φιλωνίδας. Potters: Βοΐσκος, Ἑλλάνικος, Εὔφρων, Θεύδωρος, Κρέων. **Herakleia Pontike**: Ἀριστόβουλος, Ἀριστοκράτης, Βάκχιος, Νικόστρατος. **Sinope**: The following ἀστυνόμοι mentioned: Ἀπολλωνίδης Ποσειδωνίου, Ἱκέσιος Ἀντιπάτρου, Ἱκέσιος Ἐτεονίκου, Ἱκέσιος Σιμία, Ἶφις Ἑστιαίου, Μικρίας Ἀρισταγόρα, Μικρίας Πυθοκρίτου, Πρωταγόρας Κυνίσκου, Ὕλλος Φιλίσκου; potter: Πρῶτος. **Thasos**: magistrate Κρατῖνος.

778. **Histria. Onomastics: Theophoric names.** M.Dana, D.Dana, *Ancient West & East* 8 (2009) 235-241, discuss epigraphic evidence for three theophoric names at Histria: Ἰστρόδωρος (an epichoric name, peculiar to Histria, deriving from the river Istros), Ἰητρόδωρος (after Ἀπόλλων Ἰητρός), and Ἀχιλλόδωρος (after a hero venerated particularly in the region) and cognate names both in Histria and elsewhere in the Black Sea area. D.-D. argue that the provenance of the epitaph of Ἄρτις Ἰστροδώρου θυγάτηρ (*IGBulg* II 877; unknown provenance) must be Histria, the sole place where the name Ἄρτις is otherwise attested (see *LGPN* IV s.v.). Cf. A.Avram, *BE* (2010) no. 456.

779. **Histria. Religion: Leto.** In a study of the cult of Leto in the Black Sea, A.Avram, in *Estudios de epigrafía* 307-310 nos. 2-4, republishes three dedications to Leto: *I.Histria* 170 = *SEG* LIII 717 (2); *SEG* LIII 716 (3); *SEG* LVII 664 = LVIII 722 (4). He suggests that the cult of Leto was brought from Lykia to the Milesian sanctuary of Apollo in Didyma before the mid-7th cent. B.C. According to a Milesian tradition, Didyma is the place where Zeus had sexual intercourse with Leto (*Syll.*[3] 590 A: διὰ τὴν ἐν τῶιδε τῶι τόπωι Λητοῦς καὶ Διὸς μεῖξιν). From Didyma, the cult was introduced to the Milesian colonies along the Black Sea. The cult of Leto is indirectly attested in the Megarian colonies of

Byzantion and Chersonesos in Tauris, where there was a month named after her (Λατώιος). But this seems to be a late development, independent of the Didymean cult and its Lykian origin. On 311, he discusses the presence of the theophoric name Λητόδωρος in the Black Sea area (*CIRB* 976 L. 4 and 1179 LL. 25/26; *SEG* LII 663). See also our lemmata nos. 732 and 811.

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780. **Histria. Graffiti (abecedaria), 5th/4th cent.** B.C. *SEG* LVII 648 and 672. M.Dana, *ZPE* 171 (2009) 74/75 nos. 1-3 (ph.; dr.), republishes these abecedaria, published in her earlier work, with more detailed notes. Cf. A.Avram, *BE* (2010) no. 457. In *SEG* LVII 672.1 L. 1 she now reads [- - -]ΚΑΜΝ[.] (74/75 no. 2).

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781. **Histria (area of). Amphora stamps.** Stamped amphora handles found at various sites near Histria. Ed.pr. M.Irimia, *Pontica* 39 (2006) 123-168 (ph.). **Thasos:** 1) [Θ]ασίω[ν] | [Π]υθίων (128; Corbu de Sus, ca. 294-287 B.C.; Πυθίων II); 2) Θασίων | Πυθίων (133; Gura Dobrogei; ca. 273-267 B.C.; Πυθίων IV); 3) Θασίων | Πρηξίπολις (133; Gura Dobrogei; ca. 310-300 B.C.); 4) [Ἀρι]στείδης | Θασ|ι. [Ε]ὐφράν|ωρ (137; Palazu Mic; ca. 360-350 B.C.); 5) [Νύμφ]ω[ν] Θα|σίων | Κλευ[φά|νης] (137; Palazu Mic; ca. 350-340 B.C.); 6) Ἀρ[ι]στο(κράτης) | Θ[εόφιλος] | sphinx (138; Palazu Mic; ca. 345-335 B.C.); 7) Ἀριστ|οκ(ράτης) | [Μέγωνι] (138; Palazu Mic; ca. 345-335 B.C.); 8) [Θασίων]| [Ἀμφο|τ]έρης (138; Palazu Mic; ca. 325-317 B.C.); 9) Θασίων | Κ[λεῖτος?] (138; Palazu Mic; ca. 325-317 B.C.); 10) [Θασίων | Λεώδικος] (138; Palazu Mic; ca. 316-311 B.C.); 11) Θασίων | [Ἰσόδι]κος (139; Palazu Mic; ca. 310-295 B.C.). **Sinope:** 12) ἀστυνόμ[ου] | Λ[έ]οντος | Στέφανος (128/129; Corbu de Sus; ca. 284-258 B.C.); 13) [ἀστυνόμου | Ἀ]|ντι[μάχου] cornucopia | Νικίας (131/132; Gârliciu; ca. 284-262 B.C.); 14) ἀστυ[νόμου] | Ἑκαταί[ου τοῦ] | Λα[μάχου] thyrsos (132; Gârliciu; ca. 284-262 B.C.); 15) [Πρῶ]τος | [ἀστ]υνομοῦ<ν>το<ς> | [Ἱκεσί]ου τοῦ Ἑσ|[τια]ίο[υ] (146; Borcea; ca. 280-260 B.C.). **Rhodes:** 16) ἐπὶ Ἀριστοδά|μου, Πανάμου (139; Palazu Mic; ca. 166-164 B.C.); 17) [Ἱπποκρά]τευς (146/147; Gura Ialomiţei; ca. 150 B.C.); **Herakleia Pontike** (type of): 18) [Ἀ]ριστοκλ|ῆς Σατυρίω|νος (141; Sălcioara; 4th cent. B.C.

[6/7. Rather Ἀριστ|οκ(- -) || 9. for the new date of Κλεῖτος (ca. 360 B.C.) see now our lemma no. 949, Avram.]

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782. **Kallatis. Epitaph of Theopompos of Knidos, 2nd/1st cent.** B.C. *I.Kallatis* 171. C.Bruns-Özgan, *art.cit.* (see our lemma no. 1206) 105 and 126 no. 11, identifies Θεόπομπος Ἀρτεμιδώρου as C. Iulius Theopompos, the author, diplomat, and friend of Caesar, attributing his presence in Kallatis to trade contacts, attested through amphora stamps. A.Avram, *BE* (2011) no. 449, rejects this identification, observing that this inscription is an epitaph and not an honorific inscription as assumed by B.-Ö.

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783. **Kallatis. Potter's signature on a bowl, late 1st cent.** B.C./**early 1st cent.** A.D. Fragment of a Pergamene sigillata bowl with a stamp in the interior; found in Kallatis, extra muros. Ed.pr. O.Bounegru, *Pontica* 37/38 (2004/05) 171/172 (dr.; in Romanian; English summary). Charis is the name of the owner of the Pergamene workshop that produced the bowl: Χά|ρις

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784. **Kallatis (area of). Amphora stamps.** Stamped amphora handles found at various sites north of Kallatis. Ed.pr. M.Irimia, *Pontica* 39 (2006) 123-166 (ph.): **Herakleia Pontike:** 1) Εὐφραῖος | kantharos | Λύσιος (129; Costineşti; 4th cent. B.C.); 2) [- -] | Λύσι[ος] (129; Costineşti; 4th cent. B.C.); 3) ΕΦΗΡΑ[- -] | Θεοδ[ώρου] (130; Cotu Văii; undated). **Rhodes:** 4) ἐπὶ Ξενοφάνευς, [Ὑακινθίου] (130/131; Dulceşti; ca. 205-175 B.C.); 5) ἐπὶ Θεαιδή|του, | Πανάμου (134; Moşneni; ca. 171-169 B.C.); 6) Παρα[μ]|όνου (134; Moşneni; undated); 7) Διονύ|σιος (135; Neptun; ca. 219-199 B.C.); 8) [ἐπὶ Κ]αλλ[ι|κ]ρατίδ[α] (135/136; Neptun; ca. 234-220 B.C.; Καλλικρατίδας I). **Knidos:** 9) [- -]τα | Νυσίου (134; Moşneni; 2nd/1st cent. B.C.). **Sinope:** 10) [ἀσ]τυνόμου | [Ἱκε]σίο[υ] τοῦ | [Ἀν]τι[π]άτρο[υ] (134/135; Neptun; ca. 222-211 B.C.).

3. L.1: Ἐφηρα[...]?, ed.pr. [ἐφ' Ἡρα[- -]?, Chaniotis; L. 2: or Θεόδ[ωρος], Avram]. || 4. [Ὑακίνθιος], ed.pr.; [Ὑακινθίου], Avram].

785. **Nikopolis ad Istrum (area of: Butovo). Dedication of a column by a priest of a Dionysiac association, early 3rd cent. A.D.** *SEG* LIII 726. I.Shopova, *Thracia* 18 (2009) 201-205, republishes the text and proposes that the column dedicated by a priest of the Βαχχῖον Ἀσιανῶν was placed in the center of a ritual place as a symbol of the god (cf. *IGBulg* III 1864/1865: βωμός; *I.Perinthos* 56: τελαμών; *IGBulg* V 5579: ξόανον). She contends that there were two types of Bacchic rites in the region: the 'Thracian', conducted around a column or a free-standing high altar (τελαμών or βωμός) in an open space, and the 'Hellenic', conducted around a ξόανον in a specially constructed building. This interpretation is rejected by M.Sève, *BE* (2010) no. 22, who observes that full re-examination of the archaeological finds is needed to understand the exact nature of the monument.

786. **Nikopolis ad Istrum. Graffito on a cup, late 2nd/early 3rd cent. A.D.** Fragment of a pink-glazed clay cup with a relief image of a fight between two gladiators in heavy armor; palm branch between them, a crown over the head of the one to the right; to the right of him a ship's prow with oars. Ed.pr. A.Balkanska, *Izvestija na Arkheologicheski institut* 33 (Sofia 1972) 171 no. 1 (in Bulgarian; ph.) [non vidimus]; L.F. Vagalinski, *Kruv i zrelishta* - - (see our lemma no. 715) 160 no. 29 (in Bulgarian). Cf. A.Avram, *BE* (2010) no. 400.

Οὐάλης τύχη διπο[- - -]

διπο[λίτης], ed.pr., V.; the restoration is not certain; perhaps a patronymic Διπο[ρεος] (a Thracian name; cf. *IGBulg* III 1394), Avram; [the word διπολίτης is attested only in two late astrological treatises, cf. *CCAG* 8.1, p. 258; Manetho 5.291, Kantor].

787. **Satu Nou. Amphora stamps.** M.Irimia, *Pontica* 42 (2009) 71-115 (in Romanian; German summary), presents the Hellenistic amphoras found in the Getic settlement at Satu Nou, site of 'Vadu Vacilor' (near Oltina). [For the site, cf. M.Irimia, N.Conovici, A.Ganciu, *Istros* XIV. *Extras* (Brăila 2007) 81-118; iid., *Sondajul arheologic de la Satu Nou – 'Vadu Vacilor'* (Constanţa 2011), Kantor and Avram.] Rhodes (33 stamped amphora handles; ca. 269-150 B.C.): Eponymous priests: Αἰνησίδαμος II, Ἀρίσταρχος I and II, Ἡραγόρας,

Καλλικρατίδας II, Νικασαγόρας, Πυθόδωρος, Σύμμαχος. Potters: Ἀγοράναξ, Ἀντίμαχος, Ἀρίσταρχος, Ἄριστος I, Δαμοκράτης, Δῖος, Ἱπποκράτης, Κάλλων, Μαρσύας, Νικαγίς (woman, owner of a workshop), Ὄλυμπος, Τιμασικράτης, Φανίας. **Knidos** (7 stamps; late 3rd cent.-ca. 146 B.C.): Eponymous magistrates: Ἀγέστρατος, Ἄνθανδρος, Τελεκρέων. Potters: Ἀπολλώνιος Πισίδας. **Sinope**: Two illegible stamps. **Chios** (?; one stamp; mid-2nd cent. B.C.): Εὐκράτης. **Kos** (one stamp; 2nd cent. B.C.): Πάπ.ους.

N.Badoud, *Bull.amph.* (2012) no. 272, suggests, despite certain misgivings, that Εὐκράτης might be a Knidian eponymous magistrate, rather than a Chian.

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788. **Tomis (area of: Mihail Kogălniceanu). Dedication to Meter Theon, 3rd cent. A.D.** Fragment of a limestone base; found at Mihail Kogălniceanu and exhibited in the local museum. Edd.pr. M.Bărbulescu, A.Câteia, W.Wisoşenschi, *Pontica* 42 (2009) 411-414 no. 1 (ph.; in Romanian; English summary). A Latin dedication, possibly to Kybele, was found in the same site: *I.Tomis* 160 (edd.pr.). Cf. A.Avram, *BE* (2010) no. 453; *An.Ép.* (2009) [2012] no. 1217.

Ἀγαθ[ῆ]
τύχῃ·
Μητρὶ Θε-
ῶν εὐχαρι-
στήριον
Σουρι[- -]
[- - - - -]
[ἀνέθηκεν]

6. Σοῦρι[ς?], edd.pr.

789-792. **Tomis. Epitaphs, 2nd/3rd cent. A.D.** Four epitaphs in the Museum of National History and Archaeology at Constanta; found in Tomis and its territory. Edd.pr. M.Bărbulescu, L.Buzoianu, *Pontica* 42 (2009) 389-398 nos. 1-4 (ph.; dr.; French translation). Cf. A.Avram, *BE* (2010) no. 452.

789: 389-393 no. 1. **Epitaph of a family, ca. 150-200 A.D.** Limestone stele broken on top and bottom; found at Castelu. Cf. *An.Ép.* (2009) [2012] no. 1219.

[- - - - - -]-
Α Ποντίου
ὁ καὶ Τομίτης
ζῶν ἑαυτῷ καὶ
τῇ μητρὶ Ἄφῃ
καὶ ṭῇ γυναικὶ
Τρυφώσῃ
[- - - - - - - -]

1. Ποντίου: 'supernomen ethnique', which this man received because of his long stay in Tomis, edd.pr. || 3. ligature of ΝΕ || 4. ligature of ΜΗ; for Ἄφη cf. Ἄπφη, Ἀπφία et sim., edd.pr. || after L. 6, edd.pr. restore [τὴν στήλην | ἀνέστησεν | μνήμης χάριν· | χαῖρε παρο|δῖτα].

790: 393/394 no. 2. **Bilingual epitaph of Cornutus, 2nd cent. A.D.** Right part of a marble plaque found in Tomis in 1978. Cf. *An.Ép.* (2009) [2012] no. 1214.

[- - - - - - - - - -] Cor-
[nuti (lib)erta patr(ono) c]aris(simo)
[vacat f(eci). H(ic) s(itus)] e(st)
[- - - - - - - - - K]ορνούτου
[vacat ἀπελ]ευθέρα
[τῷ πάτρωνι ἐποίησα]· χαίροις

1/2. Cornutus was the name of a governor of Moesia Inferior in the mid-2nd cent. A.D. (Q. Fuficius Cornutus): B.E.Thomasson, *Laterculi praesidum* I (Göteborg 1984) 20, edd.pr. [cf. *SEG* XL 582 for a possible date (ca. 152-153/4 A.D.), Kantor] || 3. in fine, [ual]e or [ualet]e; cf. χαίροις in L. 6, Avram.

791: 394-396 no. 3. **Epitaph of a captain, 2nd/3rd cent.** A.D. *I.Tomis* 291. Right lower part of a marble plaque; inscription in a tabula ansata; found in Tomis in 1990. This fragment joins *I.Tomis* 291. Cf. *An.Ép.* (2009) [2012] no. 1215.

[- - - - - - - - - - - - - - -]
[- - - - - - - - - - - -]ο[υ]
[ὁ καὶ Βασι?]λεύς, ναύ-
κληρος, ζήσας ἔτη
λʹ κατεσκεύασα· χαῖ(ρε)

2. A name ending in -λευς or an ethnic, *An.Ép.* [or [- -]δεύς (read from the ph.), possibly [Νεικομη]δεύς; many individuals from Nikomedeia are attested in Tomis: *CIL* III 7532 (*ILS* 4069; *I.Tomis* 129] LL. 4 and 9; *I.Tomis* 256, 259, 281, 328; *IOSPE* I² 174, Avram.]

792: 396-398 no. 4. **Funerary epigram for Menetimos, 3rd cent.** A.D. Upper left part of a marble plaque. C.Petolescu, *An.Ép.* (2009) [2012] no. 1216, suggests that this is a funerary epigram.

Στήλλη Με[νετίμου]
γράμματα τα[ῦτα ἔχει]
ὅστις ἔνεστι Τ[- - - - - -]
[ἐ]ν γῇ Μενετ[ιμ- - -]
[...]ΑΤΟΜΕΥ[- - - -]
[- - - - - - - - - - - - - -]

1. Ligature of ΜΕ || 2. ligature of ΜΜ || 3-5. ὅστις ἔνεστι τ[ιθέναι | ἐν] γῇ Μενετ[ίμου ἕτερον, εἶτ]α Τομευ[τῶν πόλει | δώσειν - -] or, assuming mason's errors, ὅστις ἐν<θεῖνα>ι τ[ολμήσῃ | ἐν] γῇ Μενετ[ίμου ἕτερον σῶμ]α Τομευ[τῶν τῇ πόλει | δώσει προστείμου - -], edd.pr. [the first restoration is not in correct Greek and the ethnic Τομευταί is not attested, Chaniotis] || 4. [ἐν] γῇ, edd.pr. [part of the nu is visible on the ph., Chaniotis]; ligature of ΜΕ.

793. **Tomis (area of). Amphora stamps.** Stamped amphora handles found at various sites near Tomis. Ed.pr. M.Irimia, *Pontica* 39 (2006) 126, 123-166 (ph.): 1) Βοσπορίχου (126; Agigea; Herakleia Pontike: 4th cent. B.C.) 2) Μενίσκ[ος] (128; Bărăganu; Sinope; late 3rd cent. B.C.); 3) ἀ[στυνομ]οῦντος | Αἰσ[χρί]ωνος τοῦ | Ἀρ[τε]μιδώρου | Κ[. .]ας (144; Tuzla; Sinope; ca. 222-211 B.C.); 4) Δαμα|τρίου (144/145; Tuzla; Herakleia Pontike; ca. 380-360 B.C.); 5) [.]ΟΡΔΣΕΟΥ (145; Tuzla; Kos?; 4th cent. B.C.); 6) Μ[έν]ων (145; Tuzla; Sinope; 3rd cent. B.C.).

[4. Attributed to Sinope by ed.pr.; but this is a stamp of Herakleia Pontike, Avram.]

794. **Tropaeum Traiani. Dedication to Zeus Ombrimos, ca. 236-238 A.D.** Altar decorated with a representation of a thunderbolt under the inscription; found re-used in a Late Antique porticus near the East Gate at Tropaeum Traiani (Adamclisi). Ed.pr. A.Barnea, *SCIVA* 20 [1969] 595-609. Republished by id., in G.Vottéro (ed.), *Le grec* – (cf. our lemma no. 838) 119-122 (ph.; dr.). Another six inscriptions set up on behalf of Maximinus Thrax and Maximus are known from the same site (A.Barnea, *SCIVA* 20 [1969] 595-609). In addition to attesting a Greek vicus in the territory of a Roman city, this inscription is significant for the mention of Zeus Ombrimos, only attested in Moesia Inferior in the Imperial period (Kallatis: *I.Kallatis* 31 b L. 14: the festival Διόμβρια; Histria: *I.Histriae* 334: dedication to Ζεὺς Ὄμβριμος by the tribe of the Ἀργαδεῖς). Ζεὺς Ὄμβριος (cf. Ὄμβριμος) is attested for the first time in Lykophron. Tropaeum Traiani is also the source of two late dedications to deities with epithets that reveal education and literary interests: to Ἥρα βασίλισσα and Ποσειδῶν Κυανοχέτης (see our lemmata nos. 795/796). Cf. *An.Ép.* (2009) [2012] no. 1207.

Ἀγαθῆι τύχηι·
Δὶ Ὀμβρίμωι ὑπὲ-
ρ σωτηρίας καὶ νεί-
4 κης τῶν αὐτο-
κρατόρων ⟦Μαξιμίνου Σεβ(αστοῦ)⟧
⟦[καὶ Μαξί]μο[υ]⟧ Κα(ίσαρος) Πρω-
τογένης μαγιστράτος
8 ἀνέθηκα τὸ ἱερὸν
ἐκ τῶν ἰδίων

795. **Tropaeum Traiani. Dedication to Hera Basilissa, early 3rd cent. A.D.** Altar found in 1905 during the excavations of G.Tocilescu. Ed.pr. G.Tocilescu, *Revista pentru istoire, arheologie şi filologie* 10 (1905) 257; cf. id., *CRAI* (1905) 565; E.Popescu, *Inscripţiile greceşti şi latine din secolele IV-XIII descoperite în România* (Bucharest 1976) no. 171. Republished by A.Barnea, *art.cit.* (see our lemma no. 794) 120/121 (ph.). For a similar dedication, set up after the discovery of a source of water, see our lemma no. 796.

Ἥρῃ βασι-
λίσσῃ ὑ-
πὲρ τῆς εὑ-
4 ρήσεως τοῦ

ὕδατος, ἡ πό-
λις Τροπει-
σίων εὐχῆς
8 χάριν

796. Tropaeum Traiani. Dedication to Poseidon Kyanochaites, early 3rd cent. A.D. Altar found in the 1980s during the excavations of M.Sâmpetru, then covered by earth and re-ecxavated in 2003. Ed.pr. A.Barnea, *art.cit.* (see our lemma no. 794) 121/122 (ph.), who draws attention to the archaizing features of the text (language, cult). Cf. *An.Ép.* (2009) [2012] no. 1206. For a similar dedication, set up after the discovery of a source of water, see our lemma no. 795.

Ποσειδά-
ωνι Κυανο-
χέτῃ, ἡ πό-
4 λις Τροπε-
ισίων ὑπὲρ
τῆς εὑρέσεως
[τοῦ ὕδατος]
[- - - - - - - - -]

797. Unknown provenance. Dedication, ca. 150-250 A.D. Fragment of a marble stele, broken on the left and top; inscription below the relief with human figures, mostly lost; now in the Archaeological Institute 'Vasile Pârvan' (Bucharest). Ed.pr. F.Matei-Popescu, *SCIVA* 59/60 (2008/2009) [cf. *SEG* LVIII 731/732] 244/245 no. 3 (in Romanian; ph.). Cf. A.Avram, *BE* (2011) no. 452.

[- - -]ΓΗΣΚΕΣ υἱὸς αὐτοῦ
[- - -]ΤΟΥΔΟΥΤΑΣ vacat

1. Or [- - -]γης κὲ <ὁ> υἱὸς αὐτοῦ, D.Dana apud ed.pr. || 2. for the Thracian name Δουτα cf. *IG* IX.2.276 (Metropolis) and 567 (Larisa); D.Detschew, *Die thrakischen Sprachreste* ■ (Vienna 1976) 155, ed.pr.; [cf. also *SEG* XL 474 (Krannon), Kantor.]

NORTH SHORE OF THE BLACK SEA

798. North Shore of the Black Sea. Foreigners. See our lemma no. 772.

799. North Shore of the Black Sea. Iranian elements in culture and religion. Y.Ustinova, in *Les religions orientales* 311-324, studies the interaction between Greek cities and non-Greek populations, especially Skythians and Sarmatians, in the area of the Black Sea. She distinguishes between two processes. In the western part of the North Shore of the Black Sea, significant interaction between Greeks and indigenous populations took place at the time of the foundation of the colonies and then, again, in the first centuries A.D. (attested by, inter alia, Sarmatian elements in the personal

names in Olbia). In the east, in the area of the Bosporan Kingdom, the process of 'Iranization' was continuous. Herem local traditions were very prominent also in the 5th and 4th cent. B.C.; the cities absorbed the traditions of the Pontic Kingdom. 'Oriental' elements can be recognized in the Spartokid Kingdom in the existence of eunuchs (*CIRB* 301), in the title βασιλεὺς βασιλέων, and in the ownership of land and slaves by Ἀφροδίτη Οὐρανία. Sarmatian elements are very clear in the Bosporos (e.g. the so-called 'Sarmatian brands' represented on stelai: e.g. *CIRB* 1053, 1241, 1249/1250).

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800. North Shore of the Black Sea. Pottery. P.Guldager Bilde, *Pontica* 42. *Supplementum* I. *Pontic Grey Wares. International Conference, Bucarest-Constantza, September 30th-October 3rd 2008* (Constanţa 2009) 187-190, discusses a group of Hellenistic mouldmade bowls that bear the signature Δημητρίου (3rd/2nd cent. B.C.). The products of this workshop are known mostly from Bosporan cities. Moulds have been found in Pantikapaion and Myrmekion, possibly also in Phanagoreia.

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801. North Shore of the Black Sea. Proxeny. See our lemma no. 2020.

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802. North Shore of the Black Sea. Religion: Artemis. P.Guldager Bilde, in T.Fischer-Hansen, B.Poulsen (edd.), *From Artemis to Diana: The Goddess of Man and Beast* (Copenhagen 2009) 303-332, gives an overview of the cult of Artemis in the Black Sea region (Moesia, North Shore of the Black Sea, Paphlagonia). After pointing to the problems connected with the literary sources and the difficulties in recognizing evidence for Artemis in terracottas and graffiti on vases (the abbreviations A, AA, AP, APT; 307/308), she discusses the following subjects: the month Ἀρτεμισιών (309/310); temples and sanctuaries (310/311; references to *CIRB* 1014; *I.Kallatis* 32; Marek, *Stadt* -- no. 15); priests and priestesses (311; references to *I.Histria* 172; *I.Kallatis* 78; *IOSPE* I² 190; *CIRB* 1040); dedications and epithets (311-316; on 312, a list of dedications; on 313/314, a list of epithets: Ἁγνὴ θεά, Ἀγροτέρα, Δελφινία, Ἐπήκοος, Εὐκταία, Ἐφεσία, Πυθία, Στροφίς, Συμβούλη, Χθονία); Artemis on coins (316-321); and theophoric names (321-325). Quantifying this evidence (a cumulative table of the sources on 327), B. reaches the following conclusions: In the period before Mithridates VI the evidence is limited, except for Olbia and Kallatis; however, some local goddesses may have been associated with Artemis, such as Παρθένος in Chersonesos in Tauris and Θεὸς Φασιανή in Phasis; under the reign of Mithridates VI the evidence is mostly numismatic. The evidence is more abundant and more widely diffused in the Imperial period.

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803. North Shore of the Black Sea. Religion: Mysteries of Dionysos and the Mother of the Gods. G.Hinge, in P.Guldager Bilde, J.H.Petersen (edd.), *Meetings of Cultures in the Black Sea Region: Between Conflict and Coexistence* (Aarhus 2008) 369-397, argues that five episodes of journeys in Scythia in Herodotos (Herakles: 4.8-10; Aristeas: 4.11-15; 4.36.1; Anacharsis: 4.76; Skyles: 4.78-80; Salmoxis: 4.80) 'involve some sort of initiation into the mysteries of Meter or Dionysos'. In this context H. discusses evidence for links between Dionysiac cult and Orphic beliefs at Olbia (*SEG* XXVIII 659-661 = *IGDOP* 94a-c; *SEG* XXX 933; *IGDOP* 92) and Pantikapaion (interpreting in this sense *CIRB*

117, 119 and 121), as well as for the cult of Μήτηρ Θεῶν at Olbia (*SEG* XLII 709.2 = *IGDOP* 81; *SEG* XLII 710). H. stresses eschatological moments in all these cults.

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804. North Shore of the Black Sea. Scythian language in Greek inscriptions. S.R.Tokhtasiev, in V.Cojocaru (ed.), *Ethnic Contacts and Cultural Exchanges North and West of the Black Sea from the Greek Colonization to the Ottoman Conquest* (Iaşi 2005) 59-108 (in Russian; summary in German), surveys the evidence for Scythian language in Greek inscriptions from the North Shore of the Black Sea and in literary sources about the region, almost exclusively toponymic and onomastic. He concludes that these data do not support the dominant view of V.I.Abaev, in *Osnovy iranskogo jazykoznanija* (Moscow 1976) 272-364, that Scythian and Sarmatian can be treated as essentially the same language, closely related to the modern Ossetian; there were considerable differences between the two, as first suggested by M.Vasmer, *Untersuchungen über die ältesten Wohnsitze der Slaven* I (Leipzig 1923), who did not, however, use epigraphic testimonia.

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805. Akra (area of: Zavetnoe). Graffito on an amphora used for measurements, 3rd cent. B.C. Graffito on the outer wall of an amphora with a capacity of 8.46-8.66 l. Ed.pr. N.F.Fedoseev, *Khersonesskij sbornik* XIV: *Pamyati Mirona Il'icha Zolotaryeva* (Sevastopol 2005) 338 (in Russian), who suggests that the vessel's volume is 1,000 cubic daktyloi [one would expect measures of liquid capacity rather than volume, Kantor]; cf. id., in S.L.Solovjev, L.G.Shepko, *Arkheologicheskie pamyatniki sel'skoj okrugi Akry* (St Petersburg 2004) 55 no. 52 (excavation report) [non vidimus]: δημό|σιον

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805 bis. Belbek (Crimea). Signatures on stamped terra sigillata plates, 1st/2nd cent. A.D. D.V.Zhuravlev, *ACSS* 15 (2009) 25-94, discusses the typology and chronology of a group of Pontic terra sigillata plates with vertical rim from the Belbek IV necropolis in southwestern Crimea and presents a catalogue of 72 plates. Most of them are stamped with *planta pedis*, sometimes with a signature. We note the Greek texts: 1) Ἥλι|ος (pp. 36 and 64 and nos. 23-32; dr.; late 1st/early 2nd cent. A.D.); 2) Γαΐου (pp. 38 and 64 and nos. 33-39; dr.; 1st cent. A.D.).

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805 ter. Berezan. Inscription on a bone plaque, ca. 550-525 B.C. *IGDOP* 93; *SEG* XXXVI 694; LVIII 741*. In a study of the cult of Leto in the Black Sea area, A.Avram, *art.cit.* (see our lemma no. 779) 306/307 no. 1, reprints the text of face A. The text (an oracle of Didyma?) shows that Leto was associated with the sanctuary of Apollo at Didyma already in the mid-7th cent. B.C. Her cult was introduced, together with that of Apollo and Artemis, by the Milesian colonists.

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806. Bosporan Kingdom. Chronology. V.N.Parfenov, *Bosporskie issledovanija* XXI (2009) 212-225 (in Russian), provides a conversion table for years of the Bosporan era (222-225). Epigraphic and numismatic evidence suggests that the era began in October 297 B.C. P. corrects the dates in a number of Bosporan inscriptions, also criticizing their indiscriminate ascription in *CIRB* to one of the

two Julian years covered by a Bosporan-era year. He notes that the Macedonian calendar continued to be in use in the Bosporan Kingdom in the Roman period, contrary to suggestions that the Julian calendar was adopted.

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807. **Bosporan Kingdom. Onomastics.** V.P.Yaylenko, *Drevnosti Bospora* 12/II (2008) 545-551 and 13 (2009) 477-528, provides critical observations on the article of S.R.Tokhtasyev that we summarized in *SEG* LVII 691. He attacks Tokhtasyev for 'replacing Kimmerians and Thracians with immigrants from Asia Minor and Jews' [on the recent endorsement by Y. of racialist theories, see A.I.Ivanchik, *VDI* 279 (2011.4) 277-279; we provide the quote to give an impression of the article's content; we will now focus on Y.'s substantive epigraphic points, Kantor]. Y. criticizes in particular Tokhtasyev's proposal that Lallnamen in the Bosporan Kingdom should be seen as being of Anatolian origin. Y. identifies only 14 names as Anatolian, therefore, claiming that names of Scythian origin are more common than Anatolian [for this same argument in greater detail, see now id., *Tysiacheletnij Bosporskij reich: Istorija i epigrafika Bospora* (Moscow 2010) 120–182, to be summarized in *SEG* LX; Yaylenko's arguments both in this note and in the longer article are largely attacks *ad hominem*. Y. presents them in an offensive manner, proceeding from a preconception about the insignificance of the Anatolian element in the Bosporan Kingdom, Kantor]. Y. also provides new arguments for his view that the name Ὄρχαμος, attested in Bosporos (*CIRB* 1137 A col. I L. 33; B col. II L. 40; *SEG* LII 732) and Ephesos (*I.Eph.* III 903 LL. 6 and 10), is not related to the Homeric ὄρχαμος ἀνδρῶν (contra Tokhtasyev) but is a Persian name, possibly connected with the Achaemenids. Orchamus is mentioned by Ovid (*Met.* 4.212) as the name of Achaemenes' father, which Y. connects with Persian Ahurikāma. Y. contends that the word ὄρχαμος was used in Greek only as part of standard epic formulae and, therefore, finds it unlikely that it produced a personal name.

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808. **Bosporan Kingdom. Epitaphs, 2nd cent. B.C.-3rd cent. A.D.** T.Matkovskaya, A.Twardecki, S.Tokhtasev, A.Bekhter, *Bosporan Funerary Stelae, 2nd century BC-3rd century AD* (*From the Collection of the Kerch History and Culture Reserve Lapidary Collection* III.2.1) (Kiev-Warsaw 2009) 25-219 [henceforth *I.KerchMuseum*] (ph.; tr.; parallel text in Russian and English) [some, occasionally significant, discrepancies in the commentary between the two versions, Kantor], present with detailed commentary 136 funerary relief stelae from the collection of the Kerch Museum, almost exclusively from Pantikapaion (modern Kerch) and its neighborhood. 28 stelae are uninscribed (either never inscribed or whose inscriptions are now lost or illegible). 19 stelae are inedita: nos. 15/16, 28, 31, 33, 45, 53-56, 61, 72, 89/90, 93, 97, 103, 120 and 122. Nine stelae were previously published: nos. 1, 13, 62, 92, 95, 98, 101, 124, 127. The corpus is arranged according to the type of the relief: a standing woman (nos. 1-24); a standing man (nos. 25-57); multi-figured compositions (nos. 58-86); farewell scenes (nos. 87-136) [but there is no perceptible order within each section, Kantor]. The responsibility for the lemmata rest with their different authors [S.Tokhtasev (*per ep.*) criticizes the texts printed by Twardecki in nos. 67 and 78 (our lemmata nos. 850 and 851), because Twardecki rejects some of Tokhtasyev's earlier readings of these texts, Kantor]. No concordances or indices. For an ineditum and inscriptions not previously included in *SEG* see our lemmata nos. 847-849 and 864 bis. [See now also P.-A.Kreuz, *Die Grabreliefs aus dem Bosporanischen Reich* (Colloquia Antiqua 6, Leuven-Paris-Walpole, Ma. 2012), Avram]. We provide a concordance with *SEG* and the corpora.

CIRB	*I.KerchMuseum*
121	52
127	87
135	113
138	106
258	35
259	108
262	132
268	114
269	129
276	91
280	17
282	94
287	39
288	9
289	24
296	107
300	21
319	82
327	134
345	58
347	110
353	51
356	60
360	48
363	25
366	42
367	5
371	64
372	126
389	112
391	66
396	85
401	84
403	38
436	111
439	19
440	70
442	128
444	119
451	109
452	36
455	22

CIRB	*I.KerchMuseum*
458	34
459	4
466	99
474	47
487	104
493	118
509	116
516	102
517	80
523	63
526	117
527	135
530	105
543	14
546	136
548	71
551	121
559	49
562	23
570	3
577	30
585	44
589	123
591	68
601	76
608	43
611	37
615	133
619	20
620	57
623	88
625	2
646	125
648	10
704	100
707	7
710	79
723	65
795	46
877	40
878	81
879	59

CIRB	*I.KerchMuseum*
[897 is a misprint for 879]	
907	131
909	83
927	41
928	96
995	115
1027	29
1090	86
1109	8
Add. 2	77

IOSPE II	
74	117
77	51
89	63
98	70
108	100
109	116
125	30
129	48
137	25
139	42
151	84
165	65
210	49
245	17
250	2
275	123
287	105
380	29
Add. 92	126

IOSPE IV	
213	135
221	113
223	128
236	60
240	85
242	91
251	119
252	109
256	87

IOSPE IV	*I.KerchMuseum*	*IOSPE* IV	*I.KerchMuseum*	*IOSPE* IV	*I.KerchMuseum*
259	104	312	43	356	121
277	58	320	34	370	76
282	35	322	88	379	4
303	66	327	73	384	108
310	96			395	10

809. **Bosporan Kingdom. Women.** V.Kozlóvskaia, *Gerión* 22.1 (2004) 121-133, gives an overview of the position and roles of women in the Bosporan Kingdom in the light of the epigraphic evidence; she discusses the values associated with women; citizenship; priestesses; women of power (Dynamis and Pythodoris).

810-811. Vacant.

812. **Chersonesos in Tauris. Citizen oath, ca. 300-250** B.C. *IOSPE* I² 401; *Syll.*³ 360; *SEG* LVI 869*. I.A.Makarov, *VDI* 269 (2009.2) 54-61 (in Russian; summary in English), argues that the hapax ΣΑΣΤΗΡ in the clause καὶ τὸν ΣΑΣΤΗΡΑ τῶι δάμωι διαφυλαξῶ (LL. 24/25) is a cognate of the word σακτήρ attested in Hesychius σ83 ed. Hansen with the meaning 'bag'; here, it was used in the sense of 'funds in the treasury' (cf. the Latin *fiscus* and the Greek κιβωτός): 'I shall preserve the treasury for the people.' M. provides a survey of earlier solutions proposed for this notorious crux. Cf. A.Avram, *BE* (2010) no. 462: 'une interprétation que je trouve séduisante sinon décisive'.

813. **Chersonesos in Tauris. Honorary decrees for Titus Aurelius Calpurnianus Apollonides (A) and his wife Paulina (B), 174** A.D. *SEG* XLV 985; LV 840*. R.Haensch, in C.Eilers (ed.), *Diplomats and Diplomacy in the Roman World* (Leiden 2009) 209-218, summarizes the content of these decrees and develops further the arguments of his article that we summarized in *SEG* LV 840. He contends that the mission of T. Αὐρήλιος Καλπουρνιανὸς Ἀπολλωνίδης in Crimea was more likely a military command than a peace negotiation; the presence of his wife does not preclude that conclusion. The term περίστασις (L. 13) belongs to the context of an open war (cf. P.Briant, P.Brun, E.Varinlioğlu, in A.Bresson, R.Descat [edd.], *Les cités d'Asie Mineure occidentale au IIe siècle a.C.* [Bordeaux 2001] 246). The situation of Chersonesos shown in the decrees is an example of 'two-level sovereignty', as defined by F.Millar, *SCI* 15 (1996) 165; the concept is applicable not only to client kingdoms but also to Greek cities outside the formal boundaries of the Roman Empire. Chersonesos was subject to Imperial taxation (*IOSPE* I² 404) [cf. now *SEG* LVII 699*, Kantor]; a passage in Lucian, *Alexander* 57, concerning the Bosporan Kingdom, is to be interpreted in the light of that fact.

814. **Chersonesos in Tauris. Private letter on an ostrakon, ca. 375-325** B.C. Rectangular fragment of a Sinopean amphora, found in 2000 in the excavations of S.G.Ryzhov; now in the Chersonesos

Museum. The writing runs parallel to the top of the ostrakon, an indication that the ostrakon was cut from the amphora before being inscribed; broken below L. 7. Ed.pr. I.A.Makarov, *VDI* 269 (2009.2) 49-54 (in Russian; translation; ph.). [For other private letters on ostraka from the Northern Black Sea area see *SEG* LVII 689*, Kantor.] Cf. A.Avram, *BE* (2010) no. 462.

Τιμοσθένηι
χαίρεν· τὸν
σθύνλακον
λῦσον καὶ λ[α]-
βὲ τὸ ἐαργύρι
ἐκ τô θυλάκο
..A.H.[- - -]

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1. The first attestation of the name Timosthenes in Chersonesos, ed.pr. || 3. σθύνλακον = θύλακον; for the shift of θ to σθ in Doric dialect inscriptions cf. C.D.Buck, *The Greek Dialects* (Chicago 1955) 59; *IG* IV^2.1 121 L. 10, ed.pr. || 5. or ἐαργύρι(ον), ed.pr. || 6. τô θυλάκο: for the use of omikron for the long o in Chersonesos, cf. *IOSPE* I^2 339 L. 2; numismatic examples in V.A.Anokhin, *Monetnoe delo Khersonesa* (Kiev 1977) 25, ed.pr.

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815. **Chersonesos in Tauris. Funerary epigram, 2nd cent. A.D.** Fragment of a marble slab, broken on all sides; found in 1987 near the city wall during the excavations of I.A.Antonova; now in the Chersonesos Museum. Ed.pr. I.A.Makarov, *VDI* 270 (2009.3) 113-118 no. 1 (in Russian; translation; ph.). Vacats at the end of LL. 4 and 8 indicate pentameter endings (ed.pr.). Cf. A.Avram, *BE* (2010) no. 463.

vacat
[- - - (?) ἔκρυψ]ε χθὼν μὲν PA[- - -]
[- - - - - - - - σῶ]μ' ὑποδεξαμέν[α - - -]
[- - - - - - ψυχὰ] πταμένα ποτ' Ὄλυμ[πον]
[- - - - - - - - - - μ]ε<λ>ισταγέος vacat
[- - - Ἀίδας (?)] εὐνὰς ἐπόρεξε ταν[ύσας - - -]
[- - - - - - - - - ο]ἴμου vvvv ἐπουραν[ίων - - -]
[- - - - - - - - - - -] ὑπὸ δαίμονος ἁρπ[α- - -]
[- - - - θεᾷ π]είθεθ' ὑποχθονίᾳ vacat
[- - - - - - - - - -]ΛΛΟΣ ἔφυ ΚΑΚΟ[.]Η[- - -]
[- - - - - - - - - -]Σ φωτὸς ΙΔΜ[- - -]
[- - - - - Ἄιδο]ς ἀστεμφέο[ς - - -]
[- - - - - - - - - - - π]άγχυ ποιή[σας (?) - - -]
vacat

3/4. E.g. [ἀθάνατος δ' αἰεὶ ψυχὰ] πταμένα ποτ' Ὄλυμ[πον | ναιετάει χώρου δῶμα μ]ε<λ>ισταγέος; for the contrast between the fate of the body and the immortal soul, cf. *CEG* 10 L. 6; *GV* 1978 LL. 9-12, ed.pr. || 4. ΕΔΙΣΤΑΓΕΟΣ, lapis; [μ]ε<λ>ισταγέος, ed.pr. (cf. *Orac. Syb.* 5.282) || 5. cf. *GV* 704 L. 3; 2080 L. 3; *IG* V.2.176 L. 2; XII.5.739 L. 42; *SEG* XXII 280 L. 5, ed.pr. || 7. ἁρπ[ασθέντι] or ἁρπ[ασθεῖσα] (cf. *I.Prusias* 74 = *GV* 650 = = Merkelbach-Stauber SGO II, 09/08/01 L. 9), ed.pr. || 10. e.g. φωτὸς ἴδμ[ονος εὐσεβίας], ed.pr. || 11. cf. *I.Smyrna* 520 = *GV* 1512 = Merkelbach-Stauber *SGO* I, 05/01/52 L. 4: ἀστημφὴς Ἀίδης, ed.pr.

816. Chersonesos in Tauris. Funerary epigram, 2nd cent. A.D. Fragment of a limestone slab, broken on top and bottom; found in 2007 near the ancient city during the excavations of T.Ju.Jashaeva; now in the Chersonesos Museum. Ed.pr. I.A.Makarov, *VDI* 270 (2009.3) 118-121 no. 2 (in Russian; translation; ph.), with comments on the meter (dactylic hexameters) and the poetic diction. Cf. A.Avram, *BE* (2010) no. 463.

[- - - - - - - - - - - - - - - - -]
[- - - - - - - -τανη]λέγεως
[- - - - - - - -]I[...] vacat
[- -].ON νέον κτεῖνασα
χερσὶν ἀγριοθύμων
δῶκας ἄχος [β]αρυπενθῆ
τοκεῦσιν ἠδὲ φίλοισιν
ὃν κόλποισιν θρέψασα
καὶ τιθηνήσασα Σουσις
δύσμορον ἐνθάδε θῆκε
παρὰ πλευρε<ῇ>σι πατρῴαις
[δά]κρυα πολλὰ χ<έ>ουσα
[- - - - - - - - - - - - - - - - -]

1. [τανη]λέγεως: cf. *Iliad* 8.70; 22.100; *SEG* I 450 [= *MAMA* I 100] L. 3, ed.pr.; [cf. also *IG* XIV 2562 B L. 1 || 2. letters on the ph. seem to be ỌIṬẠỌ: a Boiotian patronymic ending?; compare *SEG* LVI 880 LL. 2 and 5 for Boiotian spellings at Chersonesos, Kantor] || 3. [αὐ]τόν or the end of a personal name, ed.pr.; 3. κτεῖνασα: the last syllable is scanned as long, ed.pr.; 'le participe ΚΤΕΙΝΑΣΑ demeure peu clair', Avram || 4. χερσὶν ἀγριοθύμων: perhaps killed in an attack of barbarians or bandits; cf. *GVI* 633 L. 5 for a similar expression; ἀγριόθυμος is unattested before the Imperial period, ed.pr. || 5. [β]αρυπενθῆ: last syllable is scanned as short, ed.pr. || 7. κόλποισιν θρέψασα: cf. Kaibel, *EG* 292 LL. 1-3, ed.pr. || 8. καί: scanned as a short syllable, ed.pr.; Σουσις was the mother of the deceased; a name of Anatolian or Thracian origin; cf. *LGPN* IV s.vv. Σουσα, Σουσας, Σουσιων, Σουσος for similar names in the Northern Black Sea area; less likely 'an inhabitant of Susa', a slave name, ed.pr.; [a wet-nurse, if a slave?, Kantor] || 10. ΠΛΕΥΡΕΣΙ, lapis || 11. ΧΘΟΥΣΑ, lapis; χ<έ>ουσα, ed.pr.

817-819. Chersonesos in Tauris. Christian inscriptions from the church of St. Peter (labels of images), late 4th-5th cent. A.D. Relief plaques from the altar rail of the church of St. Peter. Ed.pr. A.Ju.Vinogradov, *Khersonesskij sbornik* XIV: *Pamyati Mirona Il'icha Zolotaryeva* (Sevastopol 2005) 91-93 nos. 1-3 (in Russian), (re)publishes the texts (two of them had been published by V.V.Latyshev) with detailed commentary; the archaeological context is discussed for the first time. Republished by id., *Minovala uzhe zima jazycheskogo bezumija* -- (Moscow 2010) 111-118 nos. 1-3 (in Russian; ph.) [the Greek fonts in V.'s 2005 article are garbled; we print his 2010 texts, Kantor].

817: 91/92 no. 1 = 111-114 no. 1. **Label of image of Christ offering a hand to Peter.** Marble plaque, broken at the right and bottom; relief representing Christ offering his hand to the drowning St. Peter, next to whom a boat is under sail. Found in 1896 during the excavations of K.Kosciuszko-Valyuzhinich, re-used in a Byzantine tomb; now in the State Hermitage (St. Petersburg). Ed.pr. V.V.Latyshev, *Vizantijskij vremennik* 6 (1889), 337-339 no. 1 (only L. 2; in Russian; ph.); id., *Materialy po arkheologii Rossii* 23 (1899) 26/27 no. 40 (in Russian; ph.).

[ὁ] κ(ύριο)ς Ἰε(σοῦ)ς δ[ιδοὺς χεῖρα Πέτρῳ καταποντιζομένῳ]
cross ὁ κ(ύριο)ς Ἰ(ησοῦ)ς cross διδοὺς χε[ῖρα Πέτρῳ καταποντιζομένῳ]

L. 1 outside the image border; L. 2 in a panel, above the image, within the border || 1. V. 2010; very worn lettering; L. 1 was not noticed in V. 2005 || 2. χο[ρεγίαν ἁγίῳ Πέτρῳ], Latyshev; L. 2 repeats the text of L 1, which was accidentally damaged, when the border of the image was made, V. (2010).

818: 92 no. 2 = 114-116 no. 2. **Label of image of Christ talking to Peter.** Left upper part of marble plaque; relief representing Christ raising his hand in blessing; inscription above the image (L. 1 above the image border, LL. 2/3 below it); part of the collection of intendant-général Robert, acquired during the Crimean War of 1853-1855; now in the Louvre. Ed.pr. V.V.Latyshev, in *Commentationes Nikitinianae: Sbornik statej po klassicheskoj filologii v chest' P.V. Nikitina* (St. Petersburg 1901) 16-22 (in Russian; ph.). Cf. A.Héron de Villefosse, *Catalogue sommaire de marbres antiques* (Paris 1896) 182; E.Coche de la Ferté, *L'Antiquité chrétienne au Musée du Louvre* (Paris 1958) 85 no. 2 (ph.).

ὁ κ(ύριο)ς Ἰε(σοῦ)ς λέγων Πέτρου [καὶ τῶν σὺν αὐτοῦ (?)]
βάλετε εἰς τὰ δ[εξία μέρη τοῦ πλοίου τὸν δίκ]-
τι[ον καὶ εὑρήσετε]

819: 92/93 no. 3 = 117/118 no. 3. **Label of image.** Marble plaque broken on all sides except the top; within a border, a relief representing a scene with Jesus, of which only a male head is preserved. Found in 1909 in the excavations of R.Loeper.

[ὁ] κ(ύριο)ς Ἰε(σοῦ)ς [- - -]

820-826. Chersonesos in Tauris. Christian dedications and epitaphs, 4th-7th cent. A.D. Ed.pr. A.Ju.Vinogradov, *Voprosy epigrafiki* III (Moscow 2009) 226-249 (in Russian), (re)publishes nine texts dating to the 4th-13th cent. A.D. from the extramural Cruciform Church and discusses the hagiographic and archaeological evidence for the church. Two of the texts fall outside the chronological limits of *SEG*; nos. 822-824 are inedita. For our lemmata nos. 822-824 see now id., *Minovala uzhe zima jazycheskogo bezumija* – (Moscow 2010) 123–129 nos. C, D and E (in Russian; dr.; ph.).

820: 234-236. **Dedication, ca. 450-500 A.D.** Nine joining fragments of a marble plaque, broken on the left and the top; painted relief with a cross flanked by two male figures in chitons and cloaks; the one to the left is holding the cross in his left hand and blessing with the his right; the one to the right is in a prayer pose with raised hands; inscription below the relief; found in 1902 during the excavations of K.Kosciuszko-Valyuzhinich; stolen in the 1990s from the State Hermitage. Ed.pr. K.Kosciuszko-Valyuzhinich, *Otchet Imperatorskoj arkheologicheskoj kommissii za 1906 god* (St Petersburg 1909) 79/80 (in Russian; ph.); V.Latyshev, *Izvestija Imperatorskoj arkheologicheskoj kommissii* 33 (1909) 67 note 1; V.N.Zalesskaja, *Sbornik Gosudarstvennogo Ermitazha* 41 (1976) 35-38 (the relief shows

Christ and St. Phocas the Gardener, Z.). V. interprets the figures on the relief as a local saint and the dedicant.

οὗ ὁ Θεὸς τὸ ὄνομ[α οἶδεν]

E.g. τὸ ὄνομ[α οἶδεν, ἐποίησεν], V.

821: 236-240. **Dedication of Zoilos, 574/575 or 674/675 A.D.** Semicircular marble table, broken into 138 pieces; inscription on 12 fragments in a single line on the front face near the top of the monument; below the end of the line a medieval Armenian inscription; found in 1902 during the excavations of K.Kosciuszko-Valyuzhinich; 7 of the 12 inscribed fragments are now in the Chersonesos Museum. Edd.pr. K.Kosciuszko-Valyuzhinich and V.Latyshev, *Izvestija Imperatorskoj arkheologicheskoj kommissii* 9 (1904) 40/41 (in Russian; dr.); cf. N.Marr, *Izvestija Imperatorskoj arkheologicheskoj kommissii* 10 (1904) 107/108 no. 2 (the Armenian inscription; partial ph.).

[ἔτους .]ϙθ'· [ὑπ]ὲρ ε̣[ὐ]χῆ[ς Ζ]ωΐλου [τοῦ] ἐνδ[οξοτάτου κυ]ρ̣ῆρ̣υ̣ καὶ πάν[των] τῶν δια[φερόντο]ν αὐτοῦ

[ὑπ]ὲρ ε̣[ὐ]χῆ[ς - - -] καὶ τ[- - - καὶ] πάν[των] τῶν δια[φερόντο]ν αὐ[τ]ο[ῖς] and separately ϙθ', edd.pr.; Latyshev was working from a drawing and did not place the fragments correctly, V. || [ἔτους .]ϙθ': a date according to the era of Chersonesos (the only era attested there epigraphically before 915 A.D.), either 599 (= 574/5 A.D.), in which case it is contemporary with a building inscription of Justin II from the southern city wall opposite the church (E.I.Solomonik, *Vizantijskij vremennik* 47 [1986] 213/214 no. 4), or 699 (= 674/5 A.D.); in the latter case probably connected with the reconstruction of the church for the cult of Pope Martin, who died in 655 A.D.; a Chersonesitan notable named Zoilos is attested in 711/712 A.D. (Theophanes, *Chron.* p. 378 ed. C.de Boor); he could be identical with the dedicant, whose title is unusual for Chersonesos, V.

822: 227-229 (ed.pr.) = Vinogradov 2010, 123/124 no. C. **Epitaph of seven women, 4th/5th cent. A.D.** Dipinto on plaster on a sepulcher wall within the church; LL. 4-8 were written later. Found in 1902 during the excavations of K.Kosciuszko-Valyuzhinich; now in situ. All names are non-Greek; a Christian epitaph with eleven non-Greek female names is in the Chersonesos Museum (unpublished; ed.pr.).

† Ζουζηα, Μι-
διλαβαδα, Κα-
μυαρκα
4 † Κα-
vacat [.]ηα,
vacat [.]οση[α],
[.]οσμ[.]νη[α]
8 Τανιυ[α]

823: 229-231 (ed.pr.) = Vinogradov 2010, 124-126 no. D (revised from autopsy). **Epitaph of Ariston, 4th/5th cent. A.D.** Dipinto on wall plaster in a sepulcher near the church; inscription within a circle. Found in 2002 in the excavations of E.Ja.Turovskij; now in situ.

Ἀρίστω-
ν ἀληθάρ-
[γ]ητε,
ἡ ψυχή σου
μετὰ τῶν δικέων

2/3. ἀλεθαρ|[γίσ]ει, ed.pr. (2009); ἀληθάρ|[γ]ητε (cf. Grégoire, *Recueil* I, no. 9 LL. 8-10), V. (2010) || 5. δικέων for δικαίων.

824: 231-233 (ed.pr.) = Vinogradov 2010, 126-129 no. E. **Epitaph of Demetris and others, 4th/5th cent. A.D.** Graffiti on wall plaster in a sepulcher near the church: A (LL. 1-7) in the central part of the ceiling; B (LL. 8/9) on the ceiling near the entrance; C (LL. 10-12) on the northeastern wall; D (L. 13) on the northwestern wall. Found in 2006 in the excavations of E.Ja.Turovskij; now in situ.

Δημέτρις,
Σατουρνΐλα,
Ἡρακλήδας,
Ἐ[λ]πίς,
[.]α[.]κήνη,
Π[.]ακον,
Κυρακή·
Ἀχελίδης
Νικολάου·
Τηλεχλῖς Ἡρακλε[ι]-
ώτης μνήμης χάριν
ἔγραψεν·
Χρις[- - -]

a = LL. 1-7; b = LL. 8/9; c = LL. 10-12; d = L. 13 || 5. Πα[.]κήνη, ed.pr. (2009); [.]α[.]κήνη, V. (2010) || 10. Τηλέχνις, ed.pr. (2009); Τηλεχλῖς for Τηλεκλῆς, V. (2010). || 11. the only attestation of the formula μνήμης χάριν in the epigraphy of the North Shore of the Black Sea in Late Antiquity, V. (2010) || [12. in fine, sigma or an abbreviations sign for a form of Χριστιανοί?, Chaniotis].

825: 240-242. **Epitaph of Gordeanos, 6th/7th cent. A.D.** Limestone slab, broken on all sides. Found in 1906 during the excavations of K.Kosciuszko-Valyuzhinich in the necropolis near the church; now in the Chersonesos Museum. Ed.pr. K.Kosciuszko-Valyuzhinich, *Izvestija Imperatorskoj arkheologicheskoj kommissii* 33 (1909) 66.

[- - -]Σ[.]Ο[- - -| - - -]τὸ μν[ημεῖον | Γο]ρδεα[νοῦ - - -]

[1. The second letter is garbled typographically in V.'s edition, Kantor] || 2/3. [.]Τ[.]ΜΙ[.]|ΡΔΕΑ[. .], ed.pr. || 2. for the word μνημεῖον used for Christian tombs at Chersonesos, cf. V.Latyshev, *Materialy po arkheologii Rossii* 23 (1899) 46-49 no. 45; *Izvestija Imperatorskoj arkheologicheskoj kommissii* 27 (1908) 31 no. 25, V. || 3. for the spelling, cf. *Supplementum Ephesium* 2663.12 LL. 2/3, V.; [the spelling there is Ὀρδε|ạνος, Kantor].

826: 242-244. **Epitaph of Peter, Christophoros, and Sisinnios, 6th/7th cent. A.D.** Limestone stele with rounded top; cross in relief on the front face, four-petal rosette on the back; text A above the cross, inside the semi-circular top; text B on the cross; text C under the rosette; chance find in 1996 in the necropolis near the church; now in the Chersonesos

Museum. Edd.pr. V.V.Soznik, E.Ja.Turovskij, A.V.Ivanov, *Arkheologija (Kiev)* (1997/1) 64-74 (in Russian; summary in Ukrainian and English; ph.; dr.).

a: Μνῆμα
Πέτρου ναύτου·
μνῆμα Χριστο-
4 φόρου κὲ [Σ]ησηννήου

b: Φῶς
ζωή

c: Φῶς
ζωή

1. Ligature of MNH, edd.pr. || 2. ligatures of ΠΕ, AY and OY, edd.pr. || 3. ligature of MNH, edd.pr. || 4. κὲ ΗΣΗ ΗΟΥ vel Κ(ύρι)ε βοήθε (sic!), edd.pr.

827. Chersonesos in Tauris. Graffiti on measuring vessels, 3rd cent. B.C. Three graffiti on fragments of measuring jugs of nearly identical ball-like shape with a large handle; now in the Chersonesos Museum. Ed.pr. N.F.Fedoseev, *Khersonesskij sbornik* XIV: *Pamyati Mirona Il'icha Zolotaryeva* (Sevastopol 2005) 337-340 (in Russian; dr.; ph.). Cf. A.L.Jakobson, *Keramika i keramicheskoe proizvodstvo srednevekovoj Tavriki* (Leningrad 1979) 81 fig. 4 (ph. of no. 3, wrongly dated to 10th cent. A.D.); V.I.Kats, *Keramicheskie klejma Khersonesa Tavricheskogo* (Saratov 1994) pl. 5 (dr. of nos. 1/2). 1) Σκύ(θας) Σκύ(θας) (handle of a jug of a capacity of ca. 0.24/0.25 l., ca. 237-230 B.C.); 2) ἀστυνομοῦντος | Σωτηρίου τοῦ | Διονυσίου (handle of a jug with a capacity of ca. 0.68-0.72 l., ca. 230-215 B.C.); 3) ΤΜΦ (handle of a jug with a capacity of ca. 0.75 l. = 1 sextarion?; found in 1928 during the excavations of K.E.Grinevich; 3rd cent. B.C.).

1. The date is based on the identification of Skythas with the magistrate Σκύθας Σωπόλιος, for whom cf. Kats, *Keramicheskie kleima* -- 76, ed.pr.; [or Σκύ(θας) Σκύ(θου)?, Kantor] || 2. cf. Kats, *Keramicheskie klejma* -- 77 for the magistrate dating, ed.pr. || 3. monogram, ed.pr.

828. Chersonesos in Tauris. Graffito on a vase, ca. 400-350 B.C. *SEG* LVIII 745. I.A.Makarov, S.V.Ushakov, *ACSS* 15.3-4 (2009) 243-259 (ph.), provide an English version of the article we summarized in *SEG* LVIII.

829. Chersonesos in Tauris. Obscene graffito, 4th cent. B.C. Ed.pr. S.R.Tokhtasiev, in G.Vottéro (ed.), *Le grec* -- (cf. our lemma no. 838) 42, reports the following text (without line division):

Εὔμη[λος] τὰν ψ[ωλὰν] λείχ[ει]

λείχ[ει]: for λείχειν in the sense of cunnilingus in Attic comedy cf. J.Henderson, *The Maculate Muse* (New Haven 1975) 184, 186; H.Solin, *Glotta* 62 (1984) 172, ed.pr.

830. Gorgippia. Graffito on a vase (owner's inscription), ca. 350-250 B.C. Kantharos with a graffito on the exterior around the lip. Found in 1971 in the necropolis during the excavations of T.M.Smirnova. Ed.pr. G.A.Tsvetaeva, *VDI* 137 (1976.3) 142-145 (in Russian; ph.). S.R.Tokhtasiev, in G.Vottéro (ed.), *Le grec* -- (cf. our lemma no. 838) 44, discusses linguistic features of the text: Μοσχιωνου ἡ κύλιξ

Μοσχιωνου for Μοσχίωνος; cf. for a similarly formed genitive see B.A.Vasilenko, *Keramicheskie klejma iz antichnykh poselenij na beregu Dnestrovskogo limana* (Odessa 1971) 81, ed.pr.; cf. *CIRB* 1287 L. 26; *SEG* XXXIX 701(2), Tokhtasiev.

831. Gospital' (modern place-name). Graffito on a vase, late 4th/early 3rd cent. B.C. *SEG* LVIII 749. N.F.Fedoseev, *Drevnosti Bospora* 13 (2009) 471, reads from autopsy [Διὸς] Σοτῆρος Σωσιοίκου (Ζώταρος Σωσιοίκου, edd.pr.). He thus confirms the suggestion of A.Avram, *BE* (2008) no. 415, that this text names Ζεὺς Σωτήρ [probably not a dedication but a vase used for libations to Zeus Soter, the protector of the household; cf. our lemma no. 647, Chaniotis].

832. Hermonassa. Graffito on a vase, 4th cent. B.C. Neck of a black-glazed kantharos; chance find in 1963; now in the Pushkin Fine Arts Museum (Moscow). Ed.pr. A.I.Boltunova, in ead. (ed.), *Kul'tura antichnogo mira* (Moscow 1966) 29/30 (in Russian; ph.), with a discussion of the cult of Ζεὺς Σωτήρ in Bosporos [not previously recorded in *SEG*]. Mentioned by N.F.Fedoseev, *Drevnosti Bospora* 13 (2009) 471 [our lemma no. 831; for other graffiti naming Zeus Soter from Bosporos see the app.cr. of our lemma no. 852(49); see also our lemma no. 831, Kantor]: Διὸς Σοτῆρος

833. Myrmekion. Graffito, ca. 500-475 B.C. *SEG* XLV 993. V.P.Yaylenko, *Drevnosti Bospora* 12 (2008/2) 553/554, proposes to understand the word ἄμμι in the graffito Εὐχωλαὶ κα|ὶ ἄμμί : ε[ἰσι] as contracted dative of the name of the Great Mother, attested in the forms Ἀμμά, Ἀμμάς, Ἀμμία (Hesychios α1089 ed. Latte and *Etymologicum Magnum* 84.24-26 ed. Gaisford = α1090 edd. Lassere/Livadaras; contra edd.pr.: the dative plural of ἄμμες = ἡμεῖς) [cf. *Etymologicum Magnum* 84.14-23 ed. Gaisford = Hesychios α1089 edd. Lassere/Livadaras; forms such as Ἀρτέμι and Δι and abbreviations like Ἀπολλ., adduced by Y., are not exact parallels for such a dative, Kantor]. Y. compares with this dedication the text Ἀμὲς ἐμί (*IGDGG* I.7; Pithekoussai) and suggests that the name Ἀμμία, well attested in Bosporos (*LGPN* IV s.v.) [cf. now also *SEG* LVII 738 LL. 2-4 and 7, Kantor] is theophoric. Y. translates the text as 'prayers also to the Mother'.

834. Nikonion. Private letter on an ostrakon, late 4th/early 3rd cent. B.C. Two joining fragments of an ostrakon; found in a house during excavation in 2007 (right) and 2010 (left); now in the Odessa Archaeological Museum. The right part was presented by B.Awianowicz, *ZPE* 168 (2009) 196-198 (ph.). Ed.pr. B.Awianowicz, *ZPE* 178 (2011) 237-239 (ph.; dr.), presents the entire text. The letter concerns maritime trade.

Διονύσιος τοῖς ἐν οἴκω[ι]· ἕως τούτου ἔρ<ρω>μαι καὶ
ὁ ὑός· ὑμεῖς δ̣ὲ̣ μαλακία[ι] μηθὲν ἐνδῶτε, ἀλλὰ ἀπόσ-
τειλόν τινα καὶ ἔντειλαι Μαρακάτῃ· τὸ μονόξ-
υλον ἄμμου ἐνέπλησα· ἐξεράσας μετέωρον
αὐτὸ ἀνασπασάτω, ὡς πλὴν ἐκείνου ἐλπὶς
οὐδεμία ἐστίν· καὶ κριθῶν εἰσιν παρὰ Ποσσικρ[ά]-
τηι μέδιμνοι ἐννέαν· ἔρρωται δὲ καὶ
Ποσσικράτης· {Ι} κ[ό]μισαι δὲ καὶ παρὰ τῶν
Θοάψων ἡ[μιστ]άτηρον ἀποδοῦ-
τὸ εἱμάτ[ιον] σα

'Dionysios sends his greetings to the household. Until now I am in good health and so is the son. You should in no way give in to weakness, but dispatch someone and instruct Marakates, (that) I loaded the boat with sand. After emptying (the boat) he should haul it up high, since except for this there is no hope. And there are nine medimnoi of barley with Possikrates. Possikrates is in good health. Receive from the Thoapsoi (?) a half-stater after returning the cloth,' ed.pr. || 9. Θοάψων: an unattested ethnic, ed.pr.

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835. Nymphaion. Language: early forms of koine in graffiti. *SEG* XXXIV 756; XXXIX 701*; XLV 997*; LVI 894*. S.R.Tokhtasiev, in G.Vottéro (ed.), *Le grec* -- (cf. our lemma no. 838) 33-49, surveys in detail linguistic features of graffiti from the temple of Aphrodite. These texts are the earliest evidence for koine on the north shore of the Black Sea; in order to illustrate later developments of phonetic and morphological features, T. adduces other Bosporan inscriptions. He considers these linguistic features as evidence of a sociolect common among lower classes of Bosporan society. Texts of the graffiti are provided; for the previously unpublished ones see our lemma no. 836. T. discusses the following phenomena. **Phonetics:** 1) assimilation of υ and ι (*SEG* LVI 894.5; cf. *CIRB* 667; 963 L. 2; 1263 L. 9); 2) -ει for -ηι (our lemma no. 836(5); the only other Bosporan example is *SEG* LVII 733 L. 3); 3) syncopated form -ις for -ιος in personal names (*SEG* XXXIX 701 B.3; XLV 997.3) [see in more detail *SEG* LVII 690.3, Kantor]; 4) δ > τ (*SEG* LVI 894.2; 894.3; our lemma no. 836(1); cf. *CIRB* 144, 1057 L. 3; 1198); 5) ρτ > ρδ (see our lemma no. 836(6); cf. a graffito from Myrmekion: V.F.Gaidukevich, in *Kultura antichnogo mira* [Moscow 1966] 79); 6) σθ > στ (cf. S.R.Tokhtasiev, *Hyperboreus* 6 [2000] 142 note 81, for examples in Bosporan stone inscriptions). **Morphology:** 7) accusative in -αν (our lemma no. 836(1/2); cf. *CIRB* 105; 731 L. 5); 8) accusative ἀνήρα; 9) genitive Καλαμαιώνου for Καλαμαιῶνος, if we accept Vinogradov's restoration in *SEG* XXXIX 701.2 (for similar genitives see our lemma no. 830; *CIRB* 1287 L. 26). **Onomastics:** 10) the earliest attestation of the name Καλοῦς (cf. *SEG* XLV 997.8 app.cr.); T. rejects the interpretation of καλοῦ as an imperative of καλέω; names in -οῦς appear in the Bosporan Kingdom from ca. 100 B.C. onward (*CIRB* 123 L. 1: Καλοῦς; 704 L. 2: Ἀγαθοῦς) [for names in -οῦς see L.Dubois in *Onomatologos* 398-421, Sverkos]. **Syntax:** 11) Use of accusative instead of dative, particularly in connection with χαίρειν (*SEG* LVI 894.1/2).

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836. Nymphaion. Obscene and other graffiti on the wall of the temple of Aphrodite, ca. 250-240 B.C. *SEG* XXXIV 756; XXXIX 701*; XLV 997*; LVI 894*. S.R.Tokhtasiev, *art.cit.* (see our lemma no.

835) 37/38 and 40, briefly reports the following new graffiti: 1) Δειοσκουρίτης πατέραν ἐπύγειζε καὶ αὐτ{τ}ὸς ἔλεγε· καλῶς καλῶς (37 no. 10); 2) Θεọμṿḥσθης πατέρα [- - -] θυγατέραν βεβείνεκε (37 no. 12); 3) ὡς τὸ βεινεῖν ἐστιν γλ̣[υκύ - - -] (37 no. 14); 4) ἀναπαυμένη μετ' ἀνδρὸς [- - -] γυνή (37 no. 15); 5) ἑπτακαιδεκάτει (38); 6) Σπαρδοκị(ων) vel Σπαρδοκị(ωνος) (41).

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1. 'Dioscouritès sodomisait son père et disait "que c'est bon, c'est bon"', T. || [2-4. not reported in full || 5/6. it is not clear whether these are complete texts or just individual words from longer texts), Kantor].

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837. **Olbia. Cultural contacts, proxeny and exchange of coinage, 5th/4th cent.** B.C. R.Osborne, in P.Guldager Bilde, J.H.Petersen (edd.), *Meetings of Cultures in the Black Sea Region: Between Conflict and Coexistence* (Aarhus 2008) 333-346, discusses the mainly epigraphic evidence for networks of cultural contacts in Classical Olbia. Evidence for Dionysiac and Orphic cults (*IGDOP* 92; *SEG* XXVIII 659-661 = *IGDOP* 94a-c) and the cult of Apollo (*IGDOP* 93, 95) shows that 'cult practices of the Greeks at Olbia were not significantly divergent from the practices of the Greeks in the Aegean'. Review of proxeny and ateleia decrees (with particular attention to *SEG* XLII 722 = *IGDOP* 21) suggests that the two most notable features of the Olbian decrees, i.e. the extension of ἀτέλεια to relatives (including brothers) and slaves and the use of the abbreviated opening formula Ὀλβιοπολῖται ἔδωκαν, were introduced from Thessaly, the only region of the Greek world where both existed at the same time, and were adapted to local needs. Only privileges of ἀτέλεια, rather than all the privileges of proxeny, were granted to brothers and slaves, and this distinction supports the view of A.Wilhelm (Wilhelm, *Neue Beiträge* 3 [1913] 31-35) that such clauses were inserted in proxeny decrees for the benefit of 'large-scale merchants'. The final section reviews possible connections between the Olbian copy of the Athenian Standards Decree (*IG* I³ 1453 F = *IGDOP* 6) and the Olbian 4th-cent. B.C. coinage decree (*IOSPE* I² 24 = *IGDOP* 14), stressing functional similarities between the two. On ἀτέλεια see also our lemma no. 2011.

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838. **Olbia. History.** V.V.Krapivina, in G.Vottéro (ed.), *Le grec du monde colonial antique. I. Le N. et N.-O. de la Mer Noire. Actes de la Table Ronde de Nancy, 28-29 septembre 2007* (Nancy 2009) 67-80, gives an overview of the epigraphic material from Olbia (publications, types of texts, chronological distribution); on 77-80, ph. of *SEG* XLV 1000; LV 855; *IGDOP* 8; *I.Olbia* 74. Cf. S.D.Kryjitski, *ibid.* 51-66, for an overview of questions concerning the history of Olbia.

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839. **Olbia. Religion.** R.M.Feraru, *Pontica* 37/38 (2004/05) 239-252, collects the epigraphic evidence for Dionysiac festivals in Olbia: Ἀνθεστήρια (cf. *IOSPE* I² 33: month Ἀνθεστηριών), Διονύσια (*IOSPE* I² 25), Λήναια (cf. *IGDOP* 99: month Ληνεών).

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840. **Olbia. Honorary decree for Theokles, late 2nd/early 3rd cent.** A.D. *IOSPE* I² 40. H.Heinen, in *Identität und Zugehörigkeit* 21-29, reprints the Greek text (ph.; German translation) and discusses the

praise of Theokles as a good citizen and the services offered by him to the citizens (members of the elite) of foreign cities.

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841. **Pantikapaion. Decree, 1st cent. A.D.** Fragment of a marble plaque; chance find on the acropolis, now in the Kerch Museum. A.I.Ivantchik, S.R.Tokhtas'ev (our lemma no. 861) 107 n. 41 report some readings of this unpublished text (L. 5: [καλὸς] κἀγαθός; L. 6: πάσης φιλοτιμία[ς]) and observe that it and *SEG* XLV 1023 from Tanais (our lemma no. 861) are the only civic decrees known in the Bosporan Kingdom from the Roman period.

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842. **Pantikapaion. Dedication for King Aspourgos (?), ca. 8/9-37/8 A.D.** Fragment of ■ marble plaque, broken on all sides; chance find near Mithridates Mountain, now in a private collection. Edd.pr. S.Yu.Saprykin, N.F.Fedoseev, *VDI* 270 (2009.3) 138-147 (in Russian; English summary; ph.; dr.), who interpret it as a dedication made by Queen Pythodoris (*PIR*² P 1114) for Tiberius on behalf of Aspourgos, as a sign of reconciliation after the death of Polemon I of Pontos (8/7 B.C.), Pythodoris' first husband, perhaps on the occasion of the marriage of Aspourgos and Gepaipyris; V.P.Yaylenko, *Tysiacheletnij Bosporskij reich* (Moscow 2010) 271-276, suggests that this is a dedication made by Pythodoris for Polemon I upon his return from a military campaign. A.Avram, *BE* (2010) no. 469, severely criticizes the restorations of the edd.pr. ('tout cela me paraît un roman'). [All restorations in this highly fragmentary text are tentative, Kantor]. Cf. A.Avram, *Pontica* 44 (2011) 137-139. Cf. B.Puech, *An.Ép.* (2009) [2012] no. 1222 ('l'identification des rois mentionnés est fondée uniquement sur deux lettres'). We print Avram's text.

[ὑπὲρ τοῦ ἐκ βα]σιλέ[ως βασιλέων]
[μεγάλου Ἀσανδρό]χου κα[ὶ βασιλίσσης Δυνάμεως υἱοῦ]
[βασιλέως Ἀσπούρ]γου βασ[ιλεύοντος παντὸς Βοσπόρου]
[φιλορωμαίου Π]υθόδωρ[ος τοῦ δεῖνος - - -]
[- - - - - - - - - - - - - -]ΥΑΥ[- - -]

1-3. [ὑπὲρ τοῦ ἐκ βα]σιλέ[ως βασιλέων μεγά|λου Ἀσανδρό]χου κα[ὶ βασιλίσσης Δυνά|μεως Ἀσπούρ]γου βασ[ιλέως τοῦ Βοσπόρου], edd.pr.; 'quiconque aurait compris que Dynamis était la fille et non la mère d'Aspourgos', Avram || 1/2. [ὑπὲρ βα]σιλέ[ως Πολέμονος ἐκ τοῦ | στό]λου κα[ταγωγῆς εὐδαίμονος], Y. || 2. there is no proof that Asandros, husband of Dynamis and king of Bosporos, and Asandrochos, father of Aspourgos, were the same person; Asandros is reported to be 93 years old at his death in 21/20 B.C. (Ps.-Lucian, *Macr.* 12), which would place Aspourgos's birth in the late 40s B.C. at the latest, while Kotys, son of Aspourgos, is described as *iuuenta rudem* in 49 A.D. (Tac., *Ann.* 12.15); it is more plausible that Ἀσανδρόχος was a king of the Ἀσπουργιανοί, Y. (cf. also ibid., 254-256); [cf. *SEG* LVI 932 for further discussion of this problem, Kantor] || 3-5. [ἡ Πόν]του βασ[ίλισσα καὶ γυνὴ αὐ|τοῦ Π]υθοδωρ[ὶς ἀνέθηκεν τὴν εἰκόνα το]ῦ αὐ[τοῦ name of ■ deity], Y. || 4-7. [Π]υθοδωρ[ὶς Φιλομήτωρ βασί|λισσα τοῦ Πόντο]υ αὐ[τοκράτορα Τιβέριον Καί|σαρα θεοῦ Σεβαστοῦ υἱὸν Θεὸν Σεβαστὸν τὸν | ἑαυτῆς σωτῆρα καὶ εὐεργέτην], edd.pr.; such a dedication for a third person on behalf of someone is otherwise unattested in the region, Y.; 'l'insertion de la titulature de Tibère est tout à fait gratuite', Avram.

843. Pantikapaion. Dedication of M. Ulpius Primus for King Sauromates I, 98 A.D. *CIRB* 43. V.N.Parfenov, *Antichnyj mir i arkheologija* 13 (Saratov 2009) 349-354 (in Russian; ph.) republishes the text. He observes that the Bosporan era date corresponds to 97/98 A.D. (*CIRB*: 97 A.D.). The grant of citizenship to Ulpius Primus should have come after Trajan's accession in January 98 A.D.; there is scarcely enough time between that date and the end of the Bosporan year for a journey to the emperor and back and for the erection of a dedication to Sauromates I. The name Πρεῖμος is not otherwise attested for Bosporos, but the suggestion of S.V.Djachkov, *Antichnyj mir i Vizantija* (Kharkov 1997) 65, [non vidimus], that Ulpius Primus was an auxiliary veteran previously serving under Trajan in Upper Germany is to be rejected, since a veteran would take an imperial *gentilicium* and not that of a legate. Rather, this is a freedman of Trajan on a diplomatic mission negotiating with the king. The unusual honoring of the king as εὐεργέτης by an imperial freedman is to be explained by the fact that Trajan needed the support of Bosporos in the First Dacian War. [Some of the grounds of this reconstruction are not convincing. A grant of citizenship from Trajan could have come at any point after Trajan's adoption in October 97 A.D. There are cases of new Roman citizens (though not veterans) adopting proconsular, rather than imperial, *gentilicia* as late as 189 A.D. (*AD* 11 [1927/1928] 27 no. 8); M.Ulpius Traianus *pater* was proconsul of Asia in 79/80 A.D., Kantor.] On the same subject cf. id., *Bosporskie issledovanija* XXI (2009) [our lemma no. 806] 216/217.

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844. Pantikapaion. Acclamation for Zeus Hypsistos, 1st cent. A.D. Ed.pr. S.R.Tokhtasiev, *art.cit.* (see our lemma no. 838) 36 note 11, reports the following unpublished text, now in the Kerch Museum, inv. no. 1777 (without line division) [on religious acclamations see our lemma no. 2023, Chaniotis].

χαῖρε Ζεῦ Ὕψιστ[ε παντο]κράτωρ ἀνίκη[τε - - -]

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845. Pantikapaion. Synodos inscription, 2nd cent. A.D. Fragment of a limestone plaque, broken on the left and at the bottom; chance find on Mithridates Mountain, now in a private collection. Ed.pr. S.Yu.Saprykin, *Drevnosti Bospora* 13 (2009) 333-345 (in Russian; ph.), with detailed discussion of private associations in the Bosporan Kingdom. Several inscriptions (*CIRB* 79 L. 5; 82 LL. 5-7; 83 LL. 7/8; 87 LL. 4/5; 88 LL. 6/7; 89 LL. 6/7; 90 LL. 13/14; 93 LL. 7/8; 96 LL. 8/9) mention οἱ λοιποὶ θειασεῖται alongside members of the synodos; from this S. infers that in the Bosporan Kingdom a σύνοδος was the governing council of a θίασος, rather than a different type of association [but *CIRB* 96 mentions λοιποὶ συνο|θεῖται; for a different view, see now N.V.Zavojkina, *Bosporskie fiasy* (Moscow 2013) 34-40, Kantor; on the relation between θίασος (association) and σύνοδος (assembly) see *SEG* XLVII 1199 and XLIX 1053, Chaniotis].

[ἡ] σύνοδος ἡ πε-
[ρὶ σ]υναγωγὸν Πα-
[- - - κ]α̣ὶ̣ φιλάγαθον
4 [- - - - - - - - -]Ḥ̣N καὶ πα-
[ραφιλάγαθον - - -]

2/3. Πάτειν (*CIRB* 81 LL. 7/8), Πάσιων (*CIRB* 90 LL. 6/7) and Πάπας (*CIRB* 95 LL. 3/4) are attested as officials of synodoi at Pantikapaion in the same period, ed.pr. || 4/5. cf. e.g. *CIRB* 83 LL. 5/6; 84 LL. 5/6; 88 LL. 4/5; 91 LL. 5/6; 93 LL. 5/6; less likely, πα|[τέρα συνόδου], as this office is always mentioned at the beginning of the list; cf. *CIRB* 95 LL. 5/6; 96 LL. 4/5, ed.pr.

846. Pantikapaion. Dedication or building inscription, 173-210 A.D. Fragment of ■ marble plaque, broken on all sides; chance find on Mithridates Mountain, now in ■ private collection. Ed.pr. S.Yu.Saprykin, *Drevnosti Bospora* 13 (2009) 328-333 (in Russian; ph.).

[ἐπὶ βασιλέως Σ]αυρομ[άτου υἱοῦ με]-
[γάλου βασιλέως] Ῥοιμη[τάλκου - - -]

1/2. For the titulature cf. *CIRB* 1134 ll. 5/6; 1256 ll. 1/2; alternatively, [βασιλεύοντος βασιλέως Τιβερίου | Ἰουλίου Σ]αυρομ[άτου υἱοῦ με|γάλου βασιλέως] Ῥοιμη[τάλκου] (cf. *CIRB* 1242 ll. 2-5; 1243 ll. 1-4), ed.pr.

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847. Pantikapaion. Epitaph of Bakhis, 1st cent. A.D. Limestone stele with a relief of ■ bearded man in a cloak with his right hand to his chest; inscribed field below the relief; chance find in 1968, now in the Kerch Museum. Ed.pr. N.S.Belova, in *Istorija i arkheologija Bospora* III (Kerch 1999) 148-152 no. 3 (ph.) [non vidimus]. A.Twardecki, *I.KerchMuseum* (our lemma no. 808) 64/65 no. 26 (ph.), republishes the text with a detailed discussion of the artistic features of the stele [See now also P.-A.Kreuz, *op. cit.* (our lemma 808) 733 no. 689 (description), who cautiosly suggests the first half of the 1st cent. A.D., Avram].

Βάχις Βαχίου | χαῖρε

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848. Pantikapaion. Epitaph of Tiranes, 1st cent. A.D. Limestone stele; in relief, a man playing with a dog; inscribed field below; chance find in 1961; now in the Kerch Museum. Ed.pr. A.I.Boltunova, *Kratkie soobschenija Instituta arkheologii* 116 (1969) 52/53 no. 4 (ph.; in Russian); cf. V.P.Yaylenko, in *Issledovanija po epigrafike i jazykam drevnej Anatolii, Kipra i antichnogo Severnogo Prichernomorja* (Moscow 1987) 119 [cf. now id., *Tysiacheletnij Bosporskij reich* (Moscow 2010) 562/563 (dr.), Kantor]. A.Twardecki, *I.KerchMuseum* (our lemma no. 808) 70/71 no. 32 (ph.), republishes the text with a detailed discussion of the artistic features of the stele.

Ṭιράνῃ Ταυ|ρị̣σκου, χαῖρε

1/2. Ταυ|τάκου, ed.pr., *LGPN* IV s.v.; Ταυ|ρị̣σκου, Yaylenko, Twardecki.

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849. Pantikapaion. Funerary epigram of Glykarion, early 1st cent. A.D. Limestone stele, broken on the top and damaged on the right; a relief with the figures of a man and ■ boy to the man's right; inscription below the relief; chance find in 1961 in the ancient necropolis together with nine other epitaphs; now in the Kerch Museum. Mentioned by A.I.Boltunova, *Kratkie soobschenija Instituta arkheologii* 116 (1969) 49-54; ead. in *Resul'taty pol'jevykh arkheologichkikh doslidzhen' 1970-71 rokiv na territorii Ukrainy* (Odessa 1972) 262-263 [non vidimus]. Ed.pr. A.I.Boltunova, *VDI* 104 (1968.2) 130-132 (in Russian; translation; ph.). Republished by V.P.Yaylenko, in *Issledovanija po epigrafike i jazykam drevnej Anatolii, Kipra i antichnogo Severnogo Prichernomorja* (Moscow 1987) 119/120 no. 177 (in Rus-

sian; translation). Republished by A.Twardecki, *I.KerchMuseum* (our lemma no. 808) 92-95 no. 50 (translation; ph.), with detailed notes on the relief, palaeography and metrical features; cf. id., *Bosporskie chtenija* X (Kerch 2009) 540-547 [see now also P.-A.Kreuz, *op.cit.* (our lemma 808) 755 no. 743 (description), Avram].

Γλυκαρίον Β′ χαῖρε·
ἥδιστον ζωῆς χερί μοι περὶ τοῦτο κύπελλον
σώφρονος ἀμβροσίης νέκταρος ἡδύτερον
ε̣ἶχον ἀταρβήτοις φρεσὶ κείμενον ἄμμαχον ■ὐτῶ̣ν̣
εὐφήμου γλώσης οὔα̣τ̣α (?) θελγόμενος·
τοίγαρ ὅτ' ἐς φθιμένους γήρει δὲ δαμάσμενον ἦγο̣[ν]
δαίμονες ἀλόχου τέκνα λίπον τὰ τέκνων
αὐτίκα μοι τόδε σῆμα ἀνεστήσαντο ἐς αἰὲν
ἔγγονα καὶ φήμης καὶ χαρίτων στέφανον

1. A heading in letters of triple size, T. || 2-9: four elegiac distichs, T. || 5. ΕΥΦΕΜΟΥΓΛΩΣΗΣΤΟΥΑΤΑ, lapis per ed.pr., who reads εὐφήμ<ῳ> γλώσῃ τ<αῦ>τα [fortasse recte, Kantor]; εὐφήμου γλώσης οὔα̣τ̣α, Y., T. || 6. <ἕλ>ον, ed.pr. || 7. δαίμονες: for omikron instead omega, cf. A.I.Dovatour, *CIRB*, pp. 800/801, 811, ed.pr.

850. Pantikapaion. Epitaph of Zaudas and Diodoros (?), ca. 75-200 A.D. *SEG* LVI 924. A.Twardecki, *I.KerchMuseum* (see our lemma no. 808) no. 67, republishes the text with detailed discussion of the artistic features of the stele and offers some new readings [see now also P.-A.Kreuz, *op.cit.* (our lemma 808) 779 no. 800 (description), Avram].

Ζάυ̣δας
καὶ ὐ̣ὲ Διοδώρου̣
χαῖρε

1. Ζλυδας or Ζαυδας, *SEG*; ■ Jewish name; cf. a Nabatean name Ζαιδος (*BE* [1972] no. 82) and Palmyran ZWD ('travel costs'); note also Zauda, a name of a mountain in Adygea (North Caucasus), and Stilianos Zautzas, an official under Leo VI (Georgios Monachos, *Chronicon breve*), T.; [the suggested etymologies do not seem relevant or plausible, Kantor] || 2. Διόδωρε, *SEG*; to be understood as a vocative, rather than a genitive, T.; [cf. *CIRB* 123 for a similar example also from Pantikapaion, Kantor].

851. Pantikapaion. Epitaph of Straton (?), 2nd cent. A.D. *SEG* LVI 922. A.Twardecki, *I.KerchMuseum* (see our lemma no. 808) no. 78 republishes the text with detailed discussion of the artistic features of the stele: Σ̣τράτ̣ων Δαμᾶ̣ | χαῖρε.

1. Στρατο<κ>λίδα, *SEG* || 2. χαῖ{ι}ρε, *SEG*; what seems to be a second *iota* is a scratch, T.

852. **Pantikapaion (area of: Kerch Straits). Graffiti, 5th cent. B.C.-3rd cent. A.D.** Fifty-two graffiti on (mostly black-glazed) pottery; found underwater in the Kerch Straits; probably moved there during construction work in the Kerch harbor; now in a private collection. Ed.pr. N.F.Fedoseev, *Drevnosti Bospora* 13 (2009) 457-472 (in Russian; English summary; ph.; dr.). Dates are based on the pottery typology. **1)** A (459 no. 1; foot of black-glazed plate; ca. 375-350 B.C.); **2)** E (459 no. 2; foot of black-glazed kantharos; ca. 350 B.C.); **3a-c)** K (459 nos. 3-5; feet of black-glazed cups; ca. 350-325 B.C.); **4)** K (459 no. 6; foot of black-glazed fish-plate; ca. 375 B.C.); **5)** M (460 no. 7; foot of black-glazed kylix; ca. 350 B.C.); **6)** Ξ (460 no. 8; foot of black-glazed kylix; ca. 350 B.C.); **7)** X (460 no. 9; foot of black-glazed cup; ca. 480-375 B.C.); **8)** X (460 no. 10; foot of black-glazed cup; ca. 325 B.C.); **9)** AK (460 no. 11; foot of black-glazed skyphos; ca. 480 B.C.); **10)** AM (460 no. 12; shoulder of black-glazed lekythos; 4th cent. B.C.); **11)** AN (461 no. 13; foot of black-glazed kantharos; ca. 350-325 B.C.); **12)** AN (461 no. 14; foot of black-glazed fish-plate; 4th cent. B.C.); **13)** AN (461 no. 15; foot of black-glazed cup; ca. 380 B.C.); **14)** Ἀρισ. (461 no. 16; body of black-glazed kantharos; ca. 350 B.C.); **15)** AP (461 no. 17; foot of black-glazed cup; ca. 375 B.C.); **16)** Ἀρι. (462 no. 18; foot of black-glazed cup; ca. 325 B.C.); **17a-b)** Ἀρι. (462 nos. 19/20; feetof black-glazed cups; ca. 375-350 B.C.); **18)** EΣ̣ (462 no. 21; foot of black-glazed cup; 4th cent. B.C.); **19)** E Φ (462 no. 22; foot of black-glazed cup; ca. 350 B.C.); **20)** E (462 no. 23; foot of black-glazed kylix; ca. 325-310 B.C.); **21)** EP (463 no. 24; foot of black-glazed cup; ca. 375-350 B.C.); **22)** HP (463 no. 25; black-glazed cup; ca. 375-350 B.C.); **23)** ΘE (463 no. 26; black-glazed cup; ca. 375 B.C.); **24)** Ξαν. (464 no. 27; neck of black-glazed krateros; ca. 350-325 B.C.); **25)** HΦ (464 no. 28; foot of black-glazed cup; ca. 380 B.C.); **26)** MA (464 no. 29; foot of black-glazed plate; late 4th cent. B.C.); **27)** ΠAI (464 no. 30; foot of black-glazed cup; ca. 350 B.C.); **28)** ΠAI (465 no. 31; foot of black-glazed plate; ca. 375-350 B.C.); **29)** ΠA (inside) ΠI (on foot) (465 no. 32; black-glazed cup; ca. 500-480 B.C.); **30)** ΣA (465 no. 33; foot of kantharos; red-glazed on the inside, black-glazed on the outside; ca. 350-325 B.C.); **31)** TI (465 no. 34; foot of jug; ca. 400-350 B.C.); **32)** TIM (466 no. 35; neck of black-glazed krateros; ca. 350-325 B.C.); **33)** ΦAN (466 no. 36; foot of black-glazed cup; ca. 350-325 B.C.); **34)** ΦI (466 no. 37; foot of black-glazed lamp; late 4th cent. B.C.); **35)** [Φ]ιλο. (466 no. 38; foot of black-glazed cup; ca. 350-325 B.C.); **36)** Ἑκαταίου (466 no. 39; foot of black-glazed cup; ca. 350-300 B.C.); **37)** Θευδότου (467 no. 40; foot of black-glazed cup; ca. 350 B.C.); **38)** [- - -]IΣΞYN (467 no. 41; fragment of black-glazed cup; ca. 380-350 B.C.); **39)** EΓẠΣ̣T (467 no. 42; foot of black-glazed cup; ca. 325 B.C.); **40)** Δ̣Ị (inside) H (on foot) (467 no. 43; plate; undated); **41)** Σ vac. Ξ (467 no. 44; foot of black-glazed cup; ca. 350 B.C.); **42)** HP B (468 no. 46; foot of black-glazed fish-plate; ca. 325 B.C.); **43)** ΦA | Σ | E (468 no. 47; foot of black-glazed cup; ca. 325 B.C.); **44)** ΠΔ | EPAZ Ξ anchor (468/469 no. 48; foot of black-glazed cup; ca. 350 B.C.); **45)** AAA (inside) ẠΨI (on foot) (469 no. 50; black-glazed plate; ca. 350 B.C.); **46)** Ψ (469 no. 51; foot of bowl; 2nd/3rd cent. A.D.); **47)** ΔΔΔΠIIII (470 no. 53; foot of black-glazed cup; ca. 400-375 B.C.); **48)** ΔΔI (470 no. 54; lid; undated); **49)** Διὸς Σοτῆρος (470/471 no. 55; body of black-glazed kantharos; 4th cent. B.C.).

9-13. Letters in ligature, ed.pr. || 14. AP in ligature; ἀρισ(τεῖον) or a beginning of a personal name, ed.pr. || 15. letters in ligature, ed.pr. || 16/17. AP in ligature, ed.pr. || 19. the second letter is of considerably smaller size, ed.pr. || 22. letters in ligature, ed.pr. || 23. Ἑ, ed.pr.; [a misprint (per ph.), Kantor]; beginning of a personal name, ed.pr. || 24. letters are set vertically, ed.pr. || 25. Ἡφ(αίστιος); letters in ligature, ed.pr. || [27. ΠA in ligature (per ph.), Kantor] || 28. letters in ligature, ed.pr. || 30. beginning of a personal name or of a dedication to Sabazios or Sarapis; cf. E.I.Solomonik, *Graffiti antichnogo Chersonesa* (Kiev 1978) nos. 1483-1492, ed.pr.; [neither cult is attested in Bosporos; Sarapis is improbable at this date, Kantor] || 31-35. abbreviations of personal names, ed.pr. || 33. for a cup of similar type see I.B.Brashinskij, *Gre-*

cheskij keramicheskij import na Nizhnem Donu v V-III vv. do n.e. (Leningrad 1980) no. 213, ed.pr. || 36. for a cup of similar type see Brashinskij, *op.cit.* no. 212, ed.pr. || 38. [- - -]ις ξύν, ed.pr. || 39. letters in a circle around the foot, ed.pr. || 40. ΔI in ligature, ed.pr. || 41. the first letter may be a mu, ed.pr. || 42. Ἡρ(ακλείδας) Β' (?), ed.pr. || 43. LL. 2/3 are of smaller size, ed.pr. || 44. EPAZ in ligature; ἔραζ(ε), 'to earth', referring (together with the anchor image) to the successful arrival of mariners; ΠΔ may stand for Π(οσει)δωνίου, ed.pr.; [a misprint for Π(οσει)δ(ῶνι), Kantor] || 45. AΨ in ligature, possibly NA, ed.pr. || 46. within a circle, probably a numeral, ed.pr. || 47. acrophonic numeral (48), probably the price for a chous of wine, ed.pr. || 48. acrophonic numeral (21), ed.pr. || 49. for the cult of Zeus Soter in Bosporos and other finds of black-glazed kantharoi dedicated to him, cf. A.I.Boltunova in *Kul'tura antichnogo mira* (Moscow 1966) 29-38 [cf. our lemma no. 832]; ead., *VDI* 139 (1977.1) 176-183 [*SEG* XXVII 437 (b)]; *SEG* LVIII 749 [cf. our lemma no. 831], ed.pr. [cf. also I.I.Tolstoy, *Grecheskie graffiti drevnikh gorodov Severnogo Prichernomorja* (Moscow and Leningrad 1953) nos. 160/161, Kantor; for the use of these cups in libations, see our lemma no. 647, Chaniotis].

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853. **Pantikapaion. Stamps on amphoras and tiles, 3rd/2nd cent. B.C.** One stamped tile (1) and three stamped amphora handles of Herakleia Pontike (2-4); found during the excavations in the area of the Kerch seafood factory in 2007. Edd.pr. N.F.Fedoseev, A.L.Ermolin, A.V.Kulikov, *Drevnosti Bospora* 12/II (2008) 483-505 (in Russian; ph.), with discussion of the archaeological finds. A Herakleian and a Thasian stamp without surviving inscription were also found. 1) KO (484); 2) NI (486); 3) Σκύθας Εὔπορος ← (487); 4) Φορμίων Ἀρίσ[τωνος] (487).

1. Bosporan tile stamp; for further examples see V.F.Gajdukevich, *Izvestija Gosudarstvennoj akademii istorii material'noj kul'tury* 104 (1934) no. 40, edd.pr. || [3. cf. our lemma no. 855(29) for the same combination, Kantor].

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854. **Phanagoreia. Decree concerning the enfranchisement of and additional privileges to mercenaries, 88/87 B.C.** *SEG* XLI 625. For some reflections on the political background of this decree and of the Phanagoreian award of citizenship to the mercenaries see E.A.Molev in J.M.Højte (ed.), *Mithridates VI and the Pontic Kingdom* (Aarhus 2009) 323-326. M. relates the decree to the attack by Bosporos on Mithridates VI before the end of the first Mithridatic War. For an alternative interpretation see *SEG* XLI 625 and LVI 930.

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855. **Phanagoreia (area of: Majskaja gora). Amphora stamps, 4th-3rd cent. B.C.** Stamped amphora handles found during the Pushkin Fine Arts Museum expedition in 1958 and 1959. Edd.pr. T.V.Egorova, T.A. Il'ina, T.M.Kutinova, *Drevnosti Bospora* 12/I (2008) 258-286 (in Russian; ph. for some of the finds), report that a total of 94 stamps were found (Thasos: 49; Mende: 1; Herakleia Pontike: 32; Sinope: 5; Rhodes: 2; Chersonesos: 1; Knidos: 1; unidentified: 3); [we omit a stamp on which no letters survive (271 no. 13) and for which edd.pr. provide an entirely hypothetical restoration; we correct numerous mistakes in accents and breathings without further note, Kantor]: Thasos: 1) Ἀρισ|ταγ(όρης) | Θασ|ι. Μέγ(ων) amphora (270 no. 2; 3 examples); 2) Γλ|αύκω(ν) Θα|σι. grape (270 no. 3); 3) [Καλ]ι|[φ]ῶν | Θα|[σι.] | [Μέγων] double axe | Θασίων (270 no. 4; 2 examples); 4) Ποσί(δειος) | Θασι. | Μέγω(ν) helmet (270 no. 5); 5) [Σ]άτυ|ρος Θ[ασ|ι. Μ]|έγων club (271 no. 6); 6) Θασ|ι. Φα[ν|οκ.] | club | [Ἀρι|σ]ταγ(όρης) (271 no. 7); 7) Πυλά|δη(ς) Θασ|ι. turtle Φα|νοκ. (271 no. 8; 2 examples); 8) [Θ]ασι. Βά|τω|ν Θ club | Πυλ[άδης] (271 no. 9;

2 examples); 9) Θάσιον | Θ tripod | Πυλάδ(ης) (271 no. 10; 3 examples); 10) [Θάσιον] | phiale and sword | Χαιριμ(ένης) (271 no. 11); 11) Θασίων | star and wand | Ἀγαΐδ(ης) (271 no. 12); 12) Ἀριστείδη(ς) | Θασ|[ι.] | dog | [Μέγων] (271/272 no. 14); 13) [Ἀρ]ιστείδης | Θασι. | fly | [Πυλάδη(ς)] (272 no. 15; 2 examples); 14) Θασι. | [Μεσ.] | lyre | Κλεο(φάνης) (272 no. 16; 2 examples); 15) [Θασι.] | [Με]σ. | frog and snake | Πυλά(δης) (272 no. 17); 16) [Θάσιον | Φυλοκρά(της)] | hedgehog? | Πυλάδης (272 no. 18; 3 examples); 17) Θάσιον | Πανφάης | goat's head | Ἀγαΐδης (272 no. 19); 18) Λαγέτα(ς) | ΘΑ caduceus | [Πυλ]άδ[ης] (272 no. 20); 19) Θασίων | [Ἄμφ]ανδρ(ος) | thyrsos | [Μέλινος] (272 no. 21); 20) Θασίων | Θ | Κλεῖτο(ς) (272 no. 22). **Herakleia Pontike:** 21) Θ[εογέ]|νεο[ς] (273 no. 23); 22) Ζ[ω]πυ|ρίων (273 no. 24); 23) Τιμόδ|ικο(ς) Πα. (273 no. 25); 24) Διον|υσίο Νικ. (273 no. 26); 25) Διονυ|σίο Πε. (273 no. 27); 26) Διονυ|σίο (273 no. 28); 27) Αἰθέρ (273 no. 29); 28) Ἄττη[ς] | ἐπὶ Λ[ύκωνος] (273 no. 30); 29) Εὔπο[ρος] | ἐπὶ Σκύθα (273 no. 31); 30) [Ἡρ]ακλείδας | [ἐπ]ὶ Ἀνδρονί[κου] (273 no. 32); 31) [ἐπὶ Κ]αρακύ[δεος] | Ἄττης grapes (273/274 no. 33); 32) ἐπὶ Καρακύδ[εος] | [Ἡρα]κλείδα grapes (274 no. 34); 33) Παυ{ο}σανία | Σκύθα (274 no. 35); 34) [Σάτ]υρο(ς) | [Ἀπολλώνι?]ο (274 no. 36); 35) [Εὐ]φρόνιος (274 no. 37); 36) kantharos | Μενο[ίτιος] (274 no. 38); 37) [ἐπὶ Δ]ημο|[κράτ]εο Ἀρι[- -] (274 no. 39); 38) [Ἱστ]ιαί[ου ἐπὶ] | [Π]εισιστ[ράτο] (274 no. 40). **Chersonesos in Tauris:** 39) Πρ[υτάνιος] | το[ῦ Ἀρίστωνος] | ἀσ[τυνομοῦντος] (274 no. 41). **Sinope:** 40) [- - τοῦ] | Πο[σ(ε)ιδων]ίου | Μενίσκ[ος] (274 no. 42); 41) [ἀστυ]νόμου | [Ἀνθεστ]ηρίου | [τοῦ Νου]μηνίου | [- -] (275 no. 43); 42) ἀ[στυνόμου] | Προλ[όχου τοῦ] | Μείκου | Στέ[φανος] (275 no. 44). **Rhodes:** 43) Διοδότ[ο]υ (275 no. 45); 44) [ἐπὶ Τι]μοδίκου | Ἀγριανίου (275 no. 46).

1-20. Edd.pr. provide parallels in Y.Garlan, *Les timbres -- Thasos* || 26. Διονυ|σίο [Κερ(κῖνος)]; cf. typescript of *IOSPE* III (at the Institute of Archaeology in Moscow) 695–698, edd.pr. || 29. Εὔγο[ρος], edd.pr. [presumably a misprint for Εὔπο[ρος]; the same combination of potter and magistrate in our lemma no. 853(3); for the chronology, cf. E.Teleaga, *MBAH* 22.1 (2003) 83, Kantor] || 34. [ἐπὶ Σάτυ]ρος, edd.pr. || 40. [- -] | ΠΟ[....]ΤΟΥ | ΜΕΝΙΣΚ, edd.pr.; [either [ἀστυνόμου Ἡρωνύμου τοῦ] | Πο[σ(ε)ιδων]ίου or [ἀστυνόμου Ἡρωνύμου τοῦ Ἡρωνύμου τοῦ] | Πο[σ(ε)ιδων]ίου; cf. Y.Garlan, *Les timbres céramiques sinopéens sur amphores et sur tuiles trouvés à Sinope* (Paris 2004) nos. 459 and 582; N.Conovici, *Histria* VIII.2, no. 520; Z.Sztetyłło, *Les timbres amphoriques dans les collections du Musée National de Varsovie* (Warsaw 1983) 155 no. 260, Kantor || 41. cf. Garlan, *op.cit.* nos. 403-409; Conovici, *op.cit.* nos. 470-481, Kantor] || 42. Στε[φανυς], edd.pr. [a misprint Στέ[φανος]; cf. Garlan, *op.cit.* nos. 507/508, Kantor.]

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856. Porthmion. Epitaph of Phoderagos, ca. 150-210 A.D. (?). *SEG* LVI 935. V.P.Yaylenko, *Drevnosti Bospora* 13 (2009) 526, proposes that the letterforms are very close to *CIRB* Add. 3 (late 2nd-4th cent. A.D.); and he notes that relief funerary stelae disappear in the period of dynastic instability between the death of Sauromates II (210 A.D.) and the accession of Rhaiskouporis V (242 A.D.). On these grounds, he suggests the above date.

857-859. Sougdaia. Late Antique Christian inscriptions. A.Ju.Vinogradov, A.V.Dzhanov, *Sugdejskij sbornik* (Kiev and Sudak 2003) 402-424 (in Russian; ph.), provide a complete corpus of Greek inscriptions from Sougdaia with detailed commentary. Most of the texts belong to the middle Byzantine period or later and fall outside the chronological limits of *SEG*.

857: 408-410 no. 4. **Christian dedication on behalf of Christophoros (?), 7th/8th cent.** A.D. Ineditum. Lower right part of a slab; found re-used in a 9th/10th cent. A.D. house wall during the excavations of I.A.Baranov (1988).

[ὑπὲρ σωτη]-
[ρία(?)]ς κ(αὶ) ἀφ-
[έσεω]ς ἀμαρ-
4 [τιῶν] Χριστω-
[φόρο?]υ· ἀμήν

3/4. or Χριστω|[δούλο]υ, edd.pr.

858: 413/414 no. 7. **Christian epitaph, 5th-8th cent.** A.D. Sandstone plaque, broken at the bottom; first recorded in 1870, re-used in the southern part of the 14th-century city wall. In relief, a cross inscribed within a circle; inscription below. Ed.pr. N.Murzakevich, *Zapiski Odesskogo obschestva istorii i drevnostej* 8 (1870) 318 (dr.); V.V.Latyshev, *Izvestija Imperatorskoj Arkheologicheskoj kommissii* 47 (1913) 107/108 no. 1 (ph.). The material was wrongly reported as limestone in earlier publications.

cross ὑπὲρ μα-
καρήας μ-
νήμις καὶ
4 ἀναπ[αύσε]-
[ως τοῦ - - -]

2/3. Itacistic forms, Latyshev.

859: 418/419 no. 11. **Christian dedication, 6th/7th cent.** A.D. Limestone relief icon, broken on all sides except the bottom; the image is lost. Found in the 1988 excavations of I.A.Baranov, now at the Sudak excavation base. Ed.pr. E.I.Solomonik in *Vizantijskaja Tavrika* (Kiev 1991) 177/178 [non vidimus].

[Προσφορ?]ὰ Σήμων ἀμ[αρτωλοῦ?]

[- -]α Σί[μωνα μ[οναχόν?], ed.pr.; possibly, [διὰ σωτηρί]ας ἡμῶν ἀμ[αρτωλῶν], V.-D.

860. Tanais. Dedication on behalf of Queen Dynamis, 20 B.C.-9 A.D. Three non-joining fragments of a limestone plaque; frs. a and b are broken on all sides except for the top; frr. c is broken on all sides except for the left; found during the 1993 excavation, now in the Tanais Archaeological Museum. B: *SEG* XLV 1022; A+C: edd.pr. A.I.Ivantchik, S.R.Tokhtas'ev, *VDI* 270 (2009.3) 95-100 no. 1 (in Russian; translation; ph.), edit the three fragments. For an English version of their edition, see now iid., in E.Papuci-Władyka et al. (edd.), *Pontika 2008: Recent Research on the Northern and Eastern Black Sea in Ancient Time* (Oxford 2011) 163-166 no. 1 (ph.). They propose that this text and some other known inscriptions of Dynamis (*IOSPE* I² 354; *CIRB* 31, 38, 978/979, 1046; *SEG* XLV 1018) belong to the period after the death of Polemon in 9/8 B.C. This is the oldest inscription from Tanais with the exception of *SEG* LVIII 782-784. Their reconstruction is criticised by

V.P.Yaylenko, *Tysiacheletnij Bosporskij reich* (Moscow 2010) 208-212 (in Russian), who disputes the association of the fragments with Dynamis and suggests seeing fr. A as a dedication for Mithridates VI and frs. B+C as a separate dedication for Pharnakes. Cf. A.Avram, *BE* (2010) no. 471; B.Puech, *An.Ép.* (2009) [2012] no. 1225.

■ [ὑπ]ὲρ βα̣[σιλίσσης Δυνάμεως φιλορωμαίου τῆς ἐκ μεγάλου βασιλέ]ως Φαρ[νάκου τοῦ ἐκ βασιλέως Μιθραδάτου]
[Ε]ὐ̣πάτορος [Διονύσου ὁ δῆμος Ἐμπορειτῶν τῶν κατὰ Βόσπορον ἑα]υτοῦ̣ [σωτείρας καὶ εὐεργέτιδος εἰς τὸ ἱερὸν τοῦ] b
[Ἀπ]ό̣λλωνος [---]
4 [---]ο̣ς Μενί̣[ππου?---]
[--- Ἑ]στιαίου [---]
[--]
[---] vacat c
οἱ ἐπ̣[ὶ ---]
8 καὶ Ο̣[--]
[.]ράτου [---]
[--]

a = LL. 1-5, left; ■ = LL. 1/2, right; c = LL. 6-9 || 1/2. {I.-T. print LL. 1/2 as four lines of text, per errorem, Kantor}; for the titulature of Dynamis, cf. *CIRB* 31 and 979, I.-T. || 1. [βασίλισσαν Δύναμιν τὴν ἐκ βασιλέ]ως Φαρ[νάκου], *SEG* || 2. [φιλορώμαιον ὁ δεῖνα τοῦ δεῖνος vel ὁ δῆμος ὁ Ταναειτῶν τὴν ἑα]υτοῦ [εὐεργέτιν], *SEG*; for the name of the city of Tanais cf. *SEG* LVIII 781, I.-T.; [εἰς τὸ ἱερόν] or [τὸν ναόν], I.-T.; 'on aurait plutôt attendu la construction avec le génitif (τοῦ ἱεροῦ) largement attestée à Delphes et à Délos', Avram; followed by Puech ('il paraît plus naturel de lier la mention du sanctuaire au deuxième titre de la reine') || 3. for a sanctuary of Apollo at Tanais cf. *CIRB* 1239 (154-173 A.D.), I.-T. || 4. the only names starting with Μενι- attested in Bosporos are Μένιππος (*CIRB* 716 L. 3; 1137B, col. II L. 16) and Μενίδωρος (*CIRB* 1282 L. 24, also from Tanais), I.-T. || 5. *SEG* LVI 940 L. 2 is the only other attestation of Hestiaios in Bosporos in the Roman period, I.-T.

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861. Tanais. Honorary decree for the son of Mathianes, late 1st/early 2nd cent. A.D. *SEG* XLV 1023 (Ju.G.Vinogradov). A.I.Ivantchik, S.R.Tokhtas'ev, *VDI* 270 (2009.3) 100-107 no. 2 (in Russian; translation; ph.) present a new text, and discuss the inscriptions set up elsewhere in the Bosporan Kingdom by the council (Phanagoreia: *CIRB* 982; *SEG* XLI 625; Hermonassa: *CIRB* 1100; Gorgippia: *SEG* XXXVI 699; XL 623) and the people (Phanagoreia: *CIRB* 979, 983; Gorgippia: *CIRB* 1118) in the late Hellenistic and Roman periods. For an English version of their edition, see now iid., in E.Papuci-Władyka et al. (edd.), *Pontika 2008* (see our lemma no. 860) 166-171 no. 2 (ph.). This text and our lemma no. 841 are the only attested Bosporan civic decrees of the Roman period. Cf. A.Avram, *BE* (2010) no. 471; B.Puech, *An.Ép.* (2009) [2012] no. 1226.

vacat βα̣[σι]λέω̣[ς --------------]
φιλοκαίσαρος κα̣ὶ̣ [φιλορωμαίου εὐσε]-
βοῦς· πρόεδροι βουλῆς [Ἐμπορειτῶν τῶν]

κατὰ Βόσ[π]ορον εἶπαν· ἐ[πειδὴ - - - - -]
Μαθιανου̣ γ̣εννηθεὶς ΟΥ[- - - - - - - - - - -]
καὶ τροφε̣[- ca. 5 -]ις ὢν υ̣[ἱὸν? - - - - - - - - -]
βασιλεῖ β[ασιλέων καὶ τ]ῆ̣ π̣ατρ[ίδι - - -]
καὶ το̣ὺ̣ς [- -]
Σ̣[- -]
[- -]

1. βα[σι]λέω[ς vacat Σαυρομάτου], *SEG* || 3. πρόεδροι βουλῆς: they could be the proposers of the decree to the assembly as in Chersonesos (e.g. *IOSPE* I² 357, 359, 362), L.-T. ; [Ταναΐδος τῆς], *SEG*; the specific place-name would be unexpected with κατὰ Βόσπορον, as there was no other Tanais; for the name of the city, cf. *SEG* LVIII 781, L.-T. || 5. ὁ π̣[αῖς? γονέων], *SEG*; the last letter on the stone is certainly an upsilon, L.-T. || 6. καὶ τροφέ[ων . . . . .] ἴσων υ̣[ἱὸν δὲ τῷ], *SEG*; either τροφ̣ε̣[ως], referring to the tutor of the honorand, or τροφε̣[ύς], referring to the honorand himself being a tutor of a high-ranking person or being a benefactor of the city; for attestations of the word τροφεύς in the latter sense, cf. L.Robert, *Hellenica* VII (1949) 74-81; VIII (1950) 76/77; XI/XII (1960) 569-571, L.-T. || 7. βασιλεῖ β[οηθήσας τ]ὴ̣ν πάτρ[ιον γῆν], *SEG* || 8/9. e.g. καὶ τοὺς [ὅρους τῆς πόλεως ἀποκατα]|σ[τῆναι], *SEG*.

862. Temryuk (modern place-name). Epitaph of Mathianes, late 1st cent. B.C./early 1st cent. A.D. *SEG* XLV 1018. A.I.Ivantchik, S.R.Toktas'ev, *VDI* 270 (2009.3) 102-106 (in Russian; ph.), reprint the text and suggest identifying Mathianes with the father of the honorand of a decree of Tanais (*SEG* XLV 1023; see our lemma no. 861). They discuss the names Μαθιανης and Ζαιδαρος, which may be of Sarmato-Iranian origin.

863. Tyras. Sympotic graffito, ca. 300 B.C. *SEG* XLV 1026.7. M.Dana, *art.cit.* (see our lemma no. 864) 76, notes that this text, published by V.P.Yaylenko (*SEG* XLV 1026.7), was previously published by G.Avakian, *Cronica numismatică şi archeologică* 7 (1927) 39 no. 11 (in Romanian; dr.). She prints Avakian's reading and restoration: φιλῶ τὸν ἐμαυ[τ]οῦ πα[τέρα] (same reading and also φιλῶ τὸν ἐμαυ[τ]οῦ or Εὐμαίου πα[ῖδα], Y.; φιλῶ τὸν Εὐμάχου πα[ῖδα?], preferred by Y.Vinogradov in *SEG*). Cf. A.Avram, *BE* (2010) no. 457. [Other texts in *SEG* XLV 1026 that were previously published by Avakian are *SEG* XLV 1026.1 = *ibid.* 6 no. 1; 1026.19 = *ibid.* 6/7 no. 4 (cf. 7 no. 5: Διανοῦ); 1026.20 = *ibid.* 13 no. 4, Kantor.]

864. Tyras. Graffiti on vases and tiles (abecedaria), 5th-2nd cent. B.C. Three fragments of tiles (1, 4, 6) and five fragments of vases (2/3, 5, 7/8) with graffiti (abecedaria); found in the 1920s in the excavations of G.Avakian, P.Nicorescu, and J.Kacinski, and then kept in the private collection of G.Avakian; now lost. Ed.pr. G.Avakian, *Cronica numismatică şi archeologică* 7 (1927) 4-17, 23-31, 35-46 (in Romanian; dr.). Republished by M.Dana, *ZPE* 171 (2009) 75-82 (dr.), on the basis of the facsimiles in ed.pr. Writing exercises of this kind mostly come from the periphery of the Greek world (D.). Cf. A.Avram, *BE* (2010) no. 457. For a sympotic graffito from the same collection (*SEG* XLV 1026.7) see our lemma no. 863.

We present D.'s text (in parentheses, references are to Dana 2009 = Avakian 1927): 1) ΑΒΓ (77 no. 1 = 35 no. 1; 3rd/2nd cent. B.C.); 2) Τ | ΑΒΓΔΕΖ (77 no. 2 = 35 no. 2; fr. of an aryballos; 4th/3rd cent. B.C.); 3) ΑΒΓΔΕΖΗΘΕΙΚΛ (77/78 no. 3 = 35/36 no. 3; fr. of a large vase; 4th/3rd cent. B.C.); 4) ΑΑΑ | ΒΒΒ | ΓΓ (78 no. 4 = 36 no. 4; 5th/4th cent. B.C.); 5) ΔΔ | [ΑΒΓΔ]ΗΕΘΙΚ[ΛΜΝΞ]ΟΠΡΣΤΥΧ[ΦΨΩ] (78 no. 5 = 36 no. 5; fr. of an Attic aryballos; 5th/4th cent. B.C.); 6) ΑΒΓΔ|ΕΔΗΘ|ΥΚΛΜ||ΝΞΟΠ|ΡΤΣΥ|ΧΦΨ| [- - -]ος καλός (79 no. 6 = 36/37 no. 6; 5th/4th cent. B.C.); 7) ΑΑΑ|ΒΒΒ|ΓΓ|ΔΔΔ|ΕΕΕ (79/80 no. 7 = 37/38 no. 7; fr. of an amphora; undated); 8) ΑΒΓΕΔΗΘΥΚΛΜΝΞΟΠΡΣΤΥΧ (80 no. 8 = 38/39 no. 9; fr. of an amphora; Classical or Hellenistic).

2. T: price of the vase, ed.pr.; 'une consigne du maître, que l'élève aurait notée, ou un aide-mémoire pour l'élève', D. || 3/4. each letter within a square, D. || 5. ΗΘΙΚ[ΛΜΝ]ΞΟΠΡΣΤΥΧ, ed.pr. || 6. each letter within a square, except in L. 7; L. 7 is retrograde, D. || 7. L. 2 is retrograde, ed.pr. || 8. ΑΒΓΕΔΗΟΥΚΛΜΝΞΟΠΡΣΤΥ[.], ed.pr.

864 bis. Unknown provenance. Epitaph, 1st cent. A.D. Fragment of a limestone stele with relief images of a woman and a boy above the inscribed field; now in the Kerch Museum. Ed.pr. A.Twardecki, *I.KerchMuseum* (our lemma no. 808) 54 no. 18 (ph.): [- - -]ΑΛΛΙΣ[- - -]|[- - -]Χ[- - -]

[1. [Κ]αλλισ[τ- - -]?, Chaniotis.]

865. Unknown provenance (Olbia?). Defixio, late 4th cent. B.C. *SEG* LVII 748. S.R.Tokhtas'ev, *ACSS* 15 (2009) 1-3 (ph.) provides an English version of the article we summarized in *SEG* LVII 748.

866. Unknown provenance. Graffito with a list of names and amounts of money, ca. 400 B.C. *SEG* XL 643. S.R.Tokhtasiev, in V.Cojocaru (ed.), *Ethnic Contacts* - - (see our lemma no. 804) 98, reads in L. 5 [Σ]παροπαιης ([Σ]παροπάδης, *SEG*). This name derives from Scythian **spara-pa-* ('protected with a shield'; for cognate names cf. *CIRB* 247, 956, 965). In L. 8 T. reads Ναοχασης (Καοχασης, *SEG*), another Scythian name, probably from **nau-kasa-* ('overseer of the ships'; 103).

DELOS

867. Delos. Antiquarian research: Fauvel. J.-C.Moretti, A.Zambon, *MonPiot* 86 (2007) 183-187, report that during his visit to Delos in 1791 L.F.S.Fauvel made drawings of the following inscriptions: *I.Délos* 4, 49; *EAD* XXX App. II 354 no. 7 (published as *IG* XII.5.373 [Paros]).

868. Delos. Gymnasion: gymnasiarchoi and benefactors. G.Cuniberti, in *L'Huile* 143-157, collects the evidence for benefactors of the gymnasion and for gymnasiarchoi in the period of the Athenian

control of Delos. The gymnasion and the office of the γυμνασίαρχος were very important for the establishment of Athenian control (cf. *I.Délos* 2589). Although references to gymnasiarchoi are common in Delian inscriptions, references to εὐεργέται are not; there is only one case in which a gymnasiarchos is honored ἕνεκεν ... εὐεργεσίας (*I.Délos* 1935). The other benefactors of the gymnasion were kings: Mithridates V (*I.Délos* 1560 L. 1; cf. *I.Délos* 1557/1558), Nikomedes III (*I.Délos* 1560 L. 3), and Ptolemy IX (*I.Délos* 1531). In one instance the ephebes honored a gymnasiarchos for moral virtues (*I.Délos* 1923 bis) [but the expression ἕνεκεν ... φιλοδοξίας indirectly refers to material benefactions, Chaniotis], in another the reasons are not stated (*I.Délos* 1928). A dedication made by a gymnasiarchos is attested once (*I.Délos* 1942: an altar; cf. dedications by other men related to the gymnasion: *I.Délos* 1924, 1929-1931). A small group of texts commemorate individuals who served as gymnasiarchoi of the Hermaia (γυμνασιαρχήσας τὰ Ἑρμαῖα τῶν παίδων) and λαμπαδάρχαι (*I.Délos* 1948/1949; cf. *I.Délos* 2595). From the expression συνφοιτηταί C. infers that the gymnasiarchoi for this festival belonged to the age class of the ἔφηβοι. In Delos, the ephebes also included the sons of foreign residents. An interesting phenomenon is the election of the gymnasiarchos by the ἀλειφόμενοι in an assembly presided over by the ἐπιμελητής (*I.Délos* 2589 L. 32: [χει[ροτονη]θεὶς ὑπὸ τοῦ ἐπιμελητοῦ καὶ τῶν ἀλειφομένων).

869. **Delos. Religion: the cult of Aphrodite founded by Stesileos.** C.Durvye, in *Donateur, offrande, déesse* 149-167, studies the epigraphic and archaeological evidence for the cult of Aphrodite founded by Stesileos in the late 4th cent. B.C. The epigraphic evidence consists mainly of references in the Delian inventories (*IG* XI.2.105, 107, 144, 226, 287; XI.4.1028/1029, 1067, 1155, 1277; *I.Délos* 155, 290, 366, 442, 449, 1412, 1414, 1417, 1423, 1426, 1440, 1442/1443, 1810/1811, 2408). D. observes a change in the dedicatory practices: in the earlier phases, i.e. upon the sanctuary's foundation and in the period of Delian independence, the dedications were of a durable character and necessary to the operation of the sanctuary (Aphrodite's cult statue and other statues, a temple, funds for festivals, a vase, a marble table, etc.). Most of these dedications were made by Stesileos and his daughter Echenike. The other dedicants were mostly men of prominence in public life. A change occurred during the period of Athenian occupation, after the expulsion of the Delian elite in the 2nd cent. B.C. The inventories of 156 and 146 B.C. include jewelry, small figurines, and, above all, articles of clothing. These dedications and the archaeological evidence for the enlargement of the sanctuary attest the popularity of the cult among the population as well as the great significance of dedications of personal devotion. The dedicants of this period include three priestesses and representatives of the new immigrants (one Roman, one Athenian). In this period, Aphrodite seems to have been worshipped primarily as a patron of marriage, whereas in the earlier periods, she was probably perceived as a patron of magistrates.

870. **Delos. Topography: The Agora of the Italians.** M.Trümper, *Slave markets* -- (see our lemma no. 2063) 35-49, critically examines and rejects the interpretation of the Agora of the Italians by F.Coarelli as a slave market. Instead, she interprets it as a luxurious garden-porticus-complex. She presents these arguments in greater detail in ead., *Die "Agora des Italiens"* -- (summarized in *SEG* LVIII 796, with reference to the relevant inscriptions).

871. Delos. Honorary decree of the Athenian demos for the gymnasiarchos Pausanias, 157/156 B.C. *SEG* XLVII 1218. L.Migeotte, in *L'Huile* 159-167, discusses two passages of this honorary decree. The first passage refers to the offering of sacrifices to all the gods and benefactors as required by laws and decrees (LL. 14-17: τάς | τε θυσίας τεθυκέναι πάσας τοῖς θεοῖς καὶ | τοῖς εὐεργέταις ὅσας προσέταττον αὐ|τῶι οἵ τε νόμοι καὶ τὰ ψηφίσματα τοῦ δήμου). The benefactors cannot be local citizens or magistrates, since there are no honorary inscriptions for Delian citizens and magistrates in this period. Sacrifices to 'the gods and the benefactors' are, however, mentioned in ephebic inscriptions of Athens from 122/1 B.C. on, and possibly earlier (J.H.Oliver, *Hesperia* 2 [1933] 503-505 no. 16 LL. 9/10 in 162/1 B.C.; *SEG* XV 104 LL. 9/10 in 127/6 B.C.). In Athens such sacrifices were introduced already in the late 3rd cent. B.C. to honor Diogenes, the last commander of the Macedonian garrison, and Ptolemy III; the cult of great benefactors was associated with that of Δῆμος and Χάριτες. One may conclude that the sacrifices to benefactors, to which this decree refers, were introduced to Delos in 167 B.C.

The second problematic phrase concerns the nature of the payment mentioned in LL. 23-26: ἐπιδεδωκέναι δὲ τῶι | δήμωι καὶ τὸ μεριζόμενον αὐτῶι εἰς | τὴν γυμνασιαρχίαν ὑπὸ τῶν ἐπὶ τὰ ἱερὰ | καθεσταμένων. In Delos, there were two accounts, the ἱερὰ κιβωτός and the δημοσία κιβωτός; money could be transferred from one to the other. Funds were dedicated to specific tasks (γυμνασιαρχικά, χορηγικόν). On M.'s interpretation, money had been transferred from the public to the sacred account in order to be used for the gymnasion. This was probably a regular allocation (τὸ μεριζόμενον) destined for contests. Pausanias covered the expenses and asked the magistrates responsible for the sacred account to return this amount to the public account. The text shows the existence of the δημοσία κιβωτός after 167 B.C. and its connection with the gymnasion and the gymnasiarchia. Cf. C.Feyel, *BE* (2010) no. 206.

872. Delos. Incertum (inventory?), late 3rd cent. B.C. Fragment of a stele found in the Agora of the Italians. Mentioned by R.Étienne, *AD* 56-59 B6 (2001-2004) [2012] 171 (text in majuscules), who recognizes references to vases (LL. 2, 3, 4: ῥοδιακή) and to the archons Ἀρτυσίλεως (L. 5; 251 B.C.) and Σωσισθένης (L. 6; 250 B.C.) [an inventory?, Chaniotis].

[---------]NE[----]
[------]ΚΟΥ ῥοδ[ιακ]-
[-----]ου ῥοδιακή [---]
[---ῥοδ]ιακή· ἐπὶ [---]
[------] ἐπὶ Ἀρτυσ[ίλεω]
[- ἐπὶ Σ]ωσισθένους [--]
[-------]Λ[--]ΠΑΡ[--]
[-------]λιος vacat
[--------]ΛΛΛΙ[---]
[----------------]

RHODES

873. Rhodes. Onomastics. Based on a study of V.R.Grace's archive of amphora stamps in the Athenian Agora, V.Kontorini, in *Κερμάτια* II 65/66, observes that two names of potters of Rhodian

amphoras that were presented by herself in the Xth Congress of Greek and Latin Epigraphy (Nîmes 1992), are not attested in amphora stamps: Ταυρικός and Φαλαίνιος (Φιλαίνιος is attested).

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874. **Rhodes. Religion: Cult of Demeter and Kore.** In a study dedicated to funerary altars decorated with ears of corn and poppy-heads in the Dodecanese, P.Triantafillidis, *AD* 57 Mel. (2002) [2010] 224-227, associates these symbols with the cult of Demeter and Kore and collects the relevant epigraphic evidence: *IG* XII.1.27-29, 780/781, 949; cf. *IG* XII.1.44, 141, 149, 153; *NS* 468, 471; *LSCG* 87, 100; *I.Lindos* 181-183, 261, 671; *AER* 71 = *SEG* XXXIX 757.

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875. **Lindos. Priestly careers.** In view of the proposed chronology for the priesthoods of Φιλόδαμος Ἀριστοβούλου (priest of Helios: ca. 189-182 B.C.; priest of Athena Lindia: 169 B.C.), K.Hallof, S.Prignitz, *ZPE* 170 (2009) 84/85, challenge the traditional view that members of the Lindian elite first served as priests of Athena Lindia and later as priests of Helios (on this theory of a 'cursus honorum' see *SEG* LIII 817 and C.Habicht, *REA* 105 [2003] 567-569). They propose that the honorary inscriptions for priests of Athena Lindia were set up in her sanctuary shortly after the priests' term in this office and that, when priests of Athena Lindia held the priesthood of Helios a long time after they had held the Athena priesthood, the Helios priesthood is not mentioned in their honorary inscriptions (*I.Lindos* 106a, 118, 141, 217; cf. *I.Lindos* 197d, 311). They further propose, on this basis, that the priesthood of Helios is only mentioned if it had been held before the priesthood of Athena (*I.Lindos* 246 and 283). Consequently, the date of the Helios priesthoods of Πασιφῶν Ἐπιλύκου (*I.Lindos* 245) and Καλλιάναξ Κλεισιμβρότου (*I.Lindos* 250) needs to be revised. Their Helios priesthoods are usually dated to period VI of the Rhodian amphora stamps (ca. 107-86 B.C.), but according to H.-P. they should antedate their service as priests of Athena (124 and 116 B.C. respectively).

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876. **Lindos. Honorary inscription for Philodamos and sculptor's signature, mid-2nd cent. B.C.** *IG* XII.1.824. The discovery of a squeeze of this inscription, made by S.Hiller v. Gaertringen in 1892 and now kept in the *IG* Archive in Berlin, allows K.Hallof, S.Prignitz, *ZPE* 170 (2009) 81-86 (ph.; German translation), to propose a completely new reading and restoration. Philodamos, son of Aristoboulos, served as priest of Athena Lindia in 169 B.C. (*I.Lindos* 1 col. 119); the dedication *I.Lindos* 194 lists his offices (82; Greek text; German translation). It is unlikely that he is the ἀθλοθέτας mentioned in *IG* XII.1.891 L. 15 (Φιλόδαμος Ἀριστ[- -]), since the squeeze of *IG* XII.1.891 rather leads to the restoration of the athlothetas Philodemos' father's name as Ἀριστο[ν]όθ[ου]. C.Habicht had identified Philodamos with an otherwise unattested Philodamos III, eponymous priest of Helios after 169 B.C. However, since no stamps with this Philodamos survive and almost all eponyms of 198-146 B.C. are known, H.-P. propose to identify him with Philodamos II (period IIIb of the Rhodian amphora stamps) and to date his eponymous priesthood to ca. 189-182 B.C. (most likely 183 B.C.). For the consequences of this proposal see our lemmata nos. 875 and 883. On 85/86, they discuss the stemma of Mnasitimos, member of a Rhodian family of sculptors (Mnasitimos V). They identify him as Mnasitimos, son of Teleson, who signed a statue base in Rhodes (*IG* XII.1.73b L. 8). We present the new text, without recording the many differences from *IG*.

Φιλό[δ]αμος Ἀριστοβρ̣[ύλου]
ἱερατεύσας Ἀθαναί[α]ς Λινδίας
καὶ Διὸς Πολιέως
καὶ Ἀρτ[άμιτ]ος τᾶς ἐν Κεκοίαι
καὶ ἐν τ̣ῷ[ι] ἄστει
Ἁλίου vacat καὶ Μουσᾶν
Ἀθαναίαι Λινδίαι
καὶ Διῒ Πολιεῖ
[Μνασίτιμο]ς Τελ̣[έ]σ̣[ωνος Ῥόδιος ἐποίησε]

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877. **Lindos. Lindian 'Anagraphe', 99/98 B** *I.Lindos* 2; *Syll.*³ 725; *SEG* LVII 765*; LVIII 813. F.X.Ryan, *Epigraphica* 71 (2009) 29-36, points out that in the entry concerning the dedication of Amasis, the title of Polyzalos' work is missing (C 38/39: περὶ οὗ μ[αρτ]υρεῖ Ἡρόδοτος [ὁ Θ]ούριος ἐν τᾶι Β | τᾶν ἱστο[ρι]ᾶ[ν, Πολύζαλος ἐ]ν τᾶι Δ). He ascribes this error to the mason. Although the restoration of the name of Polyzalos in the lacuna is plausible, R. does not exclude the possibility that the missing author's name was that of Τιμόκριτος, 'since for him in this context a citation from his Book Δ, while not expected, would nevertheless be perfectly comprehensible and credible.' See also our lemma no. 2005.

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878. **Lindos. Honorary inscription for Hekatous, 1st cent. B.C./A.D.** P.Foucart, *RA* 16 (1967) 28; *IG* XII.1.850; *SGDI* 4204. On the basis of autopsy, V.Kontorini, in *Κερμάτια* II 60-62 (ph.), confirms Foucart's reading and restoration of L. 4: Εὐπ[ολ]έμου (Εὐπ[όρ]θμου, *IG*). The otherwise unattested Εὔπορθμος should be deleted from *LGPN* I s.v. The name of the honored woman is Ἑκατοῦς (L. 2; acc. Ἑκατοῦν), not Ἑκατώ. Eupolemos is a member of a known elite family (cf. *AER* 65 = *SEG* XXXIX 752; *AD* 18 A [1963] 12-14 no. 17).

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878 bis. **Lindos. Bilingual dedication to Athena Lindia, late 4th/early 3rd cent. B.C.** *I.Lindos* 92; *Inscriptiones Latinae Liberae Rei Publicae* 245; *SEG* XIX 542; *ILGR* 19. A.Bresson, *art.cit.* (see our lemma no. 881) 157-160 and 164 no. 3, prints this text, which he associates with the military operations of the Rhodians against Tyrrhenian pirates (see our lemmata nos. 881 and 886). The dedicant (L. Mr. Folios?) may have been an envoy of an Italian city at the time of the Rhodian expeditions against the pirates. Because of their wars against the Tyrrhenians, the Rhodians had established relations with Rome already around 306 B.C. (cf. Polyb. 30.5.6-8).

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879. **Rhodes. List of victors of the contests of an association (A) and list of its benefactors (B), ca. 200-150 B.C.** *IG* XII.1.127; *I.Selge* T 54; cf. *SEG* XLII 745. S.Maillot, in *Chemin faisant* 39-57, presents a critical edition of the text (40-42; no new restorations) and discusses the nature of this association, identified already in previous research as the κοινὸν Ἀσκλαπιαστᾶν Νικασιωνείων Ὀλυμπιαστᾶν (F.Hiller, *MDAI(A)* 25 [1900] 109/110 no. 108 L. 4). The koinon was organized according to family

groups in at least three tribes (Νικασιωνηῖς, Ὀλυμπηῖς, Βασιληῖς) named after Νικασίων Κυζικηνός, the founder; his wife or daughter Ὀλυμπιάς; and Βασιλίς, another female relative. Several members of the association had family relations through marriage (a stemma on 44). The koinon was dedicated to the cult of Asklepios. As regards the name Ὀλυμπιασταί, M. prefers to associate it with Ὀλυμπιάς than with a festival Ὀλύμπια (as suggested by G.Pugliese Carratelli) [in that case, the koinon would be dedicated to a (heroic) cult of Olympias, which is highly improbable. If the tribes of the koinon were named after Nikasion, Olympias, and Basilis, why did only Olympias receive a cult? In the list on face B, Nikasion is highlighted as κτίστας τοῦ κοινοῦ (B L. 4), whereas Olympias is named without any designation (B L. 5). As in all similar cases, a name with the ending -ιασταί refers to the worship of a god or gods with the indicated epithet, in this case Ὀλύμπιος, Chaniotis]. The members were of different origins (various parts of Greece and Asia Minor, various Aegean islands, Alexandria, Antiocheia, and Soloi on Cyprus or Pisidia). M. identifies five of the koinon's benefactors as sculptors (46/47): Θέων Ἀντιοχεύς (B L. 12) and Δημήτριος β' Ῥόδιος (B L. 10) co-signed two works in Lindos (*I.Lindos* 205; ca. 170-160 B.C.) and Alexandria (*SB* 8549); they were of the same origin, Demetrios being identifiable as the son of another sculptor from Antioch: Δημήτριος Ἀντιοχεύς (*I.Lindos* 42; *Clara Rhodos* 6/7 [1932/33] 418 no. 1). The son of the founder, Δημήτριος Νικασίωνος (B L. 9), is known from an unpublished sculptor's signature (mentioned by V.Kontorini, *Ἀνέκδοτες Ἐπιγραφὲς Ῥόδου* [Athens 1989] 144 and note 417). M. identifies Ἀριστοκράτης Ἀριστοφάνευς Ῥόδιος as the sculptor Ἀριστοκράτης Ῥόδιος (*AD* 18 A [1963] 12/13 no. 17 L. 15). Ἀγαθοκλῆς Σολεύς (B L. 29) is also known as a sculptor (*I.Lindos* 48). Adopting the view of V.Gabrielsen (*SEG* XLII 744) that in the context of associations the ethnic Ῥόδιος was used (instead of a demotic) by sculptors and also taking into consideration the fact that sculptors often belonged to the same family, M. argues that several other men in this inscription with the ethnic Ῥόδιος were sculptors: Δαμάτριος Δαματρίου (A L. 10), Ποσειδώνιος Ποσειδωνίου (A L. 19), Εὔκλειτος Δαμεναίτου (B L. 15), Μένανδρος Κρατίνου (B L. 31), and Ἰφιάδας Μικίωνος (B L. 33) [add Δίων Νικασίωνος Ῥόδιος (B L. 6; cf. 47 note 21), Chaniotis]. The presence of so many sculptors of foreign origin in a single association shows the importance of Rhodes as a center of sculpture. Cf. the remarks of P.Fröhlich, *BE* (2011) no. 468.

880. Vacat.

881. **Rhodes. Honorary decree for Rhodian officers, ca. 320-306 B.C.** Upper part of a marble stele with moulding; found in the southeast part of the city of Rhodes, now in the Museum of Rhodes. Ed.pr. G.Jacopi, *Clara Rhodos* 2 (1932) 169/170 no. 1; M.Segre, *RFIC* 60 (1932) 452-461. On the basis of autopsy, A.Bresson, in P.Brun (ed.), *Scripta Anatolica. Hommages à Pierre Debord* (Bordeaux 2007) 145-166, publishes a new edition of this text and discusses it in a study dedicated to Rhodian operations against Tyrrhenian pirates in the late Classical/early Hellenistic period (text on 160-162 no. 1; ph.; French translation). The expedition in Aigila (LL. 3/4) was an operation against Tyrrhenian pirates who were using Aigila (Antikythera) as a base for their operations. This decree cannot be dated to the mid-3rd cent. B.C. (earlier editors). In view of the genitive in -εος (not -ευς; LL. 4/5, 7, 9-11), B. dates the text to the late 4th cent. B.C., probably before the siege of Rhodes by Demetrios Poliorketes (305-304 B.C.). Ships for the protection of the coastline (φυλακίδες) are attested at the time of Demetrios' siege (Diod. 20.93.2-5; 147). On 147/148, B. collects evidence for measures taken by Greek poleis

against Tyrrhenian pirates (references to *IG* II² 1629 = Rhodes/Osborne, *GHI* 100; cf. *SEG* XLIII 1320; *IG* IX.2.148 L. 73). See also our lemmata nos. 880 and 886.

Ἔδοξε τῶι δάμωι· ἐπειδὴ τα-
χθέντες δαμοσίαι ποτὶ
τὰν στρατείαν τὰν ἐς Αἴ-
γιλα : Σκύλλινος Ἐπικρά-
τεος Φύσκιος συνταγμα-
τάρχας ἐπὶ τῶγ ξένων,
Πολέμαρχος Τιμακράτεος
Κασαρεὺς καταπαλταφέ-
τας, Δαμόκριτος Ἐργοτέλε-
ος Ἰστάνιος ἐπιβάτας ἐπὶ
τᾶς τετρήρεος, Φιλτατίδας
Σωπάτρου Ἀργεῖος ἐπιβά-
τας ἐπὶ τᾶν φυλακίδων,
vacat
καὶ τῶξ ξένων τῶμ μισθοφ[ό]-
ρων λοχαγοὶ Ἀμώμητο[ς Καλύ]-
μνιος : Χαρικλῆς Κῶι[ος - - -]
Ἁρμόδιος Ἀλεῖο[ς - - - Κα]-
ρύστιος : Θεαρ[- - - - - - - -]
διμοιρῖτ[αι - - - - - - - - - - -]
ΑΠΟ[- - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - - -]

7/8. Polemarchos is probably the man whose death in a war is commemorated in the epitaph in our lemma no. 886 L. 9, B., following Segre [see also the app.cr. of our lemma no. 886 sub L. 9]; the decree and the epitaph might refer to different wars, B. || 17/18. [Κα]ρύτιος, J.; [Κα]ρύστιος, S., B. || 18. Θεαρί[δας], S.; Θεαρ[- -], J., B.

882. Rhodes. Honorary inscriptions for Philophron, Astymedes, and Philophron, and sculptors' signatures, ca. 250-200 B.C. *SEG* LVIII 814. On the sculptors Καλλιάδης, Σθέννις, and their family (*SEG* LVIII 814 I) see C.Habicht, *Horos* 10-12 (1992-98) 21-26 and *Horos* 14-16 (2000-2003) 125-127. We thank C.Habicht for these references.

883. Rhodes. Honorary inscription for Philodamos, priest of Helios, and sculptor's signature, 3rd/2nd cent. B.C. *SEG* XXXIX 744. V.Kontorini (see *SEG* XXXIV 744) identified the priest of Helios Φιλόδαμος Φιλίσκου with Philodamos II of the Rhodian amphora stamps (ca. 197 B.C.; followed by C.Habicht [*SEG* LIII 815], who lowers the chronology to ca. 183 B.C.). K.Hallof, S.Prignitz, *art.cit.* (see our lemma no. 876) 84, propose to identify him with Philodamos I of the Rhodian amphora stamps (ca. 262-247 B.C.). Consequently, they date the activity of the sculptor Ἀριστωνίδας Τιμαγόρα to the mid-3rd cent. B.C. (on 86, stemma of his family) and attribute to him a statue base signed by an Aristonidas without fathersname (*Tit.Cam.* 23; ca. 258 B.C.). His father, the sculptor Τιμαγόρας Ἀριστωνίδα, was ἱεροποιός in Kamiros in ca. 285 B.C. (*Tit.Cam.* 12 L. 3).

884. Rhodes. List of citizens, ca. 68 B.C. *IG* XII.1.46. After consultation of a squeeze in the *IG* archive in Berlin, V.Kontorini, in *Κερμάτια* II 63-65 (ph.), confirms *IG*'s reading of col. III L. 318: Κλέων [Θ]εσπεσιάνακτος. This is the only attestation of Θεσπεσιάναξ.

885. Rhodes. Christian building inscription, early 6th cent. A.D. Marble block broken on top left; found re-used on the site of Aphrodite's temple. Ed.pr. *Suppl.Epigr.Rh.* I no. 85 (G.Pugliese Carratelli). Republished by G.Deligiannakis, *ZPE* 169 (2009) 180-182 (ph.; translation), with historical commentary. The text commemorates repairs to a public building during the governorship of Prokopios. The provincia Insularum was governed by a praeses (on 181, a list of praesides), but this inscription seems to attest an upgrading in the status of the governor, probably after 535/6 A.D., when a series of changes in the organization of the dioceses of Asiana were introduced. But the possibility cannot be excluded that this is a pierre errante from Karia; in that case, Procopius was not a praeses Insularum but governor of Karia (D.).

† Διόρθωσις ΧΡΗΜΑΤΙΖ[- - -]
ἐπὶ Προκοπίου τοῦ vacat
περιβ·λ(έπτου) ὑπατικοῦ † vacat

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1. For διόρθωσις cf. *SEG* XX 417 L. 5, D.; in fine χρηματιζ[ομένη] ('financed'), χρηματίζ[ουσα] ('coming into existence'), χρηματιζ[τηρίου] ('a place of transacting business, a council chamber, a seat of judgement'), χρηματιζ[μῶν] ('public records'), or χρήματι Ζ[- - -], D. || 2. this Procopius has not been included in *PLRE*; a Fl.Procopius, περί(βλεπτος) [κ]όμ(ης) καὶ ὑπατικός, was governor of Karia in ca. 518 A.D. (*SEG* XLV 1509) || 3. initio a dot before and an abbreviation sign (ˢ) after the lambda, D.

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886. Rhodes. Grave epigram and epitaph for three brothers killed in wars, ca. 310-281 B.C. *Syll.*³ 1225; M.Segre, *RFIC* 60 (1932) 457-461; H.H.Schmitt, *Rom und Rhodos* (Munich 1957) 43-45; M.R.Torelli, *PP* 30 (1975) 417-433; cf. C.Blinkenberg, *Triemiolia* (Copenhagen 1938) 14, 29, 45; H.-U.Wiemer, *Krieg, Handel und Piraterie* (cf. *SEG* LII 763) 131-133. In a study dedicated to Rhodian operations against Tyrrhenian pirates, A.Bresson, *art.cit.* (see our lemma no. 881) 162/163 no. 2, presents a critical edition of this text (French translation), which he dates to the late 4th/early 3rd cent. B.C. See our lemmata nos. 878 bis and 881.

[ἄνδρας τ]ούσδ' ἀγαθοὺς κεύθει
[τόδε σᾶμ]α θανόντας·
[- - - - Τ]ιμακράτευς πρωιρατεύων
[τριημιο]λιᾶν ἀγωνιζόμενος ποτὶ
[λαιστὰς? ἐ]τελεύτασε·
[- - - - - - - -]ης Τιμακράτευς πλέων ἐν τᾶι
[ναυαρχίδ?]ι ἐν τοῖς παρακαθημένοις ἀγω-
[νιζόμενος] ποτὶ Τυρρανοὺς ἐτελεύτασε·
[Πολέμαρχο?]ς Τιμακράτευς συνταγματάρ-
[χας ταχθεὶ?]ς ποτὶ τοὺς λαιστὰς ἀγωνιζό-
[μενος ἐτελε]ύτασε·
[Κα]σαρεῖς

1/2. A hexameter || [2. θανόντες, Bresson per errorem, Chaniotis] || 4. [ἐς Αἰγι]λίαν, Segre; [τριημιο]λιᾶν, Blinkenberg || 5. [Τυρρανούς], *Syll.*³; [λαιστάς], Segre, Blinkenberg, W.; [λαιστάς?], Schmitt || 7. [ναυαρχίδ]ι, *Syll.*³; [φυλακίδ]ι, Blinkenberg || 9. [Πολέμαρχο]ς, Segre, who identifies this man as the Rhodian officer honored in the text in our lemma no. 881; this identification, not accepted by W., is tentatively accepted by Bresson [see the app.cr. of our lemma no. 881 sub LL. 7/8] || 10. [πεμφθεί]ς, *Syll.*³; [ταχθεί]ς, Segre, W.

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887. Rhodes. Funerary epigram for Parmenis, late 4th/early 3rd cent. B.C. *IG* XII.1.142; *CEG* II 693; *GV* 1964; *SEG* XIV 508. In L. 3, C.G.Brown, *ZPE* 170 (2009) 21-27, reads <ἄ>ρρα = ἄν ῥα (ὅρρα, *IG*, *CEG*). On this reading, the deceased girl claims: 'but now the precinct of [- -] Zeus holds me, the very one whom Apollo took from the [- -] fire and made immortal' ([- -]ου δέ μ' ἔχει τέμενος Διός, <ἄ>ρρα τ' Ἀπόλλων | [- -]γου ἄμειψεν ἑλὼν ἐκ πυρὸς ἀθάνατον). To call the deceased individual 'immortal' is unparalleled in epigrams. The phrase μ' ἔχει τέμενος Διός is not to be taken literally, since Parmenis could not have been buried in a sanctuary of Zeus. It is a reference to Zeus' realm, that is, the sky (cf. Aeschylus, *Persians* 365: τέμενος αἰθέρος). The epigram somehow links cremation with some kind of beatified state (cf. *AP* 7.370). Cremation is associated with the well-attested concept of celestial immortality (cf. *CEG* I 10; II 535, 593). See also our lemma no. 308.

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888. Rhodes. Epitaph of Aphrodisios, 3rd cent. B.C. Hydria of the Hadra type found in a grave [with painted inscription?, Chaniotis]. Ed.pr. S.Palaiologou, *AD* 56-59 B6 (2001-2004) [2012] 264: Ἀφροδισίου

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889. Rhodes. Epitaph of Ias[- -], 2nd cent. B.C. Fragment of a marble stele, broken on top, bottom and right; found east of the main cemetery. Mentioned by G.Konstantinopoulos, *AD* 22 B (1967) 538. Ed.pr. V.Kontorini in *Κερμάτια* II 58-60 (ph.).

vacat
Ἰασ[- - -]
χρησ̣[τός/ά, χαῖρε]
vacat

1. Ἰάς, *LGPN* I s.v.

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890. Rhodes. Epitaph of Megakles, 2nd cent. B.C. Maiuri, *NS* 50; *SEG* XLVI 1009 (J.Nollé). Republished by V.Kontorini, in *Κερμάτια* II 62/63 (ph.), on the basis of autopsy.

Μεγακλεῦς
Φιλτανδρία
κα̣θ̣' ὑοθεσίαν δὲ Ἀλεξικρ[άτευς]

Ἰστανίου vv καὶ
[- - - - - - - - - -]

2. Φιλιάνδρα, *NS*, Nollé; for the unattested Φιλτανδρίας cf. Φιλτατίδας, Φιλτατίων, Φιλτιάδας, Φιλτόδαμος etc., K. || 3/4. [καθ'] ὑ[ο]θεσίαν δὲ Με..ρ.. | Ἰστανίου, *NS*; κ̣α̣θ' ὑοθεσίαν δὲ | Ἰστανίου καὶ Ἀλεξικο[ῦ] καὶ, Nollé.

891. Rhodes. Epitaph of Menophilos of Nikomedeia and Hesychion of Galatia, ca. 150 B.C. Ed.pr. G.Jacopi, *Clara Rhodos* II (1932) 117 no. 95; *SEG* XLVI 1011 (J.Nollé; only LL. 1-4). Republished on the basis of autopsy by V.Kontorini in *Κερμάτια* II 68 (ph.).

Μηνοφίλου
Νικομηδέως
καὶ τᾶς γυναικὸς
Ἡσυχίου
Γαλατίσσας·
χρηστοὶ
χαίρετε

5-7. .ραματίσσας· | χρηστὸς | χαῖρε, ed.pr.; omitted by Nollé || 5. [Σα]ραματίσσας, G.Klaffenbach apud F.Hiller von Gaertringen, *GGA* (1933) 24.

892. Rhodes. Epitaph of Nanas, 1st cent. A.D. Maiuri, *NS* 264. Republished on the basis of autopsy by V.Kontorini in *Κερμάτια* II 66-68 (ph.). Nanas' nickname suggests that she was a musician (K.).

Ναν̂ατος
τᾶς
ἐπικαλουμένας
Ῥυθμίου

4. Γυθμίου, *NS*.

893. Rhodes. Epitaph of Hadyteron of Ephesos, 1st cent. A.D. *SEG* XLVI 1034 (J.Nollé). Republished on the basis of autopsy by V.Kontorini in *Κερμάτια* II 68/69: Ἀδύτερον | Ἐφεσία

Ἀδυττῶ | Ἐφεσία, Nollé.

894. Rhodes. Grave epigram of Aristophilos of Telos, undated. K.Bairami, *AD* 56-59 B6 (2001-2004) [2012] 266, mentions the discovery of a stele base inscribed with the grave epigram for Ἀριστόφιλος Ἀριστανδρίδα Τήλιος (no text).

895-896. Rhodes. Epitaphs, undated. Two epitaphs found in the east cemetery. Ed.pr. F.Zervaki, *AD* 56-59 B6 (2001-2004) [2012] 273.

895: **Epitaph of Phaiskos of Samos.** Round altar decorated with ivy in relief: Φαΐσκος Ἀπινίκου [Σ]άμιος

896: **Epitaph of Hieron.** Round altar decorated with ivy in relief: Ἱέρων Γαδαρεύς?

ΓΑΡΑΡΕΥΣ, ed.pr. [presumably a typo (or a mason's error) for Γαδαρεύς, Chaniotis].

897. Rhodes. Epitaph of Philokreon and Kosmodika, undated. Urn found in the east cemetery. Ed.pr. K.Bairami, *AD* 56-59 B6 (2001-2004) [2012] 280: Φιλοκρέοντος καὶ Κοσμοδίκας

898. Rhodes. Epitaphs. N.Christodoulidis, *AD* 56-59 B6 (2001-2004) [2012] 277, mentions the discovery in an ancient cemetery of 5 inscribed funerary altars, 2 fragmentary stelai, and 2 inscribed bases; no further details. C.Fantaoutsaki, *ibid.* 278, mentions the discovery of three inscribed stelae and two inscribed funerary altars; no further details.

899. Rhodes. Defixiones. K.Bairami, *AD* 56-59 B6 (2001-2004) [2012] 265, mentions the discovery of four graves in the central cemetery of Rhodes, in which an unspecified number of lead tablets with defixiones were found (undated). The discovery of defixiones in graves of the east cemetery is reported by C. Fantaoutsaki, *ibid.* 276.

900. Rhodes. Dikastic tablet. Bronze dikastic tablet found in a grave. Mentioned by E.Kaninia, *AD* 56-59 B6 (2001-2004) [2012] 277, who reports that the tablet is inscribed with the name of a Νισύριος.

KARPATHOS

900 bis. Karpathos (now lost). Athenian decree in honor of the koinon of the Eteokarpathians, 445-430 B.C.? See our lemma no. 82.

LESBOS

901. Methymna. Regulation concerning a mystery cult, 4th cent. B.C. *IG* XII.2.499 + *IG* XII Suppl. p. 30; *LSCG* 127; *SEG* XVII 369. L.Piolot, *art.cit.* (see our lemma no. 2076) 104/105, reprints this text

(French translation of J.Wilgaux) and briefly discusses the duties of the γυναικονόμος during the nocturnal ceremonies of a mystery cult that was exclusively open to women.

902. **Mytilene. Treaty between Mytilene and Rome.** *IG* XII.2.35d; *IGR* IV 33; *RDGE* 26; *SEG* LI 1027*. É.Famerie, *art.cit.* (see our lemma no. 1207) 274/275, discusses the various restorations proposed for col. d LL. 1/2. He rejects the hypothesis that these lines guaranteed in a unilateral manner some rights of the Mytileneans (as assumed by T.Mommsen and restored in *RGDE* 26) and favors the restoration of the 'majesty clause' (cf. *SEG* LI 1027; *SEG* LVII 1664).

ASTYPALAIA

903. **Astypalaia. Tax-register, ca. 310 A.D.** *IG* XII.3.180 (and addenda p. 230; cf. *IG* XII.3 suppl. p. 278). In a study of the late Roman tax-system in Asia Minor, P.Thonemann, *Chiron* 37 (2007) 476-478, republishes the inscription (English translation) with revised readings on the basis of a squeeze in the *IG* archive in Berlin.

THERA

903 bis. **Thera. Epigraphy: Archaic rupestral inscriptions.** *SEG* LVIII 829. For a review of A.Inglese, *Thera arcaica* -- (see *SEG* LVIII 829), see L.Gasperini, *Epigraphica* 70 (2008) 398-402. G. observes that the designations of the area, where these inscriptions were found, as 'agorà degli dei' and of the inscriptions as 'graffiti' are inappropriate. The images of ships (Inglese, nos. 7, 28, and 62; cf. no. 1) indicate that some of the inscriptions express gratitude for safe return from travels at sea; the mentions of Βορεαῖος and Ζεὺς Ἱκέσιος support this interpretation. In *IG* XII.3.542 = Inglese no. 35, G. reads hερμ|ό|διος (hερμ[ᾶς], Inglese) (cf. L.Gasperini, *Scritti di epigrafia greca* [Torino 2008] 538 [non vidimus]). He argues that in a sacred space, only a member of the cult personnel would have had the right to write on the rocks and he attributes the inscriptions to a single scribe. For a longer version of this review see id., *Simblos* 5 (2008) 303-315 [non vidimus]. Responding to this criticism, E.Lanzillotta, *Epigraphica* 72 (2010) 499-501, points out that the name Ἀραρηίδας (read by G.) derives from ἀραρίσκω and, consequently, is not related to Ἀρασίμανδρος which derives from ἀράομαι (500). He rejects the attribution of the inscriptions to one scribe who belonged to the cult personnel.

904. **Thera. Posthumous honorary inscriptions for the doctor Menodotos, Eudamia, and Onaso, 1st cent. A.D.** Three marble bases that supported three portrait statues [probably more than three; see app.cr., Chaniotis]; the bases and three statues (torsos and heads; two male, one female) were found in

a funerary monument in Kamari. Ed.pr. C.Pennas, *AD* 56-59 B6 (2001-2004) [2012] 194 (ph.; text in majuscules).

A

Ὁ δᾶμος
Μηνόδοτον Τρύφωνος
ἰατρεύσαντα
καὶ πολιτευσάμενον
ἄριστα, vac. ἥρωα

B

Ὁ δᾶμος	[Ὁ δᾶμος]
Εὐδαμίαν Λυσανία	Μη[νόδοτον Τρύφωνος]
τὴν καὶ Ἀκεσώ,	ἰατρε[ύσαντα καὶ]
ἡρωίναν	πολιṭ[ευσάμενον]
	[- - - - - - - - - - - -]

C

Ὁ δᾶμος
Ὀνασὼ ΚΑΙ[- -]
[- - - - - - - - - - -]
[- - - - - - - - - - -]
ἡρωίναν

[A-C. Although only one female statue and two male statues were found, two of the inscriptions (one on base [redacted] and one on base C) honor women; it seems that the monument supported more statues than the three that were found; the two surviving male statues represent young men, perhaps not the doctor Menodotos but his sons || B. ed.pr. places Λυσανία in L. 3 and does not report the existence of the text in the second column, clearly visible on the ph.; it seems that the text on base [redacted] col. II is identical with that on base A; were there two statues for Menodotos or was the right part of base B covered and the text re-inscribed on base A, and is base A where a statue of Menodotos was finally placed? The second name of Eudamia (Akeso, the daughter of Asklepios) was given to her because of some connection with medicine; perhaps she was Menodotos's wife, a doctor herself; *I.Pergamon* II 576 is an epitaph for a married couple who were both doctors. Chaniotis.]

905. Thera. Epitaph. Marble stele with relief representation of two standing figures; found at Kamari. Mentioned by M.Efstathiou, *AD* 56-59 B6 (2001-2004) [2012] 104 (no text).

906. Thera. Signatures on lamps, 3rd cent. A.D. Three lamps with signatures found in the area of a bath at Kamari. Ed.pr. C.Pennas, *AD* 56-59 B6 (2001-2004) [2012] 193: 1) Λουκίου (erotic scene); 2) Σωτηρίδα (Triton and Nereis); 3) Πρείμου (vine).

MELOS

907. Melos, Epitaphs. M.Efstathiou, P.Pantou, *AD* 56-59 B6 (2001-2004) [2012] 155 (ph.), report that the staircase of a private house at Plaka is built with ten pedimental stelai, one of which is inscribed; no text.

KOS

908. Kos. Dedications of eponymous magistrates. G.Vallarino, in *Dediche sacre* (cf. our lemma no. 2035) 181-207, studies dedications made by eponymous μόναρχοι, by μόναρχοι and ἱεροποιοί, and by priests and ἱεροποιοί in Hellenistic Kos, focusing on the social context (family relations among the dedicants, social position, motivation). He discusses in detail the following inscriptions: *SEG* LI 1053 (*IG* XII.4.583); *Iscr.Cos* EV 2 (*IG* XII.4.601); *PH* 370 (*IG* XII.4.627) and 406 (*IG* XII.4.602). In an appendix (200-207), he summarizes in nine tables dedications by magistrates (μόναρχοι, ἱεροποιοί + μόναρχος, ἱεροποιοί + ἱερεύς, ἀγορανόμοι, προστάται, νεωκόροι, ἀρχεύοντες, στεφανηφόροι), acting and former priests, cult associations, officers, παιδονόμοι, παιδευταί, γυμνασίαρχοι, victors, foreigners, women, and demes.

909. Kos. Gymnasion. P.Gauthier, in *L'Huile* 169-181, gives an overview of the education of the youth in the gymnasion on Kos [we supply *IG* XII.4 equivalents for the texts cited by G., Chaniotis]. References to the gymnasion and to γυμνασίαρχοι are limited (*IG* XII.4.61, 291, 308, 350 L. 21; 1115; cf. *IG* XII.4.69 L. 8, where G. restores [τῶι γυμνασίωι τῶι Ἀλεξα]νδρείωι καὶ Πτολεμαιείωι). It is not certain whether the text Ὅρος | γᾶς | νέων (*IG* XII.4.1207) refers to the age class of the neoi. *IG* XII.4.298 A LL. 39/40 attests military training (διατοξεύσεις, διακοντισίαι). There is evidence for contests in the age class of the παῖδες in various disciplines: εὐεξία (*IG* XII.4.590), εὐταξία (*IG* XII.4.589, 595/596), φιλοπονία (*IG* XII.4.594), music (*IG* XII.4.592: διαψαλμός) [see also *IG* XII.4.593: διακιθαρισμός, Chaniotis], and races (*IG* XII.4.298 A). The παῖδες were divided into two groups, an older and a younger (cf. *IG* XII.4.590, 592: παῖδας τὸς πρεσβυτέρος) [see also *IG* XII.4.593: παῖδα[ς] τὸς νεωτέρος, Chaniotis]. Through their participation in processions and festivals (*IG* XII.4.79 LL. 25-27; 281, 328 LL. 37/38; 330) boys were introduced into the life of their community; and boys appear among the contributors to epidoseis (*IG* XII.4.75 LL. 44 and 72). The city annually elected a παιδονόμος (dedications: *IG* XII.4.588/589, 595/596, 598) and covered the expenses of the gymnasion (*IG* XII.4.298 A LL. 37-51 and 69-74; 308 LL. 6/7).

910. Kos. Religion: Cult of Demeter and Kore. In an appendix of a study dedicated to funerary altars decorated with ears of corn and poppy-heads in the Dodecanese, P.Triantafillidis, *AD* 57 Mel. (2002) [2010] 227/228 and 232/233, assembles the epigraphic evidence for the cult of Demeter and

Kore in Kos and its demes [we replace his references with their equivalents in the new corpus: *IG* XII.4, Chaniotis]: *IG* XII.4.72, 276, 278, 356, 509/510, 512/513, 606, 643, 1182.

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911. Antimacheia. Dedication to Hekate Stratia, 3rd cent. B.C. *PH* 388; *IG* XII 4.2.628. S.Palaiologou, *AD* 56-59 B6 (2001-2004) [2012] 352, reports that this inscription, re-discovered during the demolition of a house, has been transported to the Museum of Kos.

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912. Kos. Edict of the praeses Insularum concerning fiscal matters in accordance with a law of Emperor Valens, 371 A.D. Two fragments of a marble plaque broken on top and bottom; found in 1908 in the church of Epta Vimata; now kept in the Kastro. Ed.pr. *Iscr.Cos* ED 9. Republished by D.Feissel, *Chiron* 39 (2009) 297-322 (ph.; French translation), with commentary on the content and on the Greek translation of Latin administrative terms. Feissel's edition is based on a transcription made by K.Hallof and K.Rigsby, who had access to squeezes kept in the *IG* archive in Berlin. Now republished in *IG* XII.4.273. Cf. S.Follet, *AnÉp.* (2009) [2012] no. 1375 (French translation). As Feissel's analysis makes clear, the preserved fragment was part of a dossier consisting of three documents: an imperial constitution (cf. LL. 13/14), an edict of the praefectus praetorio per Orientem (cf. LL. 15/16; the plural form is dictated by protocolary custom), and an edict of the governor of the provincia Insularum; only the latter document is partly preserved on the stone. A comparison between the inscription and a law issued by Valens on 16 January 371 (*C.Th.* 13.10.7) shows that the edict was written in accordance with this law, which treated the subjects of *capitatio humana*, i.e. the registration of men for fiscal purposes (cf. LL. 4/5: ἀπογραφή), and *paraequatio*, i.e. the adjustment of taxation on the basis of changes in demography and property relations (cf. LL. 10/11: ἰσότη|τος τυχεῖν). The Latin inscription *Iscr.Cos* ED 187 may also be a constitution of Valens (314-317).

[- -]
[- - - - - - - - - - - - - - - - - - ca. 45 - - - -]ΟΙΑΔΕ[- - - ca. 12 - - -]ΟΛΙΝΠ[- - - - - - - - - - - -]
αὐτοὺς τοὺς βεβαρῆσθαι [νο]μίζοντας τω[- - ca. 8 - - ἀπο]γραψαμένους παρα[- - - - - -]
ἑτέρους οὓς εἴσασιν γείτονας τῶν καὶ αὐτῶ[ν - - ca. 9 - -]ΝΟΜΟΙΩΣ ἐπὶ μειωτῷ [κήνσῳ ὀλίγου]ς
μὲν ἀπογραψαμένους, πλῆθος δὲ ἀνθρώπ[ων ἔτι ἀσ]υ<ν>τελῶν ἔχοντας δὴ καὶ κ[ουφὴν] ἀπο-
γραφὴν διαδεξαμένους, εἰ μὲν παρίῃ τὸ δικαστ[ήριον, ὑπὲρ] ἑαυτῶν προσελθεῖν κναὶ ὑποβαλεῖν
καὶ τοῦτο ἀναδιδάξαι ὡς αὐτοὶ μὲν πρὸ τούτο[υ εἰς πλείο]νας ἀπογραψάμενοι εἰς ἐλάττον-
αν μὲν ἔστησαν ἀριθμόν, οἱ δὲ σύνοικ[ο]ι ἢ οἱ γείτο[νες οἱ ὀλ]ίγοι τὸ τηνικαῦτα τυγχάνον vac. τες :
καὶ διὰ τοῦτο κουφισθέντες νῦν ἐκ τῆς τ[ῶ]ν [ἐπιγεννη]θέντων προσθήκης πληθύνουσιν,
ὑπὲρ τοῦ τούς τε λεγομένους ἐκ τῆς ἐπιγονῆς θναλλε[ῖν καὶ τ]οὺς βεβαρῆσθαι α[ἰ]τιωμένους
ἐν τῷ δικαστηρίῳ παρόντων ἀμφοτέρων τῶν μερῶν κ[αὶ τῆς] ἀληθείας ἐξετασθείσης ἰσότη-
τος τυχεῖν καὶ ἐξ ἐπικρίσεως καὶ ἀποφάσεω[ς] δικαστικῆ[ς το]ὺς μὲν ταῖς ἀληθείαις βεβαρημέ-
νους ἐπελαφρυνθῆναι, τοὺς δὲ ἀσυντελεῖς ἐπὶ πολὺ μείν[α]ντας κατὰ τὸ δίκαιον ὑπαχ<θ>ῆναι
ταῖς λιτουργίαις· πάντες <τ>οίνυν τὰ θειωδῶς ἐπὶ τῇ τῶν κατὰ λ[ό]γον λυσιτε<λ>είᾳ θεσπεισθέντα
ἐκ τοῦ προλάμποντος μετὰ τοῦ οἰκείου σεβάσματος θείου καὶ π[ρ]οσκυνουμένου γράμματος καὶ Δ
ἐκ τοῦ συνεζευγμένου προστάγματος τοῦ παρὰ τῆς πανμεγέθους ἐξουσίας τῶν κυρίων μου τῶν
ὑπερλάμπρων ἐπάρχων περὶ τούτου φοιτήσαντος μαθόντ[ες, ἢ ἐ]νδημοῦντι τῷ δικαστηρίῳ

[προσ]ε<λ>θόντες τὰ κατ᾽ αὐτοὺς ἀναδιδάξουσιν ἢ τοῖς ἐκδίκοι[ς ἐκ βι]βλίων δόσεως πόσους μ[ὲν]
[- - - ca. 12 - - -] τῶν κήνσων ἄνδρας εἶχον, v εἰς πόσους δὲ ν[ῦν ἄνδρα]ς ἔστησαν θανατ[- - ca. ■ - -]
[- - - - ca. 18 - - - -]του ἀπογραψαμένους, τίνας δὲ [- - ca. 8 - -]ήσοντα[ι - - - - ca. 12 - - - -]
[- - - - - ca. 21 - - - - -]κοντας νῦν δύνασ<θ>αι διὰ τὸ πλ[ῆθος - - - - - - ca. 28 - - - - - - -]
[- - - - - - ca. 22 - - - - - -]τασθαι νομίζουσιν φανερι[- - - - - - - - - - ca. 28 - - - - - - - - - -]
[- - - - - ca. 20 - - - - ἀνα]φορα[- -]
[- -]

The surface of the stone deteriorated after the squeezes were made (ca. 1908-1916) and before M.Segre copied the text in the 1930s. The underlined letters, preserved on the squeezes, are no longer preserved on the stone; if not otherwise stated, restorations by Feissel; we do not record Segre's variant readings || 1-4. the text refers to complaints of tax-payers against their disproportionally high taxation as compared to that of their neighbors, Feissel || 3. [- -]ν ὁμοίως or νόμοι ὡς, Feissel; [κήνσῳ], J.Gascou apud Feissel || 5. restored by Hallof; reference to the tribunal of the governor which held sessions in various cities of the province (probably Rhodes, Mytilene, Samos, and Chios); Kos was one of them (cf. *Iscr.Cos* EV 63), Feissel || 7. restored by Hallof; the distinction between σύνοικοι and γείτονες is not clear; cf. *C.Theod.* 13.10.7: *contraque in vicina vel contermina ... simili substantia*, Feissel || 8. for [ἐπιγεννη]θέντων cf. ἐκ τῆς ἐπιγονῆς (L. 9); this term corresponds to *adcrescentes* in *C.Theod.* 13.10.7, Feissel || 9. θαλλε[ῖν], restored by M.Crawford apud Feissel || 12. ΥΠΑΧΟΗΝΑΙ, lapis || 13. ΠΑΝΤΕΣΟΙΝΥΝ, ΛΥΣΙΤΕΛΕΙΑ, lapis || 14. this is the earliest attestation of προλάμπω (*praefulgo*) with reference to an official document, Feissel || 15. συνεζευγμένου, συνζεύγνυμι = *adnecto*, Feissel || 16. the praefectus praetorio was given the title ὑπέρλαμπρος in 371 A.D.; this is the earliest attestation of this title, Feissel || 16/17. complaints could be submitted directly to the governor or to the defensor civitatis, when the governor was not present: 'viendront exposer leur cas soit au tribunal résidant sur place, soit aux défenseurs par dépôt de libelles', Feissel; cf. S.Follet's slightly different translation: 'viendront exposer leur cas, ou bien au tribunal alors présent, ou bien au moyen de leurs représentants après dépôt de libelles' || 17. ΑΘΟΝΤΕΣ, lapis; the institution of the ἔκδικοι (defensores civitatis) was reformed in 368 and 371 A.D., Feissel || 20. ΔΥΝΑΣΟΑΙ, lapis || 21. φανερι[- -], Feissel; φανερῶ[ς], Follet.

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913. Kos. Bilingual epitaph of Ulpia Verecunda, 2nd cent. A.D. *NS* 562; R.A.Kearsley, *Greeks and Romans in Imperial Asia* (cf. *SEG* LI 2313) no. 100. G.Kantor, *art.cit.* (see our lemma no. 1938) 147/148 (in Russian), disputes the dating of this inscription to the reign of Marcus Aurelius, proposed by D.Potter, *ZPE* 123 (1998) 271, and argues that an earlier date is more plausible. He notes that imperial freedmen normally received their freedom at the age of 30 or later (cf. P.R.C.Weaver, *Familia Caesaris* [Cambridge 1972] 103); the latest dated inscription mentioning Trajan's freedmen belongs to 153 A.D. (*ILS* 7213). It is not very probable that Ulpius Stephanus, husband of the deceased, served as *procurator XX hereditatium* of Caria and the Cyclades at the age of sixty-five or above; P.'s date is based on a preconception concerning the date when the Cycladic district was created.

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914. Kos. Christian building inscription of the praetorium, 4th/5th cent. A.D. *Iscr.Cos* EV 63. D.Feissel, *art.cit.* (see our lemma no. 912) 307 with note 40, points out that the title of Ταῦρος was ἄρχ(ων) (ἀρχ(ιερεύς), *Iscr.Cos*). The construction of a praetorium for the administration of justice shows that Kos was one of the five cities of the *provincia Insularum* the governor had to visit to perform his duties (cf. *Cod.Just.* 1.40.6).

915. Kos. Altar, undated. Inscribed round altar with boukrania and garlands. Mentioned by N.Grigoriadou, *AD* 56-59 B6 (2001-2004) [2012] 303; no further information.

916. Kos. Amphora stamps, undated. N.Grigoriadou, *AD* 56-59 B6 (2001-2004) [2012] 308, reports the discovery of an unspecified number of stamped amphora handles, many of them with the name Βασιλείδου; they were found during the excavation of a pottery kiln west of the city wall.

KALYMNOS

917. Kalymnos. Dedication on a kouros, late 6th cent. B.C. Late Archaic draped kouros with dedicatory inscription; found in the sanctuary of Apollo at Pigadia. Briefly mentioned by D.Bosnakis, A.Dreliosi-Iraklidou, T.Marketou, *AD* 56-59 B6 (2001-2004) [2012] 315. Ed.pr. D.Bosnakis, in G.Kokkorou-Alevras, W.D.Niemeier (edd.), *Neue Funde Archaischer Plastik aus griechischen Heiligtümern und Nekropolen* (Athenaia 3; 2012) 157-188, which we will cover in a future volume of *SEG*.

918. Kalymnos. Epitaph of Philthon, 2nd/1st cent. B.C. Two joining fragments of a marble pedimental stele, broken at the bottom; in a relief panel, the representation of a seated woman nursing an infant, flanked by a standing girl (left) and a standing woman (right); the heads of the figures are damaged; the relief dates to ca. 350 B.C.; an inscription was engraved under the relief when the stele was re-used in the 2nd/1st cent. B.C.; found re-used in a house at Flaskas. Ed.pr. D.Bosnakis, *AD* 58-64 Mel. (2003-2009) [2012] 377-390 (ph.), who observes that the name is the unattested Φίλτον (cf. Φιλτώ), with aspiration of the tau: Φίλθον ΓΡΑΓ[- - -]

PAROS

919. Paros. Archilochos: vitae and cult. *SEG* XV 517; LV 941*; LVII 809. [In *SEG* LVII 809, correct *SEG* XLV 941* to *SEG* LV 941*, Richardson.] M.Ornaghi, *La lira, la vacca e le donne insolenti. Contesti di ricezione e promozione della figura e della poesia di Archiloco dall'arcaismo all'ellenismo* (Alessandria 2009), studies the literary and epigraphic sources pertaining to the reception of Archilochos and his poetry from the Archaic to the Hellenistic period. On 37-63, the text of the two main epigraphic testimonia with ample app.cr. (Italian translation): 1) The Mnesiepes inscription (38-49; *SEG* XV 517; LV 941*; LVII 809); 2) the Sosthenes inscription (50-63; *IG* XII.5.445; XII Suppl. pp. 212-214; *SEG* LV 941*). O. discusses inter alia the following subjects: the cult of Demeter on Paros and Archilochos' connections with this cult (69-113; cf. *IG* XII.5.134, 226/227, 292; see also our lemma no. 951); the biographical tradition as reflected by the inscription of Mnesiepes (117-179; on 150-152, references to inscriptions

concerning the site Μυρρίναι/Μυρσίναι: *SEG* XXVIII 708; *IG* XII.5.244 + *SEG* XXVIII 709; A.M.A.Héron de Villefosse, *Mon.Piot* 5 [1899] 65/66: Ἀρχίλοχος Μυριναῖος); the cult of Archilochos in the Ἀρχιλόχειον established by Mnesiepes (170-283); and the vitae composed by Demeas and Sosthenes (299-316).

920. Paros. The Parian Chronicle, 264/263 B.C. *IG* XII.5.444. N.Kokkinos, *SCI* 28 (2009) 8-10, adduces the Parian Chronicle in a discussion of the date of the fall of Sardes. The author of the chronicle followed a tradition of a 'low date' (542/541 or 541/540 B.C.), based on a non-Herodotean king list of Lydia.

921-923. Paros. Epitaphs. Y.Kourayos, S.Detoratou, *AD* 56-59 B6 (2001-2004) [2012] 116, report the discovery of three epitaphs re-used in an ancient structure at Agios Panteleimon, in Paroikia.

921: **Epitaph of Kleiton, 5th/4th cent. B.C.** Base: Κλείτωνος

922: **Epitaph of Silene, undated.** Urn: Σιλήνη Λυσίτου

923: **Epitaph, undated.** Fragment of a marble urn: [- -]ΦΙΟ[- -]

PREPESINTHOS

924. Prepesinthos (Despotiko). Inscriptions. *SEG* LIV 798-802. Y.Kourayos, S.Detoratou, *AD* 56-59 B6 (2001-2004) [2012] 120-127, report the discovery of the inscriptions that are presented in *SEG* LIV 798-802.

SIPHNOS

925. Siphnos. Epigraphy. On the occasion of a new project launched by the Greek Epigraphic Society and the 21st Ephorate of Prehistoric and Classical Antiquities aiming at the production of a mini corpus of all the published and unpublished Siphnian inscriptions, N.Papazarkadas, in *Πρακτικὰ Γ′ Διεθνοῦς Σιφναϊκοῦ Συμποσίου* 85-94 (ph.; dr.), provides an overview of the island's epigraphical production, which consists primarily of decrees and funerary inscriptions. For discussion of specific texts, see our lemmata nos. 928/929. The honorific decree in the collection of the Archaeological Museum of Siphnos inv.no. 30 (discussion on 89/90, with dr.), which was unpublished at the time of the Symposium, has in the meantime been published by the author: see *SEG* LVII 811.

926. Siphnos. Onomastics. P.Brun, in *Πρακτικά Γ' Διεθνούς Σιφναϊκού Συμποσίου* 103-112, compiles a prosopographical list of the 81 known Siphnians attested in the ancient, primarily epigraphical, sources (mostly Hellenistic), on the basis of which he attempts an onomastic analysis. A disproportionally large number of Siphnian names are either unique or extremely rare. Brun sees this pattern as deviating from a local aristocracy that already in the 5th cent. B.C. and down to the late Hellenistic period was circumspect in differentiating itself from the commoners. The numerous Siphnian towers also reflect this idiosyncratic social reality. See also our lemma no. 929.

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927. Siphnos. Topography: the περίφραγμα τοῦ Διονύσου. The identity of this enigmatic structure, known from the Siphnian honorific decrees *IG* XII.5.481 (our lemma no. 928), 482, and 471+*SEG* XXXIII 680, is examined by M.Nocita, F.Guizzi, in *Πρακτικά Γ' Διεθνούς Σιφναϊκού Συμποσίου* 135-140, who argue that the periphragma was probably a precinct located in a wider complex that included the local theater, itself the natural space for proclamations of public honors and for the display of public documents.

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927 bis. Siphnos. Athenian decree regulating the use of Athenian coins, weights, and measures, 449 or 420s B.C.? *IG* XII.5 480. *IG* I³ 1453E. See our lemma no. 81.

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928. Siphnos. Decree in honor of Perigenes of Alexandria, late 270s or 217-216 B.C. *IG* XII.5.481. M.Nocita, F.Guizzi, *art.cit.* (our lemma no. 926) 136/137, accept the traditional identification of Ptolemy and Arsinoe as Πτολεμαῖος Φιλοπάτωρ and Ἀρσινόη III. On the basis of chronological calculations connected with *IG* XII.5.471, they suggest that the decree was passed in order to commemorate the battle of Raphia late in 217 B.C. or in the spring of 216 B.C.

In his conspectus of Siphnian epigraphy, N.Papazarkadas, *art.cit.* (our lemma no. 925) 86/87, revives a long forgotten theory, first put forward by M.Holleaux and L.Robert prior to World War II, according to which the royal pair are Ptolemy and Arsinoe Φιλάδελφοι, and the underlying military operations refer to the First Syrian War. P. recommends that the question be revisited.

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929. Siphnos. Epitaph of Anaxidemos, 2nd cent. B.C. *IG* XII Suppl. 229. After autopsy of the stone, N.Papazarkadas, *op.cit.* (our lemma no. 926) 90, 94 (ph.), corrects the reading Θεμίστωνος of the corpus into Θεμίσωνος. The improved version has now been included in the prosopographical catalogue of Siphnians compiled by P.Brun (our lemma no. 926).

KEOS

930. Karthaia. Honorary decree for Theokles, ca. 300-250 B.C. Upper part of a stele with moulding; found re-used in an early Christian grave in the area of the temple of Apollo. Ed.pr. L.Mendoni, in *Κερμάτια* II 71-79 (ph.), with detailed commentary on the prosopography and the wording.

Κτησίας Ἐπαμείνοντος εἶ-
πεν· ἔδοξεν τῇ βουλῇ καὶ
τῷ δήμῳ· ἐπειδὴ Θεοκλῆς
ὁ ἄρχων ἔν τε τῷ ἔμπροσθεν
χρόνῳ φιλότιμος ὢν διατε-
λεῖ περὶ τὸν δῆμον καὶ νῦν
ἄρχων γενόμενος τὴν στε-
φανηφόρον ἀρχὴν τά τε ἱερὰ
τοῖς θεοῖς καλῶς καὶ φιλοτί-
μως ἐχθύει καὶ τῶν πολιτῶν
ἐπιμελεῖται πολλὰ τῶν ἰδί-
ων δαπανῶν καὶ τὰ ἄλλα τὰ
κατὰ τὴν ἀρχὴν καλῶς καὶ φι-
λοτίμως ἄρχει, ἐπαινέσαι
τε αὐτὸν καὶ στεφανῶσαι
χρυσῷ στεφάνῳ ἀπὸ ἑκα-
τὸν δραχμῶν καὶ ἀνακηρῦξαι
τὸν στέφανον Διονυσίοις
τῷ ἀγῶνι τῶν τραγῳδῶν· διδό-
ναι δὲ αὐτῷ τὸν ταμίαν εἰς θυ-
σίαν διὰ βίου κατ' ἐνιαυτὸν
δεκαπέντε δραχμὰς καὶ ἀ-
ναγράψαι τὸ ψήφισμα εἰστή-
λην καὶ στῆσαι εἰς τὸ ἱερὸν τοῦ
Ἀπόλλωνος, ἵνα εἰδῶσιν πάν-
τες ὅτι ὁ δῆμος ὁ Καρθαέων ἐπί-
σταται χάριτας ἀξίας ἀποδιδό-
ναι τοῖς εὐεργετοῦσιν αὐτόν·
[τ]ὸ δὲ εἰς τὸν στέφανον καὶ τὴ[ν]
[ἀ]ναγραφὴν ἀνήλωμα δοῦνα[ι]
[τὸν ταμία]ν
vacat

3. A choregos (*IG* XII.5.544 A1 LL. 5-7) and a strategos (*IG* XII.5.544 A2 LL.11-15) by the name of Theokles are attested; their relation with the archon Theokles is not known, ed.pr. || 4. Theokles was honored while he was still in office, ed.pr. || 7-9. the decree confirms the primarily religious duties of the stephanephoros [cf. the attribute [ἱ]εροπρεπῶς in an

honorary decree for a stephanephoros in Aphrodisias: *SEG* LIV 1020, Chaniotis] || 10. ἐχθύει for ἐκθύει (cf. *IG* XII.5.601), ed.pr. || 16/17. for the price of the crown cf. *IG* XII.5.602; at least 47 gold crowns worth 100 drachmai are mentioned in the accounts of the sanctuary of Apollo (*IG* XII.5.544 A1, A2, C2; 1055 A, 1077 F), ed.pr. || 19-22. an unusual feature of this honor is that it is given for life (unlike the one-time grant of money for sacrifices, as in *IG* VII 4254 LL. 34-37; *IG* XII.7.225 LL. 6-8, etc.), ed.pr.

SYROS

931. Syros. Decree in honor of Onesandros of Siphnos, second half of the 2nd cent. B.C.? *IG* XII.5.653. *SEG* LV 946, 953,* 1989. L.Mendoni, in *Πρακτικὰ Γ' Διεθνοῦς Σιφναϊκοῦ Συμποσίου* 113-126 (ph.), revisits this decree against the background of piracy in the Cyclades from the mid-3rd cent. B.C. onward. After providing an overview of the chronological settings so far suggested for the decree (early 1st cent. B.C.; mid-1st cent B.C., either the operations of Pompey or slightly later; 1st cent. A.D. or slightly earlier; 116), M. advocates a chronology in the second half of the 2nd cent. B.C. She identifies the anonymous pirates as Cretans operating after the end of the so-called Second Cretan War. Analysis of the lettering based on autopsy fits this high chronology, as do the absence of any Roman presence and the apparently high economic status of Ὀνήσανδρος. On 121/122 note 55, M. points out that the proposer of the decree, Κυρσίλος Ἀχρύπτου Ναξίτης, has been misidentified by the editors of *LGPN* I as a Naxian: the Naxitai were a subdivision of Syros.

Starting from the traditional view according to which the pirates of this decree are Kilikians, L.Zoroglu, in *Πρακτικὰ Γ' Διεθνοῦς Σιφναϊκοῦ Συμποσίου* 127-134, offers an overview of the geography and history of Kilikia with a focus on piracy.

ANDROS

932. Andros. Cult regulation, ca. 450-400 B.C. Inscription engraved on a rock in the area of the east cemetery. Mentioned by C.Televantou, *AD* 56-59 B6 (2001-2004) [2012] 154/155. Ed.pr. N.Petrocheilos, *Archaiognosia* 15 (2007-2009) [2010] 69-76 (ph.). The text mentions a festival that was to take place in the cemetery on the 14th of the month Eresion, possibly a ritual for the commemoration of the dead (cf. the Athenian Genesia). The month Ἡρησιών (cf. the Delian Ἀρησιών) is attested here for the first time in Andros. A.Chaniotis, *EBGR* (2009) [2012] no. 125, observes that the use of the term ἑορτή, which is mostly used in connection with the cult of gods, suggests that the celebration was not dedicated to the dead themselves, but rather to a deity, either a chthonic deity or a patron of families.

τετράδι hεορτὴ
Ἡρησιῶνος ἐπὶ δέ
κα

933. **Andros. Honorary inscription for Augustus, ca. 27 B.C.-14 A.D.** Upper left part of a marble base; found re-used in an early Christian basilica at Palaiopolis. Ed.pr. L.Palaiokrassa-Kopitsa, in D.Kyrtatas, L.Palaiokrassa-Kopitsa, M.Tiverios (edd.), *Εὔανδρος. Τόμος εἰς μνήμην Δημητρίου Ἰ. Πολέμη* (Andros 2009) 33-50 (ph.). For another honorary inscription for members of the family of Augustus in Andros ed.pr. cites *IG* XII.5.740 (Iulia; 37). Ed.pr. collects further evidence for Πυθώνυμος Νικοκράτους (L. 3). He is honored as a benefactor in *IG* XII.5.750; a second inscription in his honor is preserved on a statue base: Πυθώνυμος | Νικοκράτους (C.Pelekidis, *Ἀνέκδοται ἐπιγραφαὶ ἐξ Ἄνδρου καὶ Νάξου* [Athens 1969] 11 no. 2). His name can also be restored in an honorary inscription dedicated by those who attended the gymnasion: [Πυθώνυμον] Νικοκ[ράτους] (*IG* XII Suppl. 277 L. 1: [- - -] Νικοκ[λέους]; 34/35). For another inscription that possibly mentions him see our lemma no. 934. Pythonymos, a wealthy benefactor, may have served as gymnasiarchos or stephanephoros. On 42/43, ed.pr. collects inscriptions concerning benefactors in Andros in the Imperial period (*IG* XII.5.721+add.; 731, 737+738, 749, 752, 755, 757).

Αὐτοκράτο[ρα Καίσαρα]
Θεοῦ υἱὸν [Σεβαστόν]
Πυθώνυ[μος Νικοκράτους]
[- - - - - - - - - - - - - - - - - -]

1/2. Ed.pr. does not exclude the restoration Αὐτοκράτο[ρα - -] | Θεοῦ υἱὸν [Καίσαρα] [the arrangementof the text on the stone supports the restoration that we propose || 3. ed.pr. regards the text as complete but the stone is broken; in a putative fourth line, Pythonymos' title would presumably have been mentioned (e.g. ὁ ἱερεὺς τοῦ Σεβαστοῦ), Chaniotis].

934. **Andros. Inscribed base (honorary inscription?), late 1st cent. B.C.-early 1st cent. A.D.** Fragment of a statue base broken on all sides; found in an early Christian basilica in Palaiopolis. Ed.pr. L.Palaiokrassa-Kopitsa, *art.cit.* (see our lemma no. 933) 39-41, who identifies the honorand as Πυθώνυμος Νικοκράτους (cf. our lemma no. 933).

[- - - Π]υθωνυμο[- - - -]
[- - -].ΑΛΙΑΣΚΟ[- - - -]

1. Πυθώνυμο[ν], ed.pr. [if the name was in the genitive (a patronymic), the inscription would have mentioned a relative of Pythonymos, Chaniotis] || 2. [φιλο]κ̣α̣λίας? or a name, ed.pr. [cf. *I.Beroia* 7 L. 3: ἀλειμμάτων φιλοκαλί[α]; in *IG* XII Suppl. 277, Pythonymos is honored by the [ἀ]λειφό[μενοι], Chaniotis].

SAMOS

935. **Samos. Honorary decree for the doctor Diodoros, early 1st cent. B.C.** *IG* XII.6.12; Samama, *Les médecins* -- no. 168. G.Ekatomati, *RIDA* 56 (2009) 13, 20-22, reprints this text (French translation)

and discusses the phrase [συ]ντάξαντος τοῦ δήμου | τὴν θεραπείαν ... ποιεῖσθ[αι] (LL. 23/24), which refers to the drafting of a contract between the doctor Diodoros and the city of Samos for the treatment of patients (cf. Samama, *Les médecins* -- no. 367, from Idalion). E. discusses the possible legal obligations of the doctor. In this context she adduces as parallels the following inscriptions: Samama, *Les médecins* -- nos. 137 = *SEG* XLI 680 (text and translation;) Samama no. 309 = *SEG* XXXVII 1081; Samama no. 341 =*I.Perge* 12 (text and translation); Samama no. 367 = *I.Ephesos* 1386;]).

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936. **Samos. Altar, ca. 200 B.C.** Small cylindrical marble altar broken on the back; decorated with rosettes, leaves of ivy and laurel, and ox heads; found in 1979 in the Hellenistic gymnasion. Ed.pr. K.Tsakos in *Κερμάτια* II 91-105. Because of the combination of the names Antig- and Phila, K. tentatively associates the altar with the cult of Demetrios Poliorketes, his wife Phila, and their son Antigonos Gonatas; the name of Demetrios Poliorketes would have been inscribed on the lost part of the altar. A temenos was dedicated to Phila in Samos (*IG* XII.6.150). The name Epikles is attested for a prominent Samian family (*IG* XII.6.172 B LL. 60-62). Since the altar and its inscription cannot be dated earlier than ca. 200 B.C., it cannot have been erected during the reign of these early Antigonids. However, it could have been set up in the period in which Samos was under the control of Philip V (201 B.C.); in that case, the inscription was erased after the Antigonids lost the island(ed.pr.).

Ἐπικλῆς vacat ⟦Ἀντιγ[ον- -]⟧ vacat Φίλα

Remains of an earlier inscription are visible under ΑΝΤΙΓ, ed.pr.

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937. **Samos. Dedication to the Samothracian Gods, undated.** Base of an Ionic column found in 2002 at Pythagoreion. Mentioned by M.Viglaki-Sofianou, *AD* 56-59 B6 (2001-2004) [2012] 40 (text in majuscules). The inscription will be published by K.Tsakos and L.Mendoni.

Θαρσίμαχος Θαρσύτου τὴν
καλιάδα καὶ τὸν βωμὸν
θεοῖς τοῖς ἐν Σαμοθράκηι

[1. Typo for Θαρσύμαχος? || 2. Καλιάς is often mentioned in ancient inventories, designating a container (in this case probably an aedicula or shrine); e.g. *IG* II² 1424 line 354: φιάλη ἀργυρᾶ ἄστατος ἐγ καλιάδι; 1533 lines 4f.: πρόσωπον μικρὸν ἐν καλιάδι, Chaniotis.]

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938. **Samos. Epitaph of Sosibios of Athens, Hellenistic.** Fragment of a marble pedimental stele with akroteria; found near the lake Glyfada Pythagoreiou. Mentioned by M.Viglaki-Sofianou, *AD* 56-59 B6 (2001-2004) [2012] 47.

Σωσίβιος | Ἀθηναῖος

939. **Samos. Epitaph of Metragores, undated (Hellenistic?).** Marble loutrophoros with relief representation of a man with chiton and a naked young man; found near the military airport. Mentioned by M.Viglaki-Sofianou, *AD* 56-59 B6 (2001-2004) [2012] 42 (text in majuscules).

Μητραγόρης [------]ων
Καρυανδ[----] Κλεωνύμου

[Probably the names of two individuals, written in two columns: Μητραγόρης | Καρυανδ[εύς] and [- - -]ων | Κλεωνύμου; a man from Karyanda could be a mercenary serving in Samos (of Antigonos Monophthalmos or one of the Ptolemies); for the epitaph of a woman from Karyanda see *IG* XII.6.675, Chaniotis.]

940. **Samos. Incertum.** Fragment of a marble plaque found re-used in a stone wall at Kastelli Pythagoreiou; now in the Archaeological Collection at Pythagoreio. Mentioned by M.Viglaki-Sofianou, *AD* 56-59 B6 (2001-2004) [2012] 42 (no text).

941. **Samos. Stamped tiles, Hellenistic.** A.Ohnesorg, *MDAI(A)* 124 (2009) 137-144, presents the most important stamped tiles (Corinthian stroteres) found in the Heraion (dr.). The personal names seem to be the names of potters. No. 7 dates to the 4th cent. B.C.; the other stamps are Hellenistic. 1) [Εὐτύχ?]ου (inv.no. 84); 2) [- -]ίου (inv.no. 85); 3) Εὐτύχ[ου] (inv.no. 86); 4) [Ἀπο]λλωνίου (inv.no. 167); 5) [Ἀπολλ]ωνίου (inv.no. 168); 6) [Ἀ]πολλ[ωνίου] (inv.no. 169); 7) ship prow Ἑλλανίκου (inv.no. 326; H.P.Isler, T.E.Kalpaxis, *Samos V. Das archaische Nordtor* (Bonn 1978) 86/87); 8)[Εὐτ?]ύχου (inv.no. 358); 9/10) Ἡνι|όχου in an olive wreath (inv.nos. 323 and 386); 11) [Ἀ]πολλω[νίου] (inv.no. 411); 12) [Ε]ὔνου (inv.no. 473); 13) Ἥρης (inv.no. 149); 14) ἱερά (inv.no. 150); 15) olive wreath Φιλ. (inv.no. 214); 16) monogram Ἥρας? (inv.no. 350); 17) Ἑρμ[ί]ου (144; inv.no. I 45); 18) Νικίου (inv.no. 87); 19) Κέρδους (inv.no. I 46). In addition to these stamps, O. also mentions Archaic stamps with the letters ΠΟ (πό(λεως) or Πο(λυκράτης); 95). M.Sève, *BE* (2012) no. 38, prefers the reading πό(λεως).

AMORGOS

942. **Amorgos. History and religion.** In a study of the coinage of Amorgos, K.Liampi, *RN* (2004) 63-113, draws on the epigraphic evidence for the history of the island and the local cults. Inscriptions are adduced for the supplying of Amorgos with foreign coins through loans (*IG* XII.7.67-69; 67); the status of Minoa as a free city in the Imperial period (*IG* XII.7.242/243; 69); the presence of Milesian settlers (*IG* XII.7.395/396, 399-403, 405-410; 70); honorary decrees for doctors (*IG* XII.7.221, 231; 71); and the cults of Athena (*IG* XII.7.386/387, 392; 73), Apollo (*IG* XII.7.50, 246), and Tyche (*IG* XII.7.247; 77).

943. Amorgos. Religion: Athena Itonia. Observing the prominence of the cult of Ἀθηνᾶ Ἰτωνία and of the festival of the Ἰτώνια in Arkesine and Minoa (cf. *IG* XII.7.22, 24/25, 33, 35/36, 229), C.Lagos, in *Κερμάτια* II 81-89, investigates the cult's introduction in the Hellenistic period. The combination of the cult of Zeus with that of Athena suggests a Boiotian (not Thessalian) origin. A likely candidate for the introduction is the nesiarch Βάκχων (ca. 288-279 B.C.), who was a Boiotian (*IG* XII.4.1125/1126); his superior, Philokles of Sidon, also had contacts with Boiotia. In Boiotia and Thessaly the cult of Athena Itonia was practiced by the local koina. L. argues that in Amorgos too the cult may have had a super-local character, possibly as a cult of the Amorgian koinon.

944-946. Minoa. Epitaphs. Three epitaphs found at Kat' Akrotiri Katapolon. Ed.pr. G.Gavalas, *AD* 56-59 B6 (2001-2004) [2012] 183.

944: **Epitaph of Onesime, undated.** Limestone plaque found re-used in a modern boundary wall.

Ὀνησίμη

945: **Epitaph of Timothes, Imperial period.** Two joining fragments of a limestone grave marker [stele?, Chaniotis].

Ἐνθάδε | Τιμόθης | κεῖμαι

[2. Τιμόθης for Τιμόθεος, Chaniotis.]

946: **Grave epigram of Antonin[os?], Imperial period.** Marble plaque [the vocabulary suggests a grave epigram, which, however, cannot be reconstructed on the basis of these readings; G. does not indicate the number of letters in the lacunae, Chaniotis].

Ἀντωνιν[- -] φθίμε-
νον [- -]ΝΗΙ δεινῆς
Ρ[- -]ΑΓΟΠΟΙC[- -]ΟΚ[- -]ΙΧ
4 ἔτη [- -]ΙΔΥΣΗΙΗΔΥ
ΚΕΡΟΥΙ[- -]ΚΟΝΟΙΟ

LEMNOS

946 bis. Lemnos. History: the legal status of the Athenian settlement on Lemnos in the 5th cent. B.C. See our lemma no. 30.

IMBROS

947. Imbros. Decree concerning a review of the property of the sanctuary of the Great Gods and an inventory of objects, ca. 300-230 B.C. *IG* XII.8.51; *SEG* XVI 518; XXVI 1024; XLI 715. K.Clinton, N.Dimitrova, in *Ἀττικὰ Ἐπιγραφικά* 201-208 (ph.; translation), present a new critical edition of the text. On the basis of autopsy, they read LL. 17/18 καὶ ἀργυρίου τῶι ἱερῶι τῶν τῆς θεοῦ (καὶ ἀργυρίου τῶι ἱερῶι τῶι τῆς θεοῦ, *IG*). On this reading, the text refers to the sanctuary of the Great Gods ('and of the money (belonging) to the sanctuary from the property of the goddess'), not to the sanctuary of Athena (*IG*). The anonymous goddess was one of the Great Gods. Her funds possibly derived from fees for initiation. In the inventory, the number written between the two columns in line 19 refers to money that is the property of the goddess, not to the weight of miniature shields mentioned in col. I L. 19. The hapax legomena ζμιρριεῖα (col. II L. 20) and γλαυκάνεα (col. II L. 22) may designate colors of the plants/oils myrrh and *glaukion*.

SAMOTHRAKE

947 bis. Samothrake. Honorary decrees and lists of mystai, 3rd cent. B.C.-2nd cent. A.D. *SEG* LVI 1008-1012. D.Matsas, *AD* 56-59 B3 (2001-2004) [2012] 749-751, reports the discovery of these texts.

948. Samothrake. Lead weight, undated. Lead weight found in the sanctuary. Ed.pr. D.Matsas, *AD* 56-59 B3 (2001-2004) [2012] 743: H

THASOS

949. Thasos. Amphora stamps: chronology. C.Tzochev, *Archaeologia Bulgarica* 13 (2009/1) 55-72, reviews the chronology of Thasian amphora stamps, considering finds that were not included in Y.Garlan, *Les timbres - - Thasos* I 45. He presents evidence for placing Garlan's group B earlier than group C. The eponymous magistrate Κλεῖτος, whose dating was disputed, is to be placed ca. 360 B.C. As a stamp of the magistrate Τηλέμαχος has been re-engraved with the name of Ἀριστοτέλης (see our lemma no. 724), the sequence of these eponyms needs to be reversed. On stylistic grounds, the series of Πυθίων II and Πυθίων IV belong to the same magistrate. The stamps of Εὐαγόρας need to be put chronologically closer to the finds made at Korone than was done by A.Avram, *Histria* VIII (1996) 60 and Y.Garlan, *BCH* 128/129 (2004/2005) 325. Based on the finds at Korone and Kabyle he proposes a new absolute chronology (table on 65/66). For new stamps reported by T. see our lemmata nos. 722, 724, 729, 735, 756, and 758. Y.Garlan, *Bull.amph.* (2012) no. 87, accepts T.'s conclusions.

950. Thasos. Epigraphic habit. R.Osborne, in *Greek History and Epigraphy* 103-114, sketches the main features of epigraphic habit in Thasos through a comparison with the Athenian epigraphic habit. Unlike Athens, Thasian epigraphy is not marked by any moment when public or private inscriptions take off. A special feature of some public inscriptions of Thasos, such as the wine law (*SEG* XVIII 347) and the law concerning the upkeep of streets (*SEG* XLII 785), is that they contain regulations of a general reach, addressed to citizens and foreigners and not specifically dictating the behavior of magistrates. This can be explained by the specific conditions in Classical Thasos.

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951. Thasos. Religion. In a study dedicated to Archilochos and his reception, M.Ornaghi, *op.cit.* (see our lemma no. 919) 95-106, adduces inscriptions that document the transfer of cults from Paros to Thasos: the altars for the cult of πατρῷοι θεοί from the Thesmophorion (96/97; see our lemmata nos. 953-962); an altar for the cult of Δημήτηρ Ἐλευσινίη (104; *Recherches* – *Thasos* I no. 125; *SEG* XXIX 766).

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952. Thasos. Posthumous honorific inscription for Polyxene, late 1st cent. B.C./early 1st cent. A.D. *Recherches* --- *Thasos* II no. 237. P.Hamon, *BCH* 133 (2009) 273-286 (ph.; dr.; French translation), identifies Πολυξένη Θεοδέκτου, wife of Ἀρχέλεως, who is honored with this inscription, as the woman for whom the grave epigram *AP* 7.167 was written: Πολυξείνη, daughter of Θεοδέκτης and Δημαρέτη, wife of Ἀρχέλεως, died at the age of 18, giving birth to a child. H. discusses the prosopographical data concerning her family. The identification of Πολυξείνη as a Thasian shows that the attribution of the epigram to a Thasian poet (Ἑκαταῖος Θάσιος, *codex Palatinus*) is correct and the modern attribution to Dioskourides should be rejected. An identification of the poet with Γάϊος Ἰούλιος Παγκρατίδου υἱὸς Ἑκαταῖος, a prominent Thasian (*Recherches* — *Thasos* II no. 225 col. II LL. 11-13) is possible but not certain.

953-962. Thasos. Inscriptions from the sanctuary of the Patroioi, 5th-early 4th cent. B.C. Twelve inscriptions found in 1962 and 1963 in excavations at Evraiokastro. Ed.pr. C.Rolley, *BCH* 89 (1965) 441-452; cf. J. and L. Robert, *BE* (1967) no. 452. On 452-468, discussion of the monuments' types and functions. We present the texts that have never been fully reported in *SEG* (cf. our lemma no. 951). For a dedication to Athena (447 no. 5; ph.) see *SEG* XXXIX 911; for a boundary stone of a temenos of Kore (450/451 no. 10; phg.) see *SEG* XLIX 1173.

953: 441/442 no. 1 (ph.). **Boundary stone mentioning Zeus Alastoros Patroios, ca. 450-430 B.C.** Briefly noted in *SEG* XXXV 961 ('dedication'). Upper part of a white marble stele. For the cult of Zeus Elasteros/Alastoros (ἐλάστερος/ἀλάστορος) at Paros see *SEG* XLVIII 1136.

Φασταδέον | Διὼς Ἀλαστ|ώρω Πατρόιω

954: 442-444 no. 2 (ph.). **Boundary stone mentioning Zeus Ktesios Patroios, 450-425 B.C.** Two joining fragments of a small white marble stele.

Διῶς Κτησίω | Πατρόιω | Ἀνχιαλιδέων

For the combination of epithets, ed.pr. compares Διὸς | Κτησ|ίο Πα|τρώιο (*IG* XII Suppl. 407; Thasos).

955: 444/445 no. 3 (ph.). **Boundary stone mentioning Zeus Patroios, 425-400 B.C.** Small white marble stele, complete.

Διὸς Πατρόιο | Νεοφαντιδέ|ων

956: 445/446 no. 4 (ph.). **Boundary stone mentioning Zeus Alastoros Patroios, late 5th/early 4th cent. B.C.** Small boundary stone of white marble.

v Διὸς v | Ἀλαστόρου | Πατρώιου | Πηλειδέων

957: 447 no. 6 (ph.). **Cult regulation regarding the cult of Athena Patroia, ca. 500-450 B.C.** White marble wallblock, inv.no. 2340; French translation (462-463). Republished in *LSCG* 113; see also *SEG* XXXII 841, XXXV 956, LVII 819.

Ἀθηναίηι Πατρ-
όιηι ⁝ ἔρδεται τῶ-
τερων ἔτως τέλ-
η ⁝ καὶ γυνα(ῖ)κες ⁝ λα-
[γ]χάνω{ι}σιν

958: 448/449 no. 7 (ph.). **Altar of Athena Patroia, ca. 450-425 B.C.** Upper part of a rectangular white marble altar; remains of two acroteria at the front corners.

Ἀθηναίης | Πατρ̣όιης

959: 449 no. 8 and 462 (ph.). **Boundary stone mentioning Artemis Orthosia, early 4th cent. B.C.** Boundary stone of white marble, slightly tapering toward the top.

Ἀρτέμιδος | Ὀρθωσίης | Γ̣ελεόντων | οἷς μέτεστιν

'Les l. 3 et 4 du texte signifient "de ceux des Géléontes à qui il est permis" d'entrer dans la partie du sanctuaire réservée à Artémis Orthosié ou de sacrifier sur son autel. Ce n'est pas entièrement clair.' ed.pr.

960: 449 no. 9 (ph.). **Boundary stone mentioning the Nymphs Kourades, ca. 450-430 B.C.** Briefly noted in *SEG* XXXV 961 ('dedication'). White marble wallblock.

Νυμφέον Κωράδον Πατρόιον | vacat Ἀμφωτεριδέον

961: 451/452 no. 11 (ph.; dr.). **Incertum, late 5th/early 4th cent.** B.C. White marble wallblock (no text) [we read from the dr., Sverkos].

[- -]ΙΣ[.]Ρ[- -|- -]ΙΣΗΡΔ̣[- -|- -]ΤΑΗΔ[- -|- -]ΤΡ[- -]

3. In fine, delta rather than alpha, ed.pr. || 4. the tau is almost certain; the rho is likely but is offset from the stoichedon positioning; in fine, a tau that is apparently visible in the ph. is not on the stone, ed.pr.

962: 452 no. 12 (ph.; dr.). **Incertum, ca. 500-450** B.C. Two joining fragments of white marble, preserving part of the front and left side, forming a right angle; inv.no. not stated (no text) [we read from the dr., Sverkos].

[- -]ΙΓ̣[- -|- -]ΑΝΧ.[- -|- -]ΕΚΤΗ[- -|- -]Λ̣ΠΙ̣Ω̣[- -]

1. Λ̣ = gamma, ed.pr. || 2. cross-shaped chi, followed by the lower tip of the left diagonal of alpha, ed.pr. || 4. initio, lambda; in fine, omega for omicron or the diphthong ου, ed.pr.

963. Thasos. Epitaph of a woman and Agathoboulos, Imperial period. Fragment of a sarcophagus found in the ancient cemetery. Mentioned by S.Papadopoulos, A.Bechtsi, *AD* 56-59 B3 (2001-2004) [2012] 630 (text in majuscules).

[- - - - - - - - -φ]ίλου, γυνὴ δὲ
[- - - -, προσφιλ]ής, χαῖρε
[vacat?] Ἀγαθόβουλος
4 [vacat?] Νικηφόρου
[vacat? προσ]φιλής, χαῖρε

[The extent of text missing at the left is not indicated in the transcription; the name of the deceased woman was written on L. 1, that of her husband on L. 2, Chaniotis] || 1. [Σοφ]ίλου, P.-B.

964-969. Thasos. Dipinti on red-figure Attic cups, late 6th cent. B.C. Six fragments of ref-figure Attic cups with painted inscriptions; found in the Artemision (our lemmata nos. 964, 967/968) and the Apostolidis field (our lemmata nos. 965/966 and 969). Ed.pr. J.-J.Maffre, in J.H.Oakley, O.Palagia (edd.), *Athenian Potters and Painters*. II (Oxford 2009) 181-191 (ph.). On 181, M. mentions *SEG* XXIX 791 [another red-figure Attic cup from Thasos in *SEG* XXXVIII 38, Chaniotis].

964: 183 no. 4. **Kalos-inscription (?) on an Attic cup, ca. 500** B.C. Two non-joining fragments of a cup; on the interior, remains of two figures and dipinto: a) [- -]ΟΣ ← b) ΔΣ̣

a. [Καλ]ός?, ed.pr.

965: 183/184 no. 5. **Kalos-inscription (?) on an Attic cup, ca. 510-500 B.C.** Fragment of a cup; on the interior, remains of a naked man running to the right, a cloak on his shoulder and a lance (?) in his right hand; dipinto in front of his knee: [- -]Λ[- -]

a. [κα]λ[ός]?, ed.pr.

966: 185 no. 7. **Name on Attic cup, late 6th cent. B.C.** Two non-joining fragments of a cup, probably by Epiktetos; on the exterior, remains of a satyr, holding an amphora, and a Maeanad (?); dipinto to the right of the satyr (the beginning of a name?; ed.pr.): Ἀρχο[- - -]

967: 185/186 no. 8. **Kalos-inscription on an Attic cup, ca. 500-490 B.C.** Fragment of a cup; on the exterior, a frieze of anthemia and the lower part of a scene: a trainer or judge with himation flanked by two naked athletes; the one on the left probably held a javelin, the one on the right holds a jumping-weight; remains of a dipinto: καλ[ός] ←

968: 187/188 no. 10. **Kalos-inscription on an Attic cup, ca. 500 B.C.** Five fragments of a cup; on the exterior, remains of four dressed figures (one man and three women), probably Peleus, Thetis, and two Nereids; a comast in the interior; dipinti on the interior (a) and the exterior (b): a) κα[λός]? ← b) καλός ←

969: 189/190 no. 14. **Kalos-inscription on an Attic cup, ca. 500 B.C.** Two joining fragments of a cup; on the exterior, a symposion scene: on the left, a naked young man with a turban and a wreath on his head and a skyphos in the his hand; on the right, a man with a wreath and a cup; remains of four dressed figures (one man and three women), probably Peleus, Thetis, and two Nereids; dipinto next to the head of the young man (a) and next to the man with the wreath (b): a) κ[αλός]? ← b) καλ[ός] ←

970. Thasos. Inscribed mould for a lamp, Imperial period. Clay mould for a lamp; a letter incised on the outside; found at Limenaria. Mentioned by E.Papadopoulos, *AD* 56-59 B3 (2001-2004) [2012] 656: X

971. Thasopoula. Graffito, undated. T.Kozelj, M.Wurch-Kozelj, *BCH* 133 (2009) 557, report the discovery of a rock-cut graffito on the south shore of Thasopoula: T

PEPARETHOS

972. Peparethos. Altar (?) of Apollo Lykeios, 2nd cent. B.C. Marble block re-used in the church of St. Michael. Ed.pr. A.Doulgeri-Intzesiloglou, in *Κερμάτια* II 471-479 (ph.; dr.), with discussion of the literary and archaeological evidence for the cult of Apollo in Peparethos [the genitive suggests an altar or a boundary stone, Chaniotis]: Ἀπόλλωνος | Λυκείου

SKYROS

973. Skyros. Epitaph of Chareisios of Rhamnous, Hellenistic. Pedimental stele found re-used in a Late Antique grave. Ed.pr. A.Karapaschalidou, *Ἀνθρωπολογικὰ καὶ Ἀρχαιολογικὰ Χρονικά* 6 (2009) 49/50 (ph.) [non vidimus], who assumes that Chareisios was an Athenian klerouch. See D.Knoepfler, *BE* (2011) no. 341, who proposes instead that this is a *pierre errante* from the cemetery of Rhamnous [there is no reason to infer this. Rhamnousian families are attested in Skyros: *IG* XII.8.666 and 675, Chaniotis]: Χαρείσιος | Θεοφάνου | Ῥαμνούσιος

EUBOIA

974. Euboia. Inscriptions. *SEG* LVI 1029, 1030, 1038. The discovery of these three inscriptions is now reported in *AD* 56-59 B2 (2001-2004) [2011]. 1) *SEG* LVI 1038 (Karystos): A.Chatzidimitriou, M.Chidiroglou, *op.cit.* 214 (ph.). 2) *SEG* LVI 1030 (Histiaia/Oroviai): V.Nikolopoulos, *op.cit.* 228 no. 1 (ph.; Greek text). 3) *SEG* LVI 1029 (Histiaia/Oroviai): V.Nikolopoulos, *op.cit.* 229 no. 2 (ph.; Greek text).

975. Chalkis. Epitaph, early 4th cent. B.C. Upper part of a stone stele, part of the right side broken away; found re-used in an ancient cemetery at Βαθροβούνι (Πεδίο Βολῆς). Ed.pr. A.Karapaschalidou, in *Κερμάτια* II 121-123 (ph.).

[- -]ΥΚΟΣΤΡΑ̣[- -]

.ΥΚΟΣΤΡ--, ed.pr. [but in fine, the left part of alpha is visible on the ph., Chaniotis]; the name Νικόστρατος or Νικοστράτη (with scribal error), or the unattested Λυκόστρατος/Λυκοστράτη, ed.pr.; D.Knoepfler, *BE* (2012) no. 239, observes that composita with Λυκο- are very common and dates the text to the early 4th cent. B.C. (3rd cent. B.C., ed.pr.).

976-978. Chalkis. Boundary stones of sanctuaries, 4th cent. B.C. Three boundary stones found in the area of Chalkis. Ed.pr. A.Karapaschalidou, *Ἀνθρωπολογικὰ καὶ Ἀρχαιολογικὰ Χρονικά* 6 (2009) 41-44 nos 1-3 (ph.) [non vidimus; for a similar boundary stone from Chalkis see *IG* XII.9.937, Chaniotis]. See D.Knoepfler, *BE* (2011) no. 341.

976: No. 1. **Boundary stone.** Block re-used in a grave in an ancient cemetery at Agia Eleousa. Cf. A.Karapaschalidou, *AD* 56-59 B2 (2001-2004) [2011] 262: Ὅρος | ἱεροῦ

977: No. 2. **Boundary stone.** Block found at the site Πεδίο Βολῆς, near the acropolis: Ὅρος | ἱεροῦ

978: No. 3. **Boundary stone.** Block found at the site Πεδίο Βολῆς, near the acropolis: Ὅρος | ἱεροῦ

979-982. Chalkis. Epitaphs, Hellenistic. A.Karapaschalidou, *AD* 56-59 B2 (2001-2004) [2011] 262, reports the discovery of four inscribed stelai in an ancient cemetery. D.Knoepfler, *BE* (2012) no. 239, identifies the deceased individuals as members of the Antigonid garrison.

979: **Epitaph.** Pedimental stele re-used as the cover of grave XIX; no text.

980: **Epitaph of Aikkaios, a Syrian.** Stele: Αἰκκαῖος | Σύρος | Ἀρβήλου

3. Perhaps ; <ἐξ> Ἀρβήλου, i.e. a man from Arbela, Knoepfler.

981: **Epitaph of Satyrion of Zone.** Stele: Σατυρίων | Δέρκωνος | Ζωναῖος

3. Ἰωναῖος, Karapaschalidou; Ζωναῖος, from Zone in Thrace; for a man from Drys, near Zone, buried in Chalkis, see *IG* XII.9.1177 , Knoepfler.

982: **Epitaph.** Fragment of a stele: [- -]ΕΥ[- -]

983. Chalkis (area of: Makrymalli?). Dipinto on a vase, late Hellenistic or later. Amphoriskos; a black dipinto on the neck, between the handles; brought to the Museum of Chalkis; reportedly found in the area of the monastery Μακρυμάλλης (north of Psachna). Ed.pr. A.Karapaschalidou, *AD* 56-59 B2 (2001-2004) [2011] 258 (ph.): [χα]ρά, κῶμος

984. Chalkis. Stamped amphora handles. A.Karapaschalidou, *AD* 56-59 B2 (2001-2004) [2011] 252 and 257, mentions the discovery of stamped amphora handles: 1) Δαμοκρά[της] (Rhodian; undated; 252). 2) [Κῶ]ον? trident (Koan; ca. 150 B.C.; ph.; 257).

985-989. Eretria. Inscriptions from the gymnasion. D.Knoepfler, in *L'Huile* 203-257 (ph.; dr.), studies fragments of inscriptions found in the gymnasion of Eretria; some of them were included in the catalogue of E.Mango, *Eretria* XIII. *Ausgrabungen und Forschungen. Das Gymnasion* (Montreux 2003) (see *SEG* LIII 920). Observing that several fragments belong to the same inscriptions, he proposes a series of reconstructions. On 237-248, K. mentions the discovery of a stele (ineditum) with ephebic graffiti (acclamations of the σοφός-type (cf. *IG* XII.9.147 and 253); the name Κλεόνικος appears among these ephebic graffiti. K. proposes to identify this Kleonikos as Κλεόνεικος Λυσάνδρου (*IG* XII.9.281); a statue of a young man in the Athens National Museum is a statue of this Kleonikos (238-240).

985: 206-213 (ph.); cf. *SEG* LIII 922. **Honorary inscription for Theopompos, ca. 100 B.C.** *IG* XII.9.784 + *SEG* XXVII 606. Four fragments of a marble base. A: Small fragment found in 1964 in room K: Mango, *op.cit.* E3. B: Right part of a marble base found in 1891; rediscovered in 1980 re-used in a house near the sanctuary of Apollo Daphnephoros: *IG* XII.9.784; Mango, *op.cit.* E4. C: Marble fragment broken on all sides; found in 1977 south of the gymnasion: *SEG* XXVII 606 and XXIX 813. D: Fragment of the lower part of a base: Mango, *op.cit.* E2. Theopompos, son of Archedemos, was honored with a decree that survives in two copies (*IG* XII.9.236 and *IG* XII Suppl. 553); the text of the honorary inscription can be reconstructed on the basis of that decree (cf. *IG* XII.9.236 LL. 36-38). This base supported the bronze statue set up by the Eretrians for this benefactor in the gymnasion; a second statue was set up in the sanctuary of Artemis Amarysia. The statue seems to have been placed in room K (the ἐλαιοθέσιον?). [We present the text on the basis of the dr. on p. 245, Chaniotis.]

[Ὁ δῆμ]ος [ὁ Ἐρετριέ]ων
[Θεό]πομπ̣[ον] Ἀ̣[ρχεδή]μου
[ἀρε]τ̣ῆς ἔν̣[εκε]ν κ̣α̣ὶ̣ [εὐν]οίας
[τῆ]ς εἰ[ς] αὐ[τ]όν

Fr. a = LL. 1/2 middle; fr. b = LL. 1-4 right, fr. c = LL. 2-4 left; fr. d = LL. 3/4 middle.

986: 213-219 (ph.). **Dedication of a basin to Hermes and Herakles, late 2nd cent. B.C.** Numerous fragments of a marble basin, five of them inscribed; originally placed in room D of the gymnasion.

[Καλ]λ̣ι̣τέλ̣η[ς Καλλισ]τ̣ρ̣ά̣[το]υ καὶ Καλλίστ[ρατος Καλλιτέλου]
[κατασκευάσα]ντες ἀ[νέθηκαν]
[Ἑρμεῖ] vacat [Ἡρακλεῖ]

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1. Kalliteles and his son Kallistratos must be descendants of Καλλιτέλης Καλλιστράτου Ζαρ. in *IG* XII.9.235 (early 3rd cent. B.C.), K. [we add the underdots on the basis of the ph. on p. 235, Chaniotis].

987: 219-223. **Dedication of the works of Hesiod?, Hellenistic.** *SEG* LIII 925. Limestone block found re-used in the gymnasion. In K.'s restoration, the text refers to the dedication of a stele on which the poems or excerpts of the poems of Hesiod had been inscribed. The Homeric poems were allegedly inscribed on a tablet in the sanctuary of Artemis on Delos (*Certamen* 321); excerpts of Archilochos's poems were inscribed in the Archilocheion in Paros (*SEG* XV 517; *IG* XII.5.445; see our lemma no. 919). There is evidence for literary activities in the gymnasion of Eretria (*IG* XII.9.235 LL. 10/11: Ὀμηρικὸς φιλόλογος; *Syll.*³ 714: ῥήτωρ). K. also discusses the connections between Hesiod and Euboia and presents evidence for the existence of libraries in gymnasia as well as for gymnasia named after poets and men of letters (Mimnermeion in Smyrna, Bianteion in Priene, Homereion in several cities).

[- - ἀνέθη]κε τὰ Ἡσ[ιόδου ἔπη?]

In fine, or τὰ Ἡσ[ιόδεια], K.

988: 223-234. **Dedication of a bench by two gymnasiarchs, late 2nd cent. B.C.** Two non-joining marble plaques belonging to the left edge (A) and the right (B) part of a bench; ephebic graffiti on the top, a dedicatory inscription on the vertical edge of the bench. A: ineditum; of unknown provenance, now in the garden of the Museum of Eretria. B: fragment; kept in the Museum of Eretria. Ed.pr. B.Petrakos, *AD* 23 A (1968) 101/102 no. 4; J. and L.Robert, *BE* (1969) no. 451; mentioned in *SEG* LIII 925.

I: a b

Ἐλπ[ίνικος Νικομάχου γυμνασιαρχῶν ἀνέθηκε]ν Ἑρμεῖ [καὶ Ἡρακλεῖ]

Elpinikos, son of Nikomachos, was honored in *IG* XII.9.234 LL. 33-35 for dedicating ἐν τῆι ἐξέδραι | τῆι ἐν τῶι ἐπικαμπίωι τῶι ἐν τῇ παραδρομίδι | ... βάθρα λευκοῦ λίθου καὶ Ἑρμῆν, K.

Elpinikos' name was erased, probably during repairs to the bench. K. associates with such repairs an inscription on two joining fragments of plaques probably belonging to the same bench (now in the Museum of Eretria); these plaques have ephebic graffiti on the top and a dedicatory inscription on the vertical edge of the bench. A: fragment found in 1975 southeast of the gymnasion. Ed.pr. P.Themelis, *PAAH* (1975) 41/42; mentioned in *SEG* LIII 926. B: ineditum; fragment found in 1981 in the sanctuary of Apollo Fr. A has the first five preserved letters, fr. ■ the last two.

II: [- - - γυμν]ασιαρχή[σας - - -]

Of the graffiti on the top of the plaque, K. mentions one naming Χαρίδ[ημος/αμος] (227 note 92).

K. argues that Elpinikos' exedra was placed in room I (228-234); this was the ἐπιφανέστατος τόπος [πρὸ τοῦ] βήματος mentioned in *IG* XII.9.237 A LL. 7-9. Another

fragment of a bench with ephebic graffiti (*IG* XII.9.147) is from a separate bench. *IG* XII.9.147, once believed lost, is still visible in the church of Zoodochos Pigi north of the village of Gymnou, where it was copied by A.Wilhelm (224).

989: 235-239. **Incertum (agonistic inscription?), ca. 90-80 B.C.** *SEG* LIII 924; Mango, *op.cit.* E22. Upper left fragment of a plaque with remains of a crown in relief; found in 1977 south of the gymnasion; now in the Museum of Eretria. K. suspects that a second crown was depicted on the lost part of the stone and interprets the text as an agonistic inscription that mentions the epimeletes who provided the prizes and compiled a list of the victors at the agonistic festival: [Κ]λεογένης Περ[ιγένου - - | - -]

Θεογένης ΠΕ[- -], Mango; Kleogenes, son of Perigenes, is mentioned in the ephebic graffiti in B.Petrakos, *AD* 23 A (1968) 101 no. 1.

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990. Eretria. Honorary decree, early 3rd cent. B.C. *SEG* LI 1111. A.Psalti, *AD* 56-59 B2 (2001-2004) [2011] 289, reports the discovery of this inscription, confiscated on the islet Agia Triada; now kept in the Museum of Eretria.

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991. Eretria. List of citizens, Hellenistic. Fragmentary inscription confiscated on the islet of Agia Triada (cf. our lemmata nos. 990 and 1000-1006); now kept in the Museum of Eretria. A.Psalti, *AD* 56-59 B2 (2001-2004) [2011] 289, who identifies the text as a list of citizens. The names of two demes are preserved: Δισμαρόθεν and Βουδιόθεν [for similar lists and their significance, see *SEG* LVI 1027, Chaniotis].

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992. Eretria. Epitaph of Timoklea, 3rd cent. A.D. Marble pedimental stele; an inscription on a smoothed band under the pediment; found in the area between the temple of Apollo Daphnephorios and the West Gate. Mentioned by A.Psalti, *AD* 56-59 B2 (2001-2004) [2011] 293 (text in majuscules) [we suggest the date on the basis of the letterforms, Chaniotis]: Τιμοκλέα | Εὐφιλήτου

993-994. Eretria. Epitaphs, undated. Two stelai re-used in a modern house. Mentioned by A.Karapaschalidou, A.Psalti, *AD* 56-59 B2 (2001-2004) [2011] 283 (texts in majuscules).

993: **Epitaph of Lysandros.** Stele: Λύσανδρος

994: **Epitaph of Nikokles.** Stele: [Νι]κοκλ[ῆς?] | ΕΥ[- -]είδου

1. [- -]κοκλ[ῆς], edd.pr. [[Νι]κοκλ[ῆς?] || 2. Εὐ[κλ]είδου, Εὐ[κτ]είδου, or Εὐ[αλκ]είδου, Chaniotis].

995-1000. Eretria. Epitaphs, Hellenistic. Six stelai found in Eretria. Mentioned by A.Psalti, *AD* 56-59 B2 (2001-2004) [2011] 288 (texts in majuscules). D.Knoepfler, *BE* (2012) no. 229, identifies some of the texts with previously published inscriptions, as indicated below.

995: **Epitaph, undated.** Stele brought to the Museum of Eretria by a shepherd: A[--]O[--]O[--] | χρηστός

996: **Epitaph of Artemis?, undated.** Stele found by Pierre Ducrey northeast of the theater: Ἄρτεμις?

[Or Ἀρτεμισ[ία], Chaniotis.]

997: **Epitaph of Nikarete, undated.** *IG* XII.9.436 [cf. *SEG* XXVIII 723 A 69, Chaniotis]. Stele found near the east wall: Νικαρέτη

998: **Epitaph of Athenodoros, undated.** *IG* XII.9.308. Stele found near the east wall: Ἀθηνόδωρος

999: **Epitaph of Stratonikos, 3rd cent. B.C.** *SEG* XXVIII 724 B 156. Stele found near the east wall (ph.): Στρατόνικος | Στρατονίκου

1000: **Epitaph of Kallippe, undated.** *IG* XII.9.638. Stele found near the east wall: Καλίππη | Δάμωνος

1001-1006. Eretria. Epitaphs, undated. Six stelai confiscated on the islet of Agia Triada (3 km northeast of Eretria; cf. our lemmata nos. 990/991); now kept in the Museum of Eretria. Mentioned by A.Psalti, *AD* 56-59 B2 (2001-2004) [2011] 289 (texts in majuscules). Cf. D.Knoepfler, *BE* (2012) no. 230.

1001: **Epitaph of Krateia.** Pedimental stele: Κράτεια Δημητρίου

1002: **Epitaph.** Marble stele: [---]ων | [---]ου

1003: **Epitaph of Herodotos.** Stele: Ἡρόδοτος Δημητρίου

1004: **Epitaph of Kallippos of Syracuse.** Stele: Κάλλιππος Συρακόσιος

1005: **Epitaph of Philokrates.** Stele: Φιλοκράτη

1006: **Epitaph of Theodote.** Fragment of a limestone stele: Θεοδότη

1007-1008. Geraistos Karystias. Christian epitaphs, ca. 4th-6th cent. A.D. Two Christian epitaphs found at Kastri Platanistou Karystou (ancient Geraistos). Ed.pr. M.A.Chidiroglou in *Ergo Thessalias - Stereas* 2, 1093 note 71 (ph.).

1007: **Christian epitaph.** Lower part of a schist plaque.

Ἐνθ[άδε κî]-
ṭε Δωμ̣[----]
[-]ΟΥΝΟϹ̣[--]
[----------]

1-3. Ἐνθ[άδε --]ΕΔΩ[--]ΟΥΝΟϹ[--], ed.pr. [we read from the ph., Chaniotis || 2. the remains of a possible tau (initio) and mu or lambda (in fine) are visible on the ph., Chaniotis].

1008: **Christian epitaph of Sozomenos.** Lower part of a schist stele.

†
Κοιμη[τή]ριον
ὑποδιακόνου
Σοζομενοῦ

1009. Histiaia (area of: Neos Pyrgos). Dedication of Kylion, ca. 600-550 B.C. Over-lifesize statue group representing Herakles fighting against the Nemean lion; an inscription on the lion; found in 1992 in the area of a sanctuary probably dedicated to the worship of Herakles. Preliminary reports in *SEG* XLVII 1369; XLIX 1203; LIII 930. Ed.pr. C.Kritzas, in E.Sapouna-Sakellaraki, *Σύμπλεγμα Ἡρακλῆ μὲ λέοντα ἀπὸ τοὺς Ὠρεοὺς Ἱστιαίας* (Athens 2009) 136-138 (ph.; dr.), with discussion of the name Κυλίων, which he associates with κύλα, the hollow area under the eyes (Hesychios, s.v.; cf. Κύλων, Κυλίας, Κύλος, Κυλοίας etc.). Cf. D.Knoepfler, *BE* (2011) no. 343: Ϙυλίον ἀνέθεκεν

1010. Kyme. Inscribed tile, undated. Fragment of clay tile with incised inscription; found at Kastri Potamias. Mentioned by A.Chatzidimitriou, M.Chidiroglou, *AD* 56-59 B2 (2001-2004) [2011] 208 (ph.): [--]KA[--]

1011. Styra. Lead tablets, early 5th cent. B.C. *IG* XII.9.56. F.Cordano, *ASAA* 87 (2009) 559-563, argues that the lead tablets from Styra were used as ballots; after they had been used for a certain period of time, they were placed in a vase and deposited near the altar in a sanctuary. Because of the small size of the community, the citizens of Styra were mostly identified simply by their name.

1012. **Vassiliko. Incertum, undated.** D.Petrou, *AD* 56-59 B2 (2001-2004) [2011] 60, mentions the discovery of a fragmentary inscription in the post-Byzantine church of St. John the Baptist in Vassiliko (no text).

CRETE

1013. **Crete. Hadrian and Crete.** M.Cavalieri, S.Jusseret, *MDAI(A)* 124 (2009) [2011] 357-396, study the relations between Hadrian and Crete. They attribute the existence of an unusually large number of statues of this emperor in Crete to an enthusiastic reception of his policy in the island. They place this development in the context of Romanization. A visit of Hadrian to Crete is not attested but possible (in ca. 123-125 A.D.; 360-362) [on a statue of Hadrian in Hierapytna and its possible connection with the victory over Bar Kochba see B.Bergmann, *MDAI(I)* 60 (2010) 203-289, Chaniotis]. On 366-370, they collect the Latin (*I.Cret.* II.XI.6; II.XXIII.66; IV 274) and Greek inscriptions for Hadrian from Crete (*I.Cret.* I.XVIII.40-42, 44; II.XVI.13; IV 275/276; *SEG* XLII 810-814) [see also Y.Tzifopoulos, in M.Livadiotti, I.Simiakaki (edd.), *Creta romana e protobizantina* (Padua 2004) 95-108, Chaniotis].

1014. **Crete. Inscriptions.** In *AD* 56-59 B5 (2001-2004) [2012], discovery of the following inscriptions is reported: N.Karamaliki, *ibid.* 466: see *SEG* LVIII 1023-1023 ter; V.Apostolakou, *ibid.* 477: see *SEG* LIII 965/966, 973.

1015. **Aptera. Decrees in recognition of the asylia of Teos.** A.Martínez Fernández, *Fortunatae* 19 (2009) 71-80, republishes with Spanish translation and brief comments the two decrees of Aptera in recognition of the asylia of Teos: 1) *I.Cret.* II.III.1; Rigsby, *Asylia* no. 145 (late 3rd cent. B.C.). 2) *I.Cret.* II.III.2; Rigsby, *Asylia* no. 154 (mid-2nd cent. B.C.). M. confirms, on the basis of autopsy, the reading of several letters that were only partly read by earlier editors. We record a few significant differences from the text in *I.Cret.* II.III.2: L. 27: ἐοῦσιν (οὖσιν, *I.Cret.*); L. 52: ἁ (ἡ, *I.Cret.*); L. 55: ιαρόν (ἱερόν, *I.Cret.*).

1016. **Aptera. Inscription on an architrave (epitaph of Soterios or signature?), late 3rd/early 2nd cent. B.C.** Four joining fragments of a limestone block belonging to an architrave; an inscription on the two lower fasciae (on frs. A+B); the architrave was re-used in a funerary monument of the 1st/2nd cent. A.D. in the western cemetery, where it was found in 1999; fr. B was found re-used in a Christian grave nearby. Ed.pr. Á.Martínez Fernández in *Estudios de epigrafía* 479-485 (ph.). After discussing the use of ποιέω in Greek inscriptions, ed.pr. rejects the possibility that Soterios was a sculptor, since no sculptural fragments dating to the late 3rd/early 2nd cent. B.C. have been found in this area. He argues that ποιέω refers to the individual who had the funerary monument built.

Σωτήριος Πρωτογένιος
Ἐλευθερναῖος ἐποίει

1017-1021. Aptera. Epitaphs, 3rd-2nd cent. B.C. Five stelai; found in Aptera, now kept in the Museum of Chania. Edd.pr. Á.Martínez Fernández, V.Niniou-Kindeli, in *Estudios de epigrafía* 487-496 (ph.), with discussion of the personal names, the features of the Cretan dialect, and the form of the stelai.

1017: 487/488 no. A. **Epitaph of Nikareta, late 3rd cent. B.C.** Marble pedimental stele; found outside of the west section of the city wall in 2003: Νικαρέτα | Παγκλέος

1018: 488/489 no. B. **Epitaph of Timoessa, late 3rd cent. B.C.** Two joining fragments of a marble pedimental stele; found in 1958. Mentioned by N.Platon, *Kretika Chronika* 12 (1958) 482; G.Daux, *BCH* 83 (1959) 751; A.Chaniotis, *ZPE* 77 (1989) 71 and 80 [*SEG* XXXIX 1808; the latter two references escaped the notice of the edd.pr., Chaniotis]: Τιμόεσσα | Δεξικλέος

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1. Τιμόεσσα is otherwise unattested, C., edd.pr.

1019: 489/490 no. Γ. **Epitaph of Timarchos, late 3rd/early 2nd cent. B.C.** Upper part of a marble pedimental stele found outside of the west section of the city wall in 2003: Τίμαρχ|ος [- - | - -]

1020: 490 no. Δ. **Epitaph of Euameros, late 3rd cent. B.C.** Poros stele; inscription in an engraved frame; chance find in Aptera: Εὐάμερος

1021: 490/491 no. E. **Epitaph of Antiochos, ca. 200-150 B.C.** Lower right part of a limestone stele; a niche (for relief decoration?) was flanked by pillars; found in 1964: Ἀντίοχος | [Ἀν]τιόχω

1022. Axos. **Privileges offered to craftsmen, 6th/5th cent. B.C.** *ICret.* II V 1 (*Nomima* I 28). P.Perlman apud L.Rubinstein, *art.cit.* (see our lemma no. 2011)) 138 note 49, suggests reading LL. 2/3 as follows: [- -]ιν δοκε͂ν ἀκσία ἤμεν τᾶς τ[ροπᾶς] καὶ τᾶς ἀτελείας ⟨τ⟩ὰ τέκνα τõ ἰνυμέ[νο]; this reading implies that the clause pertains to privileges granted to the offspring of the skilled craftsmen; for a parallel cf. *SEG* XXVII 631 (*Nomima* I 22).

1023. Dreros. **Law concerning iteration in office, late 7th cent. B.C.** Meiggs-Lewis, *GHI*[2] 2; *Nomima* I 81; Koerner, *Gesetzestexte* 90; *SEG* XXVII 620; XLVI 1201; LIII 937; LVIII 964(1). G.Seelentag, *Chiron* 39 (2009) 63-97, proposes a radically new interpretation of this text (Greek text on 67; German translation; ph.; dr.). According to the communis opinio, the conditional sentence αἰ δὲ κοσμήσιε (L. 3), which follows the prohibition of iteration (LL. 2/3: ἐπεί κα κοσμήσει δέκα ϝετίον τὸν ἀ|ϝτὸν μὴ κοσμέν), refers to an unlawful iteration in the office of the kosmos. According to S. it refers to a man who, after having

occupied the office of the kosmos, continues passing judgments in legal controversies based on his social prestige ('Prominenzrolle'), although he no longer occupies this office (73). The law forced conflicting parties to assign the resolution of their conflict to the kosmos in office and not to an influential man. In S.'s scenario, prior to the creation of the office of kosmos, conflict resolution had been undertaken by men with prestige; institutionalization had become necessary in the Archaic period because of conflicts within the aristocracy and the increasing social complexity. 'So wurde also mit dem Kosmos ein zeitlich begrenztes Amt geschaffen, das stets bereit stand und dafür reserviert war, das Miteinander in der Polis zu ordnen' (90). At first, when a few influential men continually occupied the office, the polis decided to forbid iteration for a period of ten years. For S. the singular ὁ κόσμος (L. 5) does not refer to a board of kosmoi, contrary to the communis opinio; Dreros did not have a board but one single kosmos (70). Those who (annually?) confirmed this law under oath (ὀμόται) were the kosmos and the institutions that were responsible for his appointment: the δάμιοι and ἴκατι οἱ τᾶς πόλιος. As regards the word πόλις (L. 2ἔϝαδε πόλι; L. 5: ἴκατι οἱ τᾶς πόλιος), S. argues that the word is not a synonym of δᾶμος or the citizen-body; 'die Polis beinhaltet alle oder einige Institutionen von Dreros oder sie ist die gemeinsame Summe des Demos und der Institutionen' (80). The building on whose wall this law was inscribed was not necessarily a temple but a 'Herdhaus' used for various types of social gatherings (85-89). [While perceptive and stimulating, this interpretation is not convincing. In Cretan laws, a prohibition is always followed by a sanction for its violation; consequently, αἰ [illegible] κοσμήσιε can only refer to the violation of the immediately preceding rule; the traditional translation 'if someone serves as a kosmos' (i.e. despite the prohibition) is the only acceptable translation. In addition to this, S.'s interpretation requires that the same verb, κοσμέω, is used in two different meanings in the same short text: first, with the meaning 'to serve in the office of the kosmos' (ἐπεί κα κοσμήσει ... μὴ κοσμέν), and then with the meaning 'to pass a judgment as if one were a kosmos' (73: 'wenn er doch wie ein Kosmos urteilt'). S. was led to this interpretation by his conviction that the kosmos fulfilled 'social' functions (69: 'er sollte für Ordnung in der Polis sorgen'; 90: 'das Miteinander in der Polis zu ordnen'); he takes for granted that this office was created ('ein zeitlich begrenztes Amt geschaffen') for this purpose. This is contradicted by both the etymology of the office and its primary function, which is a military one (Arist., *Politics* 1272a9-10: καὶ τὴν ἡγεμονίαν οἱ κόσμοι τὴν κατὰ πόλεμον ἔχουσιν); the verb κοσμέω refers to military command (cf. κοσμήτορε λαῶν in *Iliad* 1.16 etc.), not to social order. The office was not created in order to guarantee social order; rather, judicial functions were assigned to an existing office. Although S. continually uses Cretan parallels from later periods, in the case of the kosmos he is reluctant to accept what clearly emerges from all existing Cretan evidence from the 5th cent. B.C. onward: that κόσμος designates a board and every individual member and that this board was connected with the civic subdivisions, the tribes. There is no evidence for a Cretan city that had one single leading magistrate (one kosmos or one damiourgos); only boards of magistrates are attested. Also the suggestion that the kosmos was appointed by the δάμιοι and the ἴκατι οἱ τᾶς πόλιος is not convincing, especially if we assume that the kosmos was a military office. The kosmoi were probably elected by the members of the tribe whose turn it was to appoint them, Chaniotis.]

1024. Dreros. Law concerning the *agelai*, ca. 650-600 B.C. *Nomima* I 68; Koerner, *Gesetzestexte* no. 92. G.Seelentag, *ZPE* 168 (2009) 149-160 (ph.; dr.), discusses this puzzling law that concerns the ἀγέλαι. S. prints two different readings suggested by H.van Effenterre, adopted by *Nomima* and Koerner respectively:

Nomima:	ἐ<τ>αρηιᾶν | ἔϝαδε· ὄζ' ἀγέλασι τô Ὑπε- ρβοίο | μηνὸς ἐν ἰκάδι | ὅρον ἦμεν	Koerner:	ἒ | ἀρήιαν | ἔϝαδε· ὄζα | ἐλάσι τô Ὑπε- ρβοίο | μηνὸς ἐν ἰκάδι | ὅρον ἦμεν

S. observes that the ἔϝαδε-formula is always accompanied by a dative. The subject of the decision (πόλι) must have stood at the (lost) beginning of l. 1; ἐ<τ>αρηιᾶν is genitivus respectus ('the polis decided with regard to the hetaireiai'). The reference to the month Ὑπερβοῖος can be explained in view of the festival Ὑπερβῶα which was celebrated in Cretan cities in honor of Zeus. This festival marked the end of the training of an age-class of ephebes. S. proposes the following reading:

> [πόλι] ἐ<τ>αρηιᾶν | ἔϝαδε· ὄζ' ἀγέλασι τô Ὑπε-
> ρβοίο | μηνὸς ἐν ἰκάδι | ὅρον ἦμεν

'[Die Polis] hat im Hinblick auf die Hetairien entschieden: Für alles, was die Agelai betrifft, soll der 20. Tag des Monats Hyperboios die Grenze sein' (159).

1025. Eleutherna. Inscriptions. Y.Tzifopoulos, in P.G.Themelis (ed.), *Ancient Eleutherna. Sector I.* Volume I (Athens 2009) 103-152 (ph.), republishes inscriptions found at the site Katsivelos (eastern side of the Prines Hill). Except for no. 14, a Latin dedication to Augustus, the texts are in Greek. Most of the substantial fragments had already been published. For inedita and new readings see our lemmata nos. 1027-1040, 1043-1045, and 1047/1048. We provide comparatio numerorum with *SEG*.

SEG XXXIX	*Anc. Eleutherna*	*SEG* XLV	*Anc. Eleutherna*	*SEG* LII	*Anc. Eleutherna*
955	3	1256	1	851	11, 13, 33
956	7	1260	19	852	6
957	4	1261	20	853	15
958	8	1262	15	854	12
959	33	1263	11		
		1264	13	*SEG* LIV	
SEG XLIII		1268	24	841	6
605 bis	11	1272	2	842	10
SEG XLIV					
721	pp. 139/140				

1026. Eleutherna. Treaty between Eleutherna and an unknown partner, ca. 300-250 B.C. Fragment of a limestone plaque broken on all sides, except for part of the left side; found in 2000 south of the necropolis of Orthi Petra. Edd.pr. N.C.Stampolidis, A.Oikonomaki, in C.Loukos, N.Xifaras, K.Pateraki (edd.), *Ubi dubium ibi libertas. Τιμητικὸς τόμος γιὰ τὸν καθηγητὴ Νικόλα Φαράκλα* (Rethymnon 2009) 311-317 no. E 111 (ph.), who recognize in this fragment part of a treaty of alliance between Eleutherna and another Cretan (?) city.

[-------------------]
[---------].E[--------]
[---------] βοα[θ------]
[---------] ẹị δέ κα πλ[---]
[---------] πεμψαμ[εν---]
[---------]. κα χρεία [---]
[--δραχμὰν α]ἰγιναῖαν [----]
[---------]ν ἔφοροι Α[---]
[---------]ΟΝΑΣΙ.[-----]
[---------] τὸμ π[------]
[---------].N.[--------]
[-------------------]

2. A form of βοαθεῖν βοάθεια, which suggests that this is a treaty of alliance, edd.pr. || 3. in fine, a form of πλέω or πλίονες, edd.pr. || 5. [ε]ἴ κα χρεία or [εἴ δ]ἐ κα χρεία, edd.pr. || 6. a reference to the daily wage of mercenaries, edd.pr. || 7. the office of the ἔφοροι is not securely attested in Crete (but cf. *I.Cret.* I.XXVIII.1: ἔπορος; *I.Cret.* IV 80 L. 6: τõ 'πορ[μ[ο] = τοῦ ἐφορίμου); perhaps [συ]νέφοροι; it is not clear whether this office existed in Eleutherna or in the city, in Crete or outside Crete, with which Eleutherna concluded this treaty, edd.pr. || 8. [ἡγεμ]όνας or [τέκνων] ὄνασι[ν] or [Χερσ]ονασι[- -], edd.pr.

1027. Eleutherna. Incertum, 1st/2nd cent. A.D. Fragment of a limestone block broken on all sides. Ed.pr. Y.Tzifopoulos, *art.cit.* (see our lemma no. 1025) 115/116 no. 9 (ph.), who suspects that this is an honorary inscription [ἐπεμελήθη[σαν] (L. 2) suggests a building inscription or a dedication, Chaniotis]. Cf. *An.Ép.* (2009) [2012] no. 1649.

[----------------------------]
[-----]ΟΛ[.¹⁻².]Α πρεσβυ[- ca. 5-6 -]ΙΕ[--]
[---πρ]ωτ[ό]κοσμος ἐπεμελήθη[σαν? ---]
[-----]ες αὐτῶ πολλά· ΒΗΣ v[---------]
[--Σάτ]υρος Ἀριστέα, Χαρμάδ[ας ------]
[-------]ΕΝ[----------]Λ[-------]

1. πρεσβύ[ται] vel sim., A.Chaniotis apud ed.pr. || 3. in fine, perhaps the beginning of a name that continued on the next line, ed.pr. [initio, the end of a participle, e.g. [--ντ]ες αὐτῷ πολλά, Chaniotis].

1028. Eleutherna. Honorary inscription for Agrippa Postumus, 4-9 A.D. Lower right part of a limestone base; chipped awayalong the right edge. Ed.pr. Y.Tzifopoulos, *art.cit.* (see our lemma no. 1025) 126/127 no. 17 (ph.). Cf. *An.Ép.* (2009) [2012] no. 1655. [P.Karanastasi (University of Crete) has showen me a ph. of another fragment of a limestone base for a statue of Agrippa Postumus, which I recognized as the left part of this inscription; the entire inscription will be published by P.Karanastasi, Chaniotis].

[-----'Ι]ούλιον vac.
[------]οῦ υἱὸν vac.
[------]ος · ΑΓΙΠ̣[--]
[------]ύσας ἐκ τ[ῶν ἰδίων]
[δαπα]ν̣ημάτων vac.
[τὸ δεύ]τερον vac.

3. The name Ἄγιππος?, ed.pr. || 4-6. restored by ed.pr. [the new fragment confirms these restorations but not ed.pr.'s L. 4 [(ἀρχ)ιερατε]ύσας, Chaniotis].

1028 bis. Eleutherna. Building inscription?, 1st cent. A.D. Left lower part of the limestone cornice of the western pier in the aula of the Hellenistic bath. Ed.pr. P.Themelis, in N.C.Stampolidis (ed.), *Ἐλεύθερνα. Πόλη - Ἀκρόπολη - Νεκρόπολη* (Athens 2004) 65 (ph.), who suspects that the text mentions an Eleuthernean (rather than the Emperor Claudius) who covered the expenses for repairs in the Bath. Republished by Y.Tzifopoulos, *art.cit.* (see our lemma no. 1025) 126 no. 16 (ph.). Cf. É.Perrin-Saminadayar, *An.Ép.* (2009) [2012] no. 1654: ---] | Υ̣Γ̣Ι̣[---]| Κλαυ[δι---]

2. Ὑγ̣ε̣[ία?], ed.pr. || Ι̣Ι v Ι.[---], T. || ὑγ̣[ι̣[εια-?]; a dedication on behalf of Claudius or Nero, *An.Ép.*

1029. Eleutherna. Dedication, ca. 150 B.C. *SEG* XXXIX 958. Republished by Y.Tzifopoulos, *art.cit.* (see our lemma no. 1025) 111-113 no. 7 (ph.). T. observes that ΑΡΤΥΜΕΑΙΣ (L. 3) is unintelligible and makes the following suggestions. It may be a corrupt form of Ἄρτεμις or the name of a second dedicant, a name deriving from ἀρτύω. A.Matthaiou (apud T.) has suggested Ἀρτυμε(λ)ίς. Other possibilities are Ἀρτυμε(ν)ίς or an unattested name ending in -αΐς or -(ν)ίς.

1030. Eleutherna. Christian mosaic inscription, mid-5th cent. A.D. (or later). *SEG* XLV 1267; Y.Z.Tzifopoulos in P.Themelis, *Πρωτοβυζαντινὴ Ἐλεύθερνα* -- (see *SEG* L 888) 241-243 no. 1. Andrianakis, in I.Gavrilaki, Y.Tzifopoulos (edd.), *Πρακτικὰ Διεθνοῦς Συνεδρίου "Ὁ Μυλοπόταμος ἀπὸ τὴν ἀρχαιότητα ὡς σήμερα"* (Rethymnon 2006) IV 51/52, points out that the identification of the bishop Εὐφρατᾶς with a bishop of Eleutherna, who attended the Concilium at Chalkedon in 451 A.D., is not certain. Most of the finds from the basilica with this mosaic date to the 6th cent. A.D.; the church may have been constructed in the 6th cent. A.D. Cf. Y.Tzifopoulos, *art.cit.* (see our lemma no. 1025) 139.

1031. Eleutherna. Christian epitaph, 6th/7th cent. A.D. Lower right part of a limestone plaque; found in the Early Byzantine building complex. Ed.pr. P.Themelis, *Ἀρχαία Ἐλεύθερνα. Ἀνατολικὸς Τομέας* (Athens 2002) 107/108. Republished by Y.Tzifopoulos, *art.cit.* (see our lemma no. 1025) 138-139 no. 17 (ph.), as an addendum to the article summarized in *SEG* L 888. Cf. J.-Y.Strasser, *An.Ep.* (2009) [2012] no. 1656.

[---------------]
[----μηνὶ --]Ι̣λίῳ [.]
[-------ἡμ]έρᾳ Σαββ(άτῳ)
[---ἰνδ(ικτιῶνι) ζ]ζζ †

1. [Ἰο]υλίῳ, T.; [Ἀπρ]ιλίῳ followed by a number, *An.Ép.* || 3. for the triple repetition of the indictio cf. *SEG* XLV 1271, T.

1032-1040. Eleutherna. Various inscriptions. Fragments found at the site of Katsivelos (see our lemma no. 1025). Ed.pr. Y.Tzifopoulos, *art.cit.* (see our lemma no. 1025) 106-133 (ph.); nos. 1032bis, 1035 and 1040 had been briefly presented by P.Themelis, in N.C.Stampolidis (ed.), *Ἐλεύθερνα. Πόλη - Ἀκρόπολη - Νεκρόπολη* (Athens 2004) 65 (ph.); *Kretike Hestia* 3 (1989/90) 267/268; *Kretike Hestia* 5 (1994-96) 280/281.

1032: 106/107 no. 5. **Fragment, ca. 500 B.C.** Limestone fragment broken on all sides.

[- - - - - - - - - - -]
[- - -].Ị.ΟΛ̣.[- - -]
vacat
[- - -]ΟΝ̣Υ̣[- - - -] ←
[- - - - - - - - - - - -]

1033: 129 no. 18 (ph.; dr.). **Incertum, Hellenistic.** Thin fragment of bronze found to the west of the Basilica; a text incised between guidelines: [- - -]...[- - -|- - -]ΟΝΗΤΙ̣[- - -|- - -]..[- - -]

1. The lower part of three vertical lines || 3. the upper part of two vertical lines.

1034: 129 no. 20. **Incertum, Hellenistic/Imperial period.** Upper right corner of a small pillar of local limestone crowned with a band of curved and convex cymatia; found in Roman House 2: vacat |[- - -]Υ̣ΠΙΝ|[- - -]

1035: 130/131 no. 22. **Incertum, early Imperial period.** Upper left part of a limestone capital with Lesbian cymation, found south of a Hellenistic sanctuary. P.Themelis, *Kretike Hestia* 5 (1994-96) 280/281: Π[- - -] | ΒΟΛ̣[- - -] | ΚΑ[- - -] | vacat

[T. dates it to the Hellenistic/early Imperial period. The letterforms suggest a date in the 2nd cent. A.D. It seems that the three lines contain the beginning of names. It is tempting to restore Π[όπλιος] | Βολ[ούμνιος] | Κά[λη δος], an ancestor of Βολουμνία Κάληδα, a Cretan lady with senatorial connections in the 2nd cent. A.D. (*I.Cret.* IV 296 and 299).

1036: 131 no. 23. **Incertum, Hellenistic/Imperial period.** Limestone fragment found in Roman House 2: [- - -]Ι̣Ι̣Ι̣..ΕΕ̣.ΙΙΝ[- -] | [- - -]

1037: 132 no. 25. **Incertum, Imperial period.** Limestone fragment found in the narthex of the Basilica: [- - | - -]ΕΙ̣[- - | - -]

1038: 132/133 no. 26. **Incertum, Hellenistic/Imperial period.** Limestone pillar with base, cornice, and convex cymatia; found standing at the north opening of cistern A, probably in secondary use; after the inscription had been erased, the pillar was turned sideways.

Α⟦.⟧Ν⟦------⟧
⟦----------⟧Θ
⟦----------⟧Λ̣
4 ⟦----------⟧Μ̣

⟦------⟧ΥΨ̣⟦--⟧
⟦------------⟧
⟦------------⟧

3. In fine, or Μ̣ || 7. remains of vertical strokes, ed.pr.

1039: 133 no. 27. **Incertum, undated.** Fragment of a limestone column found in Roman House 2: ΙΝΛ̣[---]

1040: 133 no. 28. **Incertum (pestle?), Hellenistic/Imperial period.** Fragment of an ovoid pebble, probably used as a pestle. P.Themelis, *Kretike Hestia* 3 (1989/90) 267/268: Κ

1041-1042. Eleutherna. Incerta, 6th cent. B.C. Two fragments found on the west slope of the hil Prines. Edd.pr. N.C.Stampolidis, A.Oikonomaki, *art.cit.* (see our lemma no. 1026) 293-310 (ph.).

1041: 296-304 no. Λ 3536. **Epitaph of Kanarkos?, ca. 600** B.C. Limestone plaque, broken on the left; originally, part of a funerary monument; found in 1988 at the site of Orthi Petra. Edd.pr. ascribe the plaque to the upper part of a temple-like funerary monument; a statue may have been set up under the plaque: vacat Καναρκο̣[.] vacat

Κάναρκο̣[ς] or Κανάρκο̣[υ]; the name Κάναρκος (i.e. Κάναρχος; cf. Τίμαρκος in *I.Cret.* II.XII.9) edd.pr. [the genitive is Κανάρκω, not Κανάρκου, Chaniotis].

1042: 305-310 no. Ε 170. **Incertum, ca. 550-500** B.C. Found in 1989 at the site of Louri. Fragment of a limestone block, broken on all sides except for the bottom; a boustrophedon inscription between guidelines. Edd.pr. suspect that the text is part of a legal text inscribed on the wall of a public building.

[---------]

[--]Ε[-----] →
[--].ΣΗ̣[----] ←
[--].ΕΝ[----]
4 [--]Σ̣ΗΤΕ[---]
[--].ΑΟΝ[---]
[--].ΕΝΟΝ.[--]
[--]Ο[..]ΚΟ̣[--]

6. Possibly a participle (-ενον) or an infinitive (e.g. [--]λεν ΟΝ.[--]), edd.pr. || 7. κο̣[σμ--]?, edd.pr.

1042 bis. Eleutherna. Dipinto on a wall, 1st cent. A.D. Two joining fragments of a marble plaque found in the bath of a private house; a dipinto with read paint. Ed.pr. M.Balwin Bowsky, in *Ancient Eleutherna. Sector I* -- (see our lemma no. 1025) 201-223 (ph.), who interprets the text as the name of the owner of the house, possibly a wine merchant: [--]ρι vac. Τοννίου

Initio, [ˀΙ]ρι? (vocative of Iris), ed.pr. [or [- -]ΒΙ, Chaniotis]; ligature of ΓΟ or ΤΟ [or ΠΟ, Chaniotis], ed.pr. who prefers Τοννίου; this name (the Latin Tonnius) is found on a Cretan amphora in Pompeii: *CIL* IV 6566: Τειμάρχου Τόννις.

1043. Eleutherna. Potter's signature (?) on a clay mould, 2nd cent. B.C.-2nd cent. A.D. Fragment of a clay mould of a statuette; inscribed before firing; found west of Roman House 1. Ed.pr. Y.Tzifopoulos, *art.cit.* (see our lemma no. 1025) 136/137 no. 35 (ph.; dr.): [ἐπο]ίει

1044-1045. Eleutherna. Graffiti on clay objects. Graffiti on a tile and a pithos. Ed.pr. Y.Tzifopoulos, *art.cit.* (see our lemma no. 1025) 136/137 nos. 34 and 36 (ph.).

1044: 136 no. 34. **Graffito on a tile, 2nd cent. B.C.-2nd cent. A.D.** Fragment of a Lakonian roof tile inscribed before firing; found in Roman House 2: ΙΗΥ

Ligature of ΗΥ; perhaps ἱ(ερός) followed by an abbreviation, ed.pr.

1045: 137 no. 36. **Graffito on a pithos, 4th/3rd cent. B.C.** Rim of a pithos with a graffito [inscribed before firing? (to judge from the ph.), Chaniotis]: Σω.

An abbreviated name (owner's inscription?), ed.pr.

1046. Eleutherna. Graffito on a vase, late 2nd/early 1st cent. B.C. Two joining fragments of the rim and upper part of the body of a jug; graffiti on the rim (A) and on the neck (B) [incised before or after firing?, Chaniotis]; found in a building at Pyrgi in 2003. Ed.pr. N.Tsatsaki in *Estudios de epigrafia* 497-507 (ph.; dr.). The jug belongs to a type known only from Athens and presumably used as a measure (S.Rotroff, *The Athenian Agora* XXXIII. *Hellenistic Pottery. The Plain Wares* [Princeton 2006] 79).

A) Λυσ. χοῦς v X vac. Μ[---]   B) [--]^.[--]

A. The graffito consists of an abbreviated personal name (of the potter or the merchant), the designation of the vase, an indication of its capacity (chi = one chous), and a word that possibly referred to the content; in fine, M; e.g. μ[ελιτίνου], ed.pr. [A on ph. and dr., Chaniotis] || B. carelessly incised, possibly an alpha followed by an upside-down alpha or an epsilon, an owner's mark, ed.pr.

1047-1048. Eleutherna. Masons' marks. Masons' marks engraved on various architectural fragments. Ed.pr. Y.Tzifopoulos, *art.cit.* (see our lemma no. 1025) 133/134 nos. 29-32 (ph.). We present the Greek marks (nos. 30/31 are Latin numerals).

1047: 133/134 no. 29. **Bilingual (?) masons' marks, 1st cent. B.C.-2nd cent. A.D.** Masons' marks on a limestone base of an Ionic column; re-used in Roman House 1: III Γ

The number 3 in Latin and Greek, indicating the position of the column?, ed.pr.; perhaps III γ(ωνιαῖος) (column no. 3 on the corner), A.Matthaiou apud ed.pr. [or the same numeral (three) written first in Latin, then in Greek (cf. our lemma no. 711), Chaniotis].

1048: 134 no. 32. **Mason's mark, 2nd cent. B.C.-2nd cent. A.D.** Mason's mark on a limestone fragment, found in the Early Byzantine building complex: Ψ

1049. Gortyn. Law. R.-A.Santiago Álvarez, in *Estudios de epigrafía* 167-172, discusses the use of the participle μεμπόμενος (μεμφόμενος: 'demandante'; μέμφομαι: 'reprochar') in early Gortynian laws: *I.Cret.* IV 41 col. VII LL. 7-17; IV 72 col. IX LL. 51-54; IV 78 LL. 7/8; IV 82 LL. 6-9. See also our lemma no. 438.

1050. Gortyn. 'Law code', ca. 450 B.C. *I.Cret.* IV 72; *SEG* LV 990*; LVIII 983*. C.Pelloso, *Dike* 12/13 (2009/2010) 91-169, discusses the legal procedures described in col. I LL. 15-34. M.L.Zunino, *RIDA* 56 (2009) 27-51, discusses the content of col. I L. 1-II L. 2, col. XI LL. 24/25. I.Calro Secall, *Estudios de epigrafía* 129-136, recognizes a semantic difference between καρπός (revenue from one's property) and ἐπικαρπία (revenue from property belonging to another individual; col. VII LL. 29-35; col. VIII LL. 42-46; col. XII LL. 13-17). See also our lemma no. 1937.

1051-1053. Gortyn. Christian mosaic inscriptions, early 6th cent. A.D. In a study of the development of the Christian basilica of Gortyn under Justinian, R.Farioli Campanati, *ASAA* 87 (2009) [2010] 681-695, mentions three mosaic inscriptions.

1051: 683/684 (ph.). **Mosaic inscription.** Found in 2004 in the south section of the narthex; ineditum, currently under restoration [on the ph. one sees a few letters in two lines, Chaniotis]: [- -]ΦΗΦ[- -] | [- -]ΥΚΡΙΤ[- -]

[2. possibly an abbreviation sign after the kappa; only a small vertical line survives from the last letter, possibly a pi, Chaniotis.]

1052: 687 (ph.). **Mosaic inscription, ca. 535-553 A.D.** Mentioned in *SEG* L 904. R.Farioli Campanati, *Νέα Ῥώμη. Rivista di Ricerche Bizantine* 3 (2006) 117/118 (ph.), identifies Theodoros (L. 1) as the bishop of Gortyn who attended the Councils in Constantinople in 536 and 553 A.D.

Ἐπὶ Θ[εοδώρου]
ΤΟΥ[--------]
ΤΟϹ[--------]
4 Θ.[----------]
[-----------]

1053: 689/690 (ph.). **Mosaic inscription, ca. 553–597 A.D.** *SEG* L 904; LI 1167.

1054. Itanos. Dedication of a ὕδρευμα and a νυμφαῖον to Ptolemy IV Philopator and Arsinoe III by a garrison commander, 217-209 B.C. *I.Cret.* III.IV.18. Republished by S.Scheuble, in *Identität und Zugehörigkeit* 39-41, who points out that the provenance of the φρούραρχος Λεύκιος Γαΐου Ῥωμαῖος remains unclear. The dedication of the well and the nymphaion point to generous remuneration of the Ptolemaic military personnel, which may have been an incentive for Leukios' presence on Crete.

1055. Itanos. Dedication to Zeus Soter and Tyche by a garrison commander, 180-145 B.C. *I.Cret.* III.IV.14; *OGIS* 119; *SEG* LII 1894. S.Scheuble, in *Identität und Zugehörigkeit* 39-41, republishes one of the two surviving dedications of Φιλώτας of Epidamnos, who served as a φρούραρχος and χιλίαρχος under Ptolemaios VI Philometor and Ptolemaios VIII Euergetes. For the other dedication of Philotas see our lemma no. 1886.

1056. Itanos. Epitaph of Demetrios, undated. Plaque found re-used in a grave. Ed.pr. C.Sofianou, *AD* 56-59 B5 (2001-2004) [2012] 501: Δημητρίου | Δημήτριος

1057. Kisamos. Mosaic inscription (benediction), 2nd cent. A.D. Mosaic decorating the vestibule of an urban villa; inscription in a tabula ansata. Mentioned by S.Markoulaki, in C.Loukos et al. (edd.), *op.cit.* (see our lemma no. 1026) 362 (ph.). Cf. M.Sève, *BE* (2010) no. 51.

Εὐτυχῆς ἡ
τύχη τῆς οἰ-
κίας· Ἴσελθε καὶ σύ·
4 Φιδίου

3. Sève reads Ἴσελθε σύ || 4. the name of the owner, S.

1058. Kydonia (area of: Vaphes Apokoronou). Christian building inscription, 6th/7th cent. A.D. Transom of a window with two half-columns; found in a grave near the church of the Ἅγιοι Ἀσώματοι at Βαφές Ἀποκορώνου. Ed.pr. A.Mylopotamaki, *AD* 55 B2 (2000) [2009] 1070/1071 (ph.; text in majuscules). The bishop Epiphanios (LL. 6/7) is not otherwise attested (ed.pr.).

Μνίστι(τι) Κ(ύριε) τῶν Ἁγίων Ἐν-
αργύρο(ν) Κοσμᾶ καὶ Δαμι-
ανοῦ καὶ τὸ συνδραμό-

το εἰς τὶν κτίσιν αὐτôν·
ἐντεκτιῶ(νος) α', ἐπὲ τοῦ
ἁγιωτάτου ἐπισκόπ-
ου Ἐπιφανίο(υ)·
vacat
μνίστι(τι) Κ(ύριε)
καὶ τôν τεχνιτôν
†

1-4. ΕΝ|ΑΡΓΥΡΟ(Ν) and ΤΟ(Ν) ΣΥΝΔΡΑΜΟ(Ν)|ΤΟ(Ν), ed.pr. [no need to restore the missing nu; the text stands for μνήσθητι Κύριε τῶν Ἁγίων Ἀναργύρων Κοσμᾶ καὶ Δαμιανοῦ καὶ τῶν συνδραμόντων || 5. ἐντεκτιῶ(νος) α', ἐπὶ = ἰνδικτιῶ(νος) α', ἐπί, Chaniotis].

1059. Lappa (area of: Kato Poros). Dedication to Nenesis, 1st/2nd cent. A.D. Limestone altar; an inscription carelessly engraved between guidelines; found at Kato Poros, 6 km northeast of Lappa; now in the Museum of Rethymnon. Ed.pr. Y.Tzifopoulos, in *Estudios de epigrafía* 527-539 (ph.). If the restoration of the name of Nemesis (L. 2) is correct, this is the first attestation of her cult on Crete, probably in an agonistic context. Cf. É.Perin-Saminadayar, *An.Ép.* (2009) [2012] no. 1660.

Ἀντώ(νιος) – Ῥοῦφος
θεᾷ Νεμέσει
εὐχὴν ἀνέθη-
κεν

2. ΝΕΜΕΣΒΙ, ed.pr.; Νεμέσ(ε)ι, N.Litinas apud ed.pr.; Νεμέσει with a cursive epsilon, *Ann.Ép.*

1060. Lato. Dedicatory epigram to Aphrodite, late 2nd cent. B.C. *I.Cret.* I.XVI.24. G.Pironti, in *Donateur, offrande, déesse* 39-50, presents a detailed analysis of this text, which reports that a group of magistrates dedicated a temple to Aphrodite, requesting that the goddess grant them longevity, in prosperity and free from harm. There are several layers of meaning and context in this text: the perception of Aphrodite as a patron of magistrates, her relation to corporeality, and the specific historical context of the dedication (after a victorious war).

1061. Lato pros Kamara. Funerary epigram, 3rd cent. B.C. Cippus of local stone (σιδηρόπετρα); found in 2005 in an ancient cemtery at Stavros; now in the Museum of Agios Nikolaos. Ed.pr. V.Apostolakou, in *Estudios de epigrafía* 457-468 (ph.; Greek translation), with references to analogous expressions in other funerary epigrams.

Χαρῶι
Ἐνίπαντος
v
τᾶς πολυδακρύτοιο Χαρῶς, ξένε, δέρκεο τύμβο

ἃ δεκάδας τρισσὰς ἐξετέλεσσε ἐτέων
ἐς ὅλον, Ἐνίπαντος βλάσταμα, κλυτὰ καὶ ἐχέφρων,
ὠδῖσιν πικραῖς ἐκπρολιπόνσα βίον
ματρὶ γόος λειπόνσας, τέκνοις τε πόσει κατὰ δῶμα
οἳ στυγνὸν κραδίαι πένθος ἔχοντι σέθεν·
ἀλλά τυ, Διογενής, τάνδ' εὐσεβέων εἰς χῶρον
πέμψον, τὰν πινυτοῖς ἤθεσι κεκριμέναν

1-2. Written in larger letters || 1. this is the first attestation of the name Charo in Crete, ed.pr. || [3-10. four elegiac distichs, Chaniotis] || 3. the last letter is inscribed above the line || 4-6. Charo died, thirty years old during childbirth, ed.pr. || 9/10. a son of Zeus (Διογενής), i.e. Hermes (cf. *I.Cret.* LVIII.34; III.IV.37) or more probably Minos (cf. *IG* XII.6.740; *GV* 943 and 1693), is asked to pass a favorable jugdment (κεκριμέναν) on Charo because of her virtues (cf. L. 5) and bring her to the place reserved to the pious in the underworld, ed.pr.

1062. Lato pros Kamara. Inscribed tile, Hellenistic. Fragment of a clay tile (kalypter) found in a grave of the Hellenistic period; remains of an inscription [graffito?, stamp?, Chaniotis]. Mentioned by C.Sofianou, *AD* 56-59 B5 (2001-2004) [2012] 487: ΣΤΑ

1063. Lyttos. Decree (?) concerning the celebration of the festivals Θεοδαίσια and Βελχάνια, 2nd/3rd cent. A.D. *I.Cret.* I.XVIII.11; *SEG* LV 999*. A.Pałuchowski, *DHA* 31 (2005/1) 25-32, observes that the correct sequence of the festivals Θεοδαίσια and Βελχάνια is the one attested in this Lyttian inscription (contra G.Capdeville, *Volcanus* [Rome 1995]; cf. *SEG* XLV 1230: first the Βελχάνια, then the Θεοδαίσια). Assuming that these two festivals are connected with rites of passage, P. proposes to see in the Theodaisia the festival during which the new citizens were incorporated into the community and married, and in the Velchania the festival in which the young women were introduced into the home of their husbands.

1064. Olous. Inscriptions. C.Sofianou, *AD* 56-59 B5 (2001-2004) [2012] 502, reports on four inscriptions that were found during construction work on Spinalonga. Three of them were included in *I.Cret.* I.xxiii 12/13 and 15, and were regarded as lost; they are now kept in the Ephoria of Agios Nikolaos; the fourth inscription, a fragment, is an ineditum.

1065-1075. Olous. Epitaphs, 3rd cent. B.C.-2nd cent. A.D. Eight cippi found re-used in a cemetery at the site Schisma; nos. 1066-1070 and 1072 were re-used as building material of the same grave. Edd.pr. V.Apostolakou, V.Zografou, in *Estudios de epigrafia* 509-524 (ph.). Edd.pr. also mention three unpublished epitaphs from Olous in the Museum of Agios Nikolaos (our lemmata nos. 173-175). The following names are attested for the first time in Crete (edd.pr.): Θεστίων (1067), Θύρσος (1065), and Τύρσος (1070).

1065: 510/511 no. 1. **Epitaph of Thyrsos, 3rd/2nd cent.** B.C.: Θύ[ρ]σος | Τίμωνος

1066: 511/512 no. 2. **Epitaph of Menekles, 3rd/2nd cent.** B.C.: Μενεκλῆς | Τηλεμάχου

1067: 512 no. 3. **Epitaph of Sotadas, 3rd/2nd cent.** B.C.: Σωτάδας | Θεστίωνος

1068: 512/513 no. 4. **Epitaph of Hagesandros, 3rd/2nd cent.** B.C.: Ἁγήσανδρος | Ἡρακλείδα

1069: 513/514 no. 5. **Epitaph of Drakontas?, 2nd cent.** A.D.: Σώτηρα Δρακο|ντᾷ (?) τῷ ἀνδρὶ μν|ήμης χάριν

1/2. Δράκοντα(ι), edd.pr., who in the commentary regard this as a form of the common name Δράκων [the dative of Δράκων is Δράκοντι; possibly read Δρακοντᾷ; Δρακοντᾶς is unattested but cf. Δρακοντώ (*IG* IX.2.21), Chaniotis].

1070: 514 no. 6. **Epitaph of Akeso, 1st cent.** B.C.: Ἀκεσῶ[ι] | Τύρσου

1071: 514/515 no. 7. **Epitaph of Aris[t--], 2nd cent.** B.C.: Ἀρισ[---]

1072: 515 no. 8. **Epitaph of Ischolas, 3rd/2nd cent.** B.C.: [Ἰσ]χόλας | Ἴ[σ]χωνος

1073: 511. **Epitaph of Timon, undated.** Cippus; ineditum: Τίμων Τίμωνος

1074: 512. **Epitaph of [---]machos, undated.** Cippus; ineditum: [Τηλέ?]μαχος | [Τηλε?]μάχου

1075: 512. **Epitaph of Eponasios, undated.** Ineditum; no text. Epitaph for Ἐπονάσιος Σωτάδα.

1076-1078. Olous. Epitaphs. Three epitaphs found in the cemetery of Olous. Ed.pr. C.Sofianou, *AD* 56-59 B5 (2001-2004) [2012] 487 and 494.

1076: 487. **Epitaph of [And?]rokrates, Hellenistic.** Fragment of a marble pedimental stele with akroteria: [Ἀνδ?]ροκράτευς | [---]ΥΡ[--]

1077: 487 (ph.). **Epitaph of Agathopous, Imperial period.** Cippus [ed.pr. dates the inscription to the Hellenistic period, but to judge from the ph. and the spelling Ἐλπεὶς it must be later, Chaniotis].

Ἀγαθόπους
Εἰρηρνᾶ
Ἐλπεὶς
4 ἁ θυγάτηρ ἐπ-
οίει

2. The name is unattested, ed.pr.

1078: 494. **Epitaph of Chairis, Hellenistic.** Fragment of a cippus found re-used in a modern water facility: Χαῖρις | Δαμοφῶντος

1079. Olous (area of: Spinalonga). Rupestral graffiti, undated. V.Apostolakou, V.Zografaki, in *Estudios de epigrafía* 513, mention an unpublished graffito on a rock on Spinalonga; it is engraved near *I.Cret.* I.xxii.64g: Ἡρακλείδης. V.Zografaki, *AD* 56-59 B5 (2001-2004) [2012] 510, reports that a large number of rupestral graffiti, only partly reporded in earlier publications, have been recorded at various sites on Spinalonga. At Poros, a homogeneous group of graffiti mentions Ζεὺς Μηλίχιος and personal names (cf. H.van Effenterre, *REA* 50 [1948] 57).

1080. Rethymnon (area of: Kato Poros). Epitaph of Xenio and Pamphilos, 1st cent. B.C./A.D. Marble stele; a cross in LL. 1/2 was added later; found at Chromonastiri, 11 km southeast of Rethymnon; now in the Museum of Rethymnon. Ed.pr. Y.Tzifopoulos, in *Estudios de epigrafía* 526/527 (ph.). Cf. S.Follet, *An.Ép.* (2009) [2012] no. 1659: 'la famille pouvait présenter deux fois les noms Pamphilos et Xenio, à deux générations différents; Lucius peut être le frère du premier ou du second Pamphilos'.

Ξηνιὼ Παμφίλου θυ(γάτηρ)
Ξηνιὼ Παμφίλου
θυ(γάτηρ)
4 Πάμφιλος Λουκίου ζῇ

1 and 3. Ligature of ΘΥ || [1-2. for the 'third compensatory lengthening' which results in the form Ξηνιώ for Ξενιώ see *SEG* LIV 737, Chaniotis].

1080 bis. Samonion. Graffiti. V.Apostolakou, *AD* 56-59 B5 (2001-2004) [2012] 510 (ph.), reports the discovery of a large number of pictorial and textual graffiti (including outlines of feet, representations of ships, and a maze). Some of these graffiti were included in *I.Cret.* III.vii.2-27.

MELITA

1081-1085. Melita. One Jewish and four Christian epitaphs, late Imperial period. Four epitaphs from the catacombs of Rabat (re)published by V.G.Rizzone, *ZPE* 168 (2009) 202-208 (ph.; Italian translations; parallels for formulas and names). Cf. also D.Feissel, *BE* (2011) no. 734, and J.-Y.Strasser, *An.Ép.* (2010) [2013] nos. 614-617 (= our lemmata nos. 1082-1085; French translations).

1081: 202/203 no. 1. **Rabat. Jewish epitaph of Galene.** *JIWE* I 164 (catacomb of St. Paul and St. Agatha). Republished after re-examination of the inscription incised on a wall; the new text supersedes the scanty fragments in *JIWE*.

[Ἐνθάδε κεῖται -- | Γ]α[λ]ήνη θυ[γάτηρ -- | ἀπ]ώλε[το --]Ε | [--]ΕΜ[-- || ἐν εἰρή]νῃ | [ἡ κοίμησις αὐτῆς]

2. R. collects attestations of Γαλήνη/Galene in inscriptions from Malta (Latin epitaph of Fufica Galene) and Sicily, inter alia *IG* XIV 479 = *I.Catania* 99 (ph.; epitaph of Ἰουλία Γαλήνη φιλόστολος ['amica della flotta', in another sense K.Korhonen in *I.Catania*: reference to the garment called stola] || 5. or [εὐλογη-μέ]νῃ, R. || 6. perhaps no L. 6, R.

1082: 203/204 no. 2. **Rabat. Christian epitaph of Aurelia Heorte.** Catacomb of the rock church of St. Agatha; inscription painted on a wall, in a tablet with recessed field.

Αὐρηλία Ἑο[ρ|τὴ ἡ] δούλη Θε(οῦ) [ἀ|πέθανε μηνὶ] Νοβ[εν|βρίῳ ταῖς ..]Ε[.]ΩΝ[.]Α || [--]ΤΑ ΕΚ | [--]ΕΗΙ ΜΕ[--]

1. Ἑορτή: cf. inter alia *I.Catania* 65 (of which R. offers a ph.); the variant Ἰωρτή in Wessel, *IGCVO* 837, R.

1083: 204-206 no. 3. **Rabat. Bilingual (Latin/Greek) Christian epitaph of Basileus.** Catacomb of the rock church of St. Agatha; inscription painted on a wall, in a tablet with recessed field.

[† Hic requiescit] Basileus senior ▪ [vita exiens, vixi]t an<n>os LXXVI, | [mense]s [..] et [die]s XVI. | [Ἐξελθὼν ἐκ] τοῦ βίου Βασιλεὺς || [-- δοῦλος (?)] Θεοῦ ἔζησεν | [ἔτη ος', μῆνας .., ἡμ]έρα[ς] ις' [--|--]

1. Basileus: rare name; cf. *LGPN* III A s.v. (Puteoli) and *ICUR* 4298, R. || 2. restoration uncertain, S. || 5. initio perhaps an abbreviated form of πρεσβύτερος (= senior [L. 1]); both senior and πρεσβύτερος may refer to an ecclesiastical function (either clerical or laic); alternatively senior/πρεσβύτερος may be opposed to a Basileus junior, R.

1084: 206/207 no. 4. **Rabat. Christian epitaph of Erenes.** Catacomb of St. Agatha, hypogaeum 5; inscription on a white marble plaque.

['Ενθάδε κεῖται] Ἐρένης | [φοβούμενος τὸν] Θεὸν ἔ|[ζησεν ἔτη — πα]ρθένος, | [καλῶς πολιτευσά]μενος βί[ον] || [-- ἐτελεύτησεν] vacat τῇ πρὸ [. | --] vacat λοι[πὸν | — τὴν ἀνάστασι]ν ἐκδεχόμε[νος]

1. Hypercoristic of Εἰρηναῖος or Ἐρέννιος, R. || 2. or perhaps [σεβόμενος τὸν], R. || 3. for παρθένος applied to a man cf. *Apocalypse* 14.4, J.Gascou apud S. || 4. the restoration is uncertain, R. || 5-6. for a date related to the Nonae or Idus and the rest of the days (λοιπόν) missing at the end of the month cf. S.L.Agnello, *Silloge delle iscrizioni cristiane della Sicilia* (Rome 1953) no. 70 (V.G.Rizzone, A.M.Sammito, *Modica e il suo territorio nella tarda antichità* [Modica 2001] 43), R. (with a ph.) || 7. cf. *SEG* XXIX 1323 (*I.Iznik* 577), R.

1085: 207/208 (no number). **Ghzira (near Marsa). Christian epitaph of Zosime.** *IG* XIV 603 (Wessel, *IGCVO* 868; *CIG* 9450; rock-cut inscription in a hypogaeum of a nekropolis in Ghzira; now lost). We give the reading of A.Wilhelm, *Beiträge zur griechischen Inschriftenkunde* (Vienna 1909) 202/203 no. 176, to which Feissel draws attention.

Κοιμητήριον | ἠγορασμένον | ἀπὸ Ζωσίμη[ς] | τίνος καὶ ἀνῖ||κε

4-5. ἀνί|κη (for ἀνήκει), with τίς used as a relative pronoun ('to whom [the tomb] belonged'); previous editors restored a name Ἀνίκητος, vel sim. F. points out that the correct reading was already given by Wilhelm and that the ancient copy has ANIKE: ἀνῖκε for ἀνῆκε. Wilhelm considered the possibility that ἀπό in l. 3 ■ used for ὑπό: 'tomb bought by Zosime to whom it belongs'.

SICILY

1086. Sicily. Alphabets: the Archaic period. A.Brugnone, in C.Ampolo (ed.), *Immagine e immagini della Sicilia e delle altre isole del Mediterraneo antico. Giornate internazionali di studi sull'area elima e la Sicilia occidentale, Erice 12-16 Ottobre 2006* (Pisa 2009) 707-720, discusses changes in the alphabets of Naxos, Leontinoi, Selinous, and Megara Hyblaia dating between the 7th and the 5th cent. B.C. on the basis of a comparison of the 'official' alphabets on coins with those of private inscriptions. She sees a connection between a city's choice for ■ new alphabetic system (other than the one it used from its foundation, mostly that of its mother city) and changes in its political or ideological orientation. Using as an example the case of Naxos, where the Euboian alphabet was used for the official and the Cycladic-Naxian for the private documents, she shows that a parallel use of two alphabetic systems was also possible. The following inscriptions are adduced (ph. or dr. of all). Naxos: *SEG* XXXV 1014 (Arena III 72); XXXVIII 951/952 (Arena III 73/74), 953 (1/2) (*IGDS* II 4a/b; Arena III 76/77); LIII 1026 (1) (*IGDS* 1; Arena III 75; *SEG* XXXIV 965) and (2-4); Leontinoi: *SEG* XLV 1377 and 1379 (LIV 924 [5] and [7]); LIII 1008 (1) (LIV 924 [3]); LIV 925; Selinous: *SEG* XIX 614 (XLVI 1278*); XXVI 1108; XXXVII 770 (*IGDS* II 21; Arena I² 81); Megara Hyblaia: *SEG* XIV 599 (XXVI 1101; *IGDS* 22; Arena I² 3); XXVI 1084 (XLVI 1263; *IGDS* 20; Arena I² 13; *NGSL*² 25), 1085 (Arena I² 1), 1087 (*IGDS* 21; Arena I² 4), 1090 (XXXVIII 946*; *IGDS* 24; Arena I² 6]), 1091 (XL 1686; *IGDS* 27; Arena I² 7),

1092 (Arena I² 8), 1094 (*IGDS* 26; Arena I² 9), and 1097 (XXXIX 1006*; Arena I² 78); XXIX 925 (*IGDS* 25; Arena I² 12).

1087. Sicily. Contacts between Sicily and Egypt. Cf. *SEG* XXXIX 1680. E.De Miro, 'La Sicilia e l'Egitto nel periodo ellenistico-romano: Sintesi e nuovi dati', *Mare Internum. Archeologia e culture del Mediterraneo* 1 (2009) 85-98, analyzes the relations between Sicily and Egypt in the Hellenistic period, distinguishing the period under Agathokles and Hieron II from that of the Roman province. The evidence is largely archaeological; discussion of the Isieion of Agrigentum and the role of Carthage as a mediator in the cultural transmission between East and West. D.M. refers to inscriptions in comments on commerce (amphoras of Syracuse; *SEG* XXXIV 984; ph.), art (Διονύσιος Ἡρακλείδου, an Alexandrian mosaicist working in Sicily [*SEG* XLI 833; XLIX 1325*], who may belong to the same itinerant family of craftsmen as Διονύσιος Ῥόδιος on record in *SEG* XXXII 924 [cf. XLII 851] from Lipara [an arbitrary assumption, Tybout]), and ritual practices and cults (the medicine bottle inscribed Ἰάσονος | λυκίου from Lilybaeum: *SEG* XXVI 1078 [cf. XLVIII 2141, LIII 1086, LVI 1163]).

1088. Sicily. Decrees. In the forthcoming study announced in our lemma no. 1100, J.R.W.Prag offers a convenient survey of the decrees from Hellenistic Sicily and adjacent areas (Melita; Rhegion): mostly honorary decrees ranging from the 3rd to the 1st cent. B.C. He draws attention to the extensive use of bronze for public epigraphy in Sicily.

1089. Sicily. Insular identity. On the basis of epigraphical evidence, J.Prag, in *Immagine e immagini* -- (cf. our lemma no. 1086) 87-99, discusses the existence of a supra-polis identity in Sicily. The ethnic Σικελιώτης without a polis-ethnic is used during the 5th/4th cent. B.C. However, between 350 and 50 B.C. only Σικελός is found, but in a form of a double ethnic: Σικελὸς ἀπὸ + city-name. With the exception of Syracuse, the sole use of a polis-ethnic is limited. Consequently the epigraphical evidence suggests that a united Sicilian identity, originally defined geographically, was in existence prior to Roman domination; it became more visible after the establishment of the provincia, as is shown by the use of Σικελός (perhaps influenced by the Latin Siculus?) from the Hellenistic period. See also J.Prag, 'Sicilian Identity in the Hellenistic and Roman Periods: Epigraphic Considerations', in E.Martzavou, N.Papazarkadas (edd.), *Epigraphical Approaches to the Post-Classical Polis* (Oxford 2013) 37-53. Cf. also our lemma no. 1985.

1090. Sicily. Linguistics. L.Dubois, in B.Bortolussi et alii (edd.), *Traduire, Transposer, Transmettre* (Paris 2009) 107-111 studies the phonetic value and provenance of two letters of the Elymean alphabet, the reversed nu and the beta. The former stands for a beta and is mostly attested in graffiti, but also in the Selinountian inscriptions *IG* XIV 268 (*Syll.*³ 1122; *IGDS* 78; *Arena* I² 53; L. 2: Φόβον) and in the Lex Sacra (*SEG* XLIII 630; LVII 888*; Arena I² 53 bis; *IGDS* II 18; *NGSL*² 27; LL. 13/14: hυπολείβον, κένβαλέτο). The beta stands not only for a vocal variant of epsilon (between *e* and *a*; see already M.Léjeune, *REL* 47 [1969] 133-183), but also belongs to an alphabetical variant 'strictement

mégarienne' (110), used in Selinous between 600 and 550 B.C.; the latter coexisted with a rho in the Megarian shape of an isosceles triangle (*Arena* I² 81 = *SEG* XXXVII 770; XLVI 1270 [1]*). D. assumes that this Megarian version of the Selinountian alphabet was borrowed by the Elymians in the 6th cent. Cf. *SEG* LIII 1031.

1091. **Sicily. Onomastics.** F.Cordano, in P.Poccetti (ed.), *L'onomastica dell'Italia antica. Aspetti linguistici, storici, culturali* (Rome 2009) 43-47, discusses the relationship between anthroponyms and geographical names. She distinguishes between two categories: 1) personal names denoting a close connection with or derivation from place names or hydronyms like Γέλων, Γελώιος and the female name Γελώι (formed after the river Γέλας or the city Γέλα; cf. *SEG* XXXV 1001), Σέλινις, Σελινώντιος and Σελινώι (formed after Σελινοῦς), Ἔντελλος (Entella), Λιπάρων (Lipara), Νάξιος (Naxos) or Ἕλορις, Ὕψις/Ὕψας and Ἱππαρῖνος/Ἱππαρίων (derived from the homonymous rivers or emporia). To the same category belong names like Σικελός, Σικανός and Σικανά referring to the indigenous population. A particular group consists of personal names like Ξένων, Ξένος, Ξενοκλῆς, Ξενοκράτης, Ξενόλυτος, Ξενοφῶν from Kamarina: as the combination Ξένōν Κορκυραίō (F.Cordano, *Le tessere pubbliche* – [cf. *SEG* XLII 846] no. 79) suggests, such names meaning 'foreigner' or 'guest' reflect the fact that the citizens of Kamarina were, in a sense, 'newcomers'; 2) names testifying to a specific relationship with mother-cities like Θέστων (attested in Kamarina and Halaisa), Ἐξαχεστίδας, Ἐξάχων, Ἔξαχις (attested in Kamarina and Crete), and Θράσυς, Φάϋλλος (attested in Halaisa, Athens and Delphi).

1092. **Sicily. Religion: female deities in eastern Sicily.** G.Manganaro, 'Divinità femminili nell'area peloritana e siracusana ▪ l'emergenza di Italici nella Sicilia tardo ellenistica', *Sicilia Antiqua* 6 (2009) 111-116, discusses archaeological, numismatical and epigraphical testimonia of female deities, notably Hekate, Kore and Demeter (also from other periods and Sicilian regions than the late Hellenistic period and eastern Sicily). The inscriptions are *IG* XIV 270 (*IGDS* 55; ph.; dedication θε[ᾶι ἀ]γγέλοι καὶ Ηεκάται; Selinous) and 375 (*SEG* XLI 839; dedication Ἀρτέμιδι Εὐπραξίαι; Tyndaris); *SEG* XXXIV 981 (ph.; list of προστάτ[αι] Δάματρος, testifying to the participation of male worshippers; Avola [Syracuse]) and 989 (dr.; in LL. 3/4 M. now restores [ἱεροφ]άντης Ἑκάτης | [καὶ Κό]ρης instead of [Σωτεί]ρης; in LL. 4/5 he retains his old restoration ἅγος ὁσι|[ώσε]ως ['sacrificio di purificazione'] rather than ὁσί|ως suggested by L.Robert and incorporated into the text of *SEG*; Tyndaris; date: 2nd cent. B.C. rather than 1st/2nd cent. A.D.); *SEG* XLII 852 (L 1011; ph.; M. retains his restoration [Εἴ]σιδι θεᾶ[ι] ἐπη[κόωι] [*SEG* L] rather than [--]ος τᾶι θεᾶι Ἀρτέμ[ιδι]; Lipara); *SEG* LIII 1008 (3) (see our lemma no. 1106 sub [5]) and LIV 924 (3) (dedications to the Διοσκόροι and [Ἀπόλλων] (restoration by M.), respectively; sanctuary of Alaimo [Leontinoi]). The three men with Roman gentilicia in *SEG* XXXIV 981 (2nd cent. B.C.) lead M. to the subject of Italian immigrants in Sicily in the 2nd/1st cent. B.C.; in this context, he adduces inter alia the ἐπιμελητὰς Τιβέριος Κλαύδιος from Antium, honorand of the Entella tablet B 1 (see our lemma no. 1097) and *SEG* XXVI 1102, for which see our lemma no. 1107. For another dedication to Demeter and Kore see our lemma no. 1104.

1093. Sicily (and Magna Graecia). Religion: Artemis. T.Fischer-Hansen, 'Artemis in Sicily and South Italy. A Picture of Diversity', in *From Artemis to Diana* (cf. our lemma no. 802) 207-260, offers a survey of the cult of Ἄρτεμις/Ἄρταμις in these regions mainly based on archaeological evidence. The written sources include the following inscriptions referring to the goddess: *IG* XIV 217 (*IGDS* 109; Ἀρτεμίτιον in Akrai); 375 (*SEG* XLI 839; Ἄρτεμις Εὐπραξία in Tyndaris; ph.); 744 (*I.Napoli* 32; Ἀρτεμίσιοι: theophoric designation of one of the phratriai colleges); 2393 (62), (86), (109), (138), and (262) (month name Ἀρταμίτιος in Syracuse); *IGDS* 92 (Ἄρταμις Φεραία in Syracuse); *SEG* XXX 1220 (*IGR* I 467; *CIL* I² 1696; bilingual dedication to Diana/Ἄρταμις in Tarentum); XXXIV 991 (Ἐλευθία in Akragas; epithet of Ἀφροδίτη according to G.Manganaro [*SEG*; cf. also *IGDS* p. 205 note 67]; = Εἰλείθυια, 'used at times for Artemis' [F.-H. 221]); XXXVIII 1015 (Arena V 11; Ἄρταμις hαγρατέρα in Tarentum; XXXV 1014 [LVI 1120 (2)*; Arena V 18], where the name of Artemis is restored, is an inventory reflecting the rural character of the cult rather than a dedication [F.-H. 237/238]); *SEG* XLII 852 (L 1011; Ἄρτεμις θεὰ γῆς [this reading, however, is highly uncertain: see *SEG* L for the problematic θεὰ γῆς and XLII 852 (and our lemma no. 1092) for Manganaro's reading [Εἴ]σιδι θεᾶ[ι] ἐπη[κόωι], Tybout]). The omission of Artemis in the 'victory inscription' from Selinous (*IG* XIV 268 [*IGDS* 78; *Syll.*³ 1122; *SEG* LVI 1100*; cf. our lemma no. 1116) is surprising; she may have been understood to be among οἱ ἄλλοι θεοί (L. 6).

1094. Sicily. Religion: Kybele. On the basis of the archaeological, epigraphical and literary sources, G.Pedrucci, *Cibele frigia e la Sicilia. I santuari rupestri nel culto della dea* (Rome 2009), discusses the deity's names (Κυβέλη, Μήτηρ) and iconography (11-36), her cultic presence in Sicily (37-72) and its origins in Anatolia (Hittites, Phrygia, Lydia; 73-130). On 37-40 and 69-71, P. refers to the few inscriptions concerning Κυβάλα/Κυβάβα (*SEG* XXXV 1820 [Arena V 45]; XLIX 1357). P. argues that the cult of Kybele was introduced from Phrygia to Lokroi Epizephyrioi and later to Syracuse and Akrai (so already M.Guarducci; cf. *SEG* XXXV 1820) by colonists of Kolophon and Siris.

1095. Sicily. Stamped tiles, 3rd cent. B.C.-Imperial period. B.Garozzo, in *Immagine e immagini* -- (cf. our lemma no. 1086) 727-730, offers a list of all published stamped tiles from Western Sicily (45 in Greek letters and one monogram; names of manufacturers or eponymous officials; ethnics, vel sim.; references to the building for which the tiles were manufactured); see now also B.Garozzo, *Bolli su anfore e laterizi dalla Sicilia* (*Agrigento, Palermo, Trapani*) (Pisa 2011 [henceforth: *Bolli*]): 1) Αἰσχρίων (*Bolli* 615/616 no. ILtgr 1; 3rd/2nd cent. B.C.); 2) Αιχσαρ (*Bolli* 616-618 no. ILtgr 2; 3rd/2nd cent. B.C.?); 3) Ἄνθος (*Bolli* 619 no. ILtgr 3; 1st cent. A.D.); 4) Ἀρίσταρχος (*Bolli* 620/621 no. ILtgr 4; 2nd/1st cent. B.C.); 5) Ἀρίστων (*Bolli* 621/622 no. ILtgr 5; 3rd/2nd cent. B.C.); 6) Ἀρχωνίδα (*Bolli* 622/623 no. ILtgr 6; 3rd/2nd cent. B.C.); 7) A̲T̲ ἱεραί (*Bolli* 623-626 no. ILtgr 7; 3rd/2nd cent. B.C.; the monogram may also be read ANT, ATT, AYT, ΑΦΡ or IAIT: Ἄντ(αλλος?), Ἀντ(ωνείνου), Ἀττ(ικός), αὐτ(αί), αὐτ(οκράτορος) Ἀφρ(οδίτης), Ἰαίτ(ινον) or Ἰαίτ(ου); 'sarebbe da intendere come una sorta di abbreviazione del figulo che forniva allo stato il suo servizio, ma che nel prodotto doveva comparire in margine e non per esteso' [625/626]; ἱεραί: sc. κεραμίδες); 8) Ἀττικοῦ (*Bolli* 626/627 no. ILtgr 8; 3rd/2nd cent. B.C.?); 9) Βαριο (*Bolli* 627/628 no. ILtgr 9; 3rd/2nd cent. B.C.?); 10) Βαρκα (*Bolli* 628/629 no ILtgr 10; 2nd cent. B.C.?); 11) γυμ(νασίου) (rather than γύμ(νας); *Bolli* 629/630 no. ILtgr 11; 2nd cent. B.C.); 12) δ̲α̲(μοσία) (sc. κεραμίς) or δ̲α̲(μόσιον) (*Bolli* 630-632 no. ILtgr 12; 3rd cent. B.C.?); 13) Δαμάρχου

(*Bolli* 633 no. ILtgr 13; Hellenistic period); **14)** Δαματ[ρίου] or [ἐπὶ] Δαματ[ρίου] (*Bolli* 633/634 no. ILtgr 14 + 14 bis; 2nd cent. B.C.); **15)** ἐπὶ Δεινία (*Bolli* 635/636 no. ILtgr 15; 3rd/2nd cent. B.C.); **16)** ἐπὶ Διονυσίου (*Bolli* 636/637 no. ILtgr 16; 2nd cent. B.C.); **17)** ἐπὶ Διονυσίου Διονυσίου (*Bolli* 637/638 no. ILtgr 17; 2nd cent. B.C.); **18)** ἐπὶ Διονυσίου Κολόβου (*Bolli* 638/639 no. ILtgr 18; 2nd cent. B.C.); **19)** Δωρε (*Bolli* 639 no. ILtg 19; single example from Segesta; possibly δωρε[ῶν] [cf. *SEG* IV 703 and XXXVIII 1271 (both from Pergamon)] or an anthroponym like Δωρεύς; Hellenistic period); **20)** Ἔγεστας [or Ἐγέστας if read as a genitive] (*Bolli* 640/642 no. ILtgr 20; 3rd/2nd cent. B.C.); **21)** Εὐημέρου (*Bolli* 642 no. ILtgr 21; 3rd cent. B.C.); [in *Immagine e immagini* – G. gives ΕΥΗΝΗΡΟΥ: a non-existent name, apparently due to a misprint, Tybout]); **22)** Εὐτύχης (*Bolli* 643 no. ILtgr 22; Imperial period); **23)** ἐπὶ Ζωπύρου (*Bolli* 643/644 no. ILtgr 23; 3rd/2nd cent. B.C.); **24)** θεάτρου (*Bolli* 644-646 no. ILtgr 24; 2nd cent. B.C.); **25)** Θεόσαμος (*Bolli* 646 no. ILtgr 25; 3rd/2nd cent. B.C.); **26)** Ἰαίτου (*Bolli* 647 no. ILtgr 26; 3rd/2nd cent. B.C.; genitive of the city name: Ἰαίτας or, according to G.Manganaro, Ἴαιτον or Ἴαιτος); **27)** ἱεραί (*Bolli* 647-649 no. ILtgr 27; 3rd cent. B.C.; sc. κεραμίδες); **28)** ΚΕΦΑ (*Bolli* 649/650 no. ILtgr 28; Hellenistic period; name or ethnic of Kephaloidion: Κεφα(λοίδιον), Κεφα(λοιδίου), Κεφα(λᾶς) or Κεφάλ(ων)); **29)** ΚΥẠΙ (*Bolli* 650/651 no. ILtgr 29; 3rd/2nd cent. B.C.?; single example from Alcamo; the third letter is either Α or Δ or Λ; probably Κυδί[ων] (manufacturer in Segesta; see below sub no. 30; other possibilities are Κύαι[θος], Κυδί[α], Κυλί[ας] or Κυλί[χα]); **30)** Κυδίων (*Bolli* 651 no. ILtgr 30; Hellenistic/Imperial period) **31)** ἐπὶ Λάκωνος (*Bolli* 652/653 no. ILtgr 31; 3rd/2nd cent. B.C.); **32)** ἐπὶ Νικία Δεινία (*Bolli* 653/654 no. ILtgr 32; 2nd cent. B.C.); **33)** Ξένōν (*Bolli* 654/655 no. ILtgr 33; Hellenistic period); **34)** Ὀνάσου (*Bolli* 655-660 no. ILtgr 34; 2nd-1st cent. B.C.); **35)** Πασίω[νος] or [ἐπὶ] Πασίω[νος] (*Bolli* 660/661 ILtgr 35; Hellenistic period); **36)** ἐπὶ Πασίωνος (*Bolli* 661/662 no. ILtgr 36; 2nd cent. B.C.); **37)** Πολέα (*Bolli* 662-664 no. ILtgr 37; 2nd cent. B.C.?; probably genitive of the anthroponym Πολέας, though a nominative πολέα cannot be excluded, i.e. the adjective πολιός, to be applied to the 'anfora da vino .... L' anfora è canuta perchè antica ∎ spumante'); **38)** Πόρταξ (*Bolli* 664/665 no. ILtgr 38; 3rd cent. B.C.); **39)** Ῥηγίνου (*Bolli* 666/667 no. ILtgr 39; 2nd/1st cent. B.C.); **40)** ἐπὶ Συμμάχου (*Bolli* 667/668 no. ILtgr 40; 3rd/2nd cent. B.C.); **41)** Σωσῆνος (*Bolli* 668/669 no. ILtgr 41; 3rd/2nd cent. B.C.); **42)** ἐπὶ Ταμμάρου (*Bolli* 669/670 no. ILtgr 42; 2nd cent. B.C.); **43)** ἐπὶ Τίτου (*Bolli* 671 no. ILtgr 43; 3rd cent. B.C.); **44)** Τρίτου (*Bolli* 671/672 no. ILtgr 44; 3rd-2nd cent. B.C.); **45)** ἐπὶ Φίλωνος (*Bolli* 672/673 no. ILtgr 45; 2nd cent. B.C.); **46)** Ὑπαεῖος or Ὑπανεῖος (*Bolli* 716 no. ILtm 3; mid 3rd cent. B.C. ; monogram; Ὑπαεῖος as an anthroponym or Ὑπανεῖος as an ethnikon from the city Hyppana; *SEG* XLIV 776 bis [LIV 886]: ΥΠΑΕΙΟΣ or ΥΠΑΡΕΣ).

The material allows some observations on onomastics (e.g. the frequency of Punic names Aichsar, Bario, Barka and Tammaros) and the diffusion of some stamps in more than one city (AT ἱεραί: Entella, Monte Iato; Βαριο: Monte Iato, Segesta; Βαρκα: Partitico, Segesta; ἐπὶ Λάκωνος: Entella, Monte Iato; Ὀνάσου: Alcamo, Cariri, Monte Iato, Monte Pellegrino, Palermo, Partitico, Scopello, Segesta; Πόρταξ: Monte Iato, Monte Pellegrino, Partitico; Σωσῆνος: Kaulonia, Lipara, Rhegion, Soluntum, Termini Imerese). Cf. also our lemma no. 1133.

1096. Akragas. Dedication on two rows of benches in the gymnasion, 2 B.C.-14 A.D. *SEG* XXVI 1055; XXXV 997; XLIV 743 bis; XLVI 1252. Taking into account a new fragment found in recent excavations, G.Fiorentini, *Sicilia Antiqua* 6 (2009) 71-109, on 81-85 (ph.; dr.; Italian translation) presents a (majuscule) text which is now complete initio (*SEG* XLVI 1252 A): Ἐπὶ Καίσαρα Αὔγουστον

φλάμενος Λουκίου Ἐγνατίου [Λ]ουκίου υἱοῦ Γαλ[--] (the latter is either a cognomen Γάλλου or Γαλλικοῦ [cf. *SEG* XLIV app.cr.] or the tribus Γαλερία; in fine Λ or M, *SEG* XLVI app.cr.); in XLVI 1252 B, the central part (after the vacat initio) may have contained the name of another magistrate, perhaps the proconsul L. Clodius Rufus. F. gives a full description of the text, engraved in very large letters on the backs (front side) of two rows of benches at a distance of 10 m from each other; it starts on the eastern bench and runs from north (XLVI 1252 A) to south (*ibid.* B), then continues on the opposite western bench where it runs from south (*ibid.* C) to north (*ibid.* D). It can be dated between 2 B.C. and 14 A.D. (coin of Agrigentum recording the duovir Sextus Rufus [F. on 101; cf. *SEG* XLIV app.cr.]).

1097. Entella. Decrees by the people of Entella and Nakona, 254-241 B.C.? *SEG* XXX 1117-1123; XXXV 999; LV 1007* (see *SEG* LI 1185 for the standard references 'A-C'); *IGDS* 204-212. Comparing the language (some characteristics of the Rhodian dialect) and formulas of the new decree from Kale Akte with those of the Entella decrees, G.Manganaro, *ZPE* 170 (2009) 90-92 (ph. of A 3 and B 1), comments on the latter's provenance and historical context. He suggests that all tablets were found together by the 'clandestini' in the (federal) sanctuary of Zeus Olympios in Nakona, where they may have been manufactured and stored in an archive (cf. the decree from Nakona, A LL. 34/35). Like the new decrees from Kale Akte (our lemma no. 1102 LL. 11-13) and Halaisa (our lemma no. 1100 LL. 30/31) they may have been produced in two copies, one to be stored in the bouleuterion or the temple of Hestia (as specified in the decrees supposedly found in Entella), the other in the Nakonian sanctuary. The decrees should be dated to the last years of the First Punic War, when also other cities of central western Sicily (Kamarina, Nakona) recovered from the Carthaginian invasion. The ἐπιμελητὰς Τιβέριος Κλαύδιος from Antium, honorand of B 1 (cf. also our lemma no. 1092 in fine), probably replaced the eponymous ἱερομνάμων (C 1-3) by two eponymous ἄρχοντες (A 1-3, B 2). The helmet represented on B 1 is probably the emblem of Entella, also represented on coins. For M.'s interpretation of the historical context and his reading of A 1 L. 16 (here repeated on 92 note 39) see already *SEG* XL 785. Cf. our lemma no. 1092 in fine.

1098. Halaisa. Tabulae Halaesinae (250-200 B.C.?) and other inscriptions. *IG* XIV 352; *IGDS* 196; *SEG* LVI 1084*. After a sketch of the history of Halaisa and of scholarly research on the Tabulae since their discovery shortly before 1558, G.Manganaro, *Epigraphica* 71 (2009) 9-28, highlights the characteristics of 'Il paesaggio agrario di Halaesa archonidea' as appearing from the Tabulae. M. repeats much of his comments in the publication mentioned in *SEG* XLVIII 1240: discussion inter alia of the Apollo sanctuary (ἱερὸν τοῦ Ἀπόλλονος with χάλκια and μαγειρικόν annex [II LL. 52/54 - 63/64]) and the ἐλαιοκόμιον δίκλαρον (I LL. 69-71: 'oil factory', occupying a plot consisting of two klaroi); small privately owned plots prevail. M. also repeats his text, translation of and comments on the cadastral fragment *IGDS* 197 [*SEG* XXXI 825; ph.; dr.], for which we refer to *SEG* LI 1191. Finally he discusses the new text presented in our lemma no. 1100.

1099. Halaisa. Honorary inscription of the priests of Apollo (?) for Diogenes, 2nd cent. B.C.? *IG* XIV 354 (cf. *SEG* LVI 1084 sub 7). This inscription has been rediscovered by G.Scibona: see G.Scibona,

G.Tigano, *Alaesa Archonidea. Guida all'Antiquarium* (Reg. Sicil. 2008) 26. On the basis of the new text in our lemma no. 1100 (LL. 16 and 25/26), G.Scibona, in *Alaisa-Halaesa* (cf. *ibid.*) 104 note 10 [in which read *IG* XIV 353 and 354 instead of 253 and 254], followed by G.Manganaro, *Epigraphica* 71 (2009) 25 note 42, restores in LL. 2/3 [-- τὸ κοι]νὸν τῶν ἱερέω[ν | Διογένη Διογ]ένεος Λαπίρωνα instead of [τὸν πρῶτον or ἄριστον γενόμε]νον τῶν ἱερέω[ν κτλ.]. Diogenes is also the honorand of *IG* XIV 353. S. points to Manganaro's hypothesis that he was a son of the Halaisian thearodokos on record in the Delphian list of theorodokoi (see *SEG* LVI 555); if so, a special connection of the family with Apollo is obvious. See now also A.M.Prestianni Giallombardo, *Agora greca* -- (cf. our lemma no. 1100) 179, who offers the following slightly more complete text:

[Θεοῖς πᾶσι]?
[τὸ κοι]νὸν τῶν ἱερέω[ν --?]
[Διογένην Διογ]ένεος Λαπίρων[α]
[ἀρετᾶς or εὐνοίας ἕνεκ]εν καὶ εὐεργεσία[ς]

2. It is unclear whether ἱερέω[ν] was followed by a theonym (τοῦ Ἀπόλλωνος?), P.G. || 5. (?) a fifth line may have read τὰς εἰς αὐτόν (cf. *SEG* XXXVII 759: later honorary inscription for another Λαπίρων), P.G.

1100. Halaisa. Honorary decree of the priests of Apollo for Nemenios, (first half of the?) 1st cent. B.C. Two very similar bronze tablets with appliques imitating a temple façade, one intact [A]; one damaged by fire [B]: triangular pediment, detailed entablature (architrave with upper and lower moulding and dentils in between; metopes and triglyphs below), elaborate fluted columns (Corinthian capitals; moulded bases), and socle with upper and lower moulding; inscription incised in the recessed field below the entablature and between the columns`; L. 1 in large letters, LL. 2-7 in somewhat smaller letters, the rest in small letters. The texts of the two tablets are identical, with the exception of variations in the lay-out (with [B] occupying two lines fewer in total), the spelling of four words (see app.cr.) and in cutters' errors; on both tablets LL. 1-7 are roughly centered, arranged in and around an engraved laurel wreath with taeniae suspending from the top; tablet (A) has four nail-holes, (B) only three. The twin tablets were found together in the debris in the lower story (storage room) of a collapsed terrace house ('Casa dei Dolii', north of decumanus XII thought to be the Via Sacra leading to the presumed Apollo temple on the akropolis); at the moment of discovery, the tablets were lying on top of a stratum of burnt material made up of ash and carbonized material, with the face for display uppermost in both cases; now on display in the Museo Archeologico 'Giacomo Scibona' at the site of ancient Halaisa. Ed.pr. G.Scibona, in G.Scibona, G.Tigano (edd.), *Alaisa-Halaesa. Scavi e ricerche (1970-2007)* (Messina 2009) 97-112 (ph. and dr. of both tablets; Italian translation [however, ed.pr.'s text of [B] is not the edition it purports to be: it merely reproduces [A] with the addition of a number of (erroneous) square brackets]); see also G.Manganaro, *Epigraphica* 71 (2009), and id., in F.Bianco (ed.), *Da Halaesa ad Agathyrnum. Studi in memoria di Giacomo Scibona* (Sant'Agata di Militello 2011) 33-68, especially 52-60 (both publications with text, Italian translation and ph. of [A]). Cf. also L.Dubois, *BE* (2010) no. 646; A.M.Prestianni Giallombardo, 'Tusa', in G.Nenci, G.Vallet (edd.), *Bibliografia Topografica della colonizzazione greca in Italia e nelle isole tirreniche* (Pisa 2012) 251-311 (tablets discussed on 256/257); ead., in C.Ampolo (ed.), *Agora greca e agorai di Sicilia* (Pisa 2012) 171-

200 (tablets discussed on 178/179). A more accurate edition of (A), and the first edition of (B), both based on autopsy of the tablets, will be given by J.R.W.Prag in a forthcoming comprehensive study (new ph.; English translation; detailed commentary; cf. also our lemma no. 1088); below we give P.'s texts, recording his main comments in the app.cr; we would like to express our warmest thanks to him for communicating to us the text of his article prior to publication. [See now also L.Dubois, 'Une inscription sicilienne déconcertante', *REG* 126 (2013) 1-19, to which we will return in a later volume of *SEG*].

A: Ἐπὶ ἱερέων Διὸς
Δωροθέου Ἀπολλωνίου Λαβ
Ἀπόλλωνος
Ἀπελλᾶ Ζωπ<ύ>ρου Κρα
Διογένη Διοδώρου
Ἐλωρείου νεμηνίᾳ
προ(στάτας) Διόδωρος Δάζου Περ ·
ἔδοξε τᾷ ἁλίᾳ καθὰ καὶ τᾷ βουλᾷ τᾷ ἐκ τοῦ ἱεροῦ τοῦ Ἀπόλλωνος
καὶ συνεβούλευσαν Διογένης Καλλίππου Σαλ, Φιλίαρχος Φαλάκρου
Ἀρχ, v Ἡρέας Δίωνος Υσγ, v Νίκιππος Φιλιάρχου Περ, v Ἀπολλώνιος
Ἡλιοδώρου Κρα, v Ἱστεῖος Θράσωνος Τηλ, v Δάμων β΄ Λο<γ>, v Ἀρτέμων
Δάμωνος Ερι, Σωσίπολις Ταυρίωνος Λογ, v Δίων β΄ v Λογ, vv Ἱστεῖος Νυσᾶ
Υπα, vv Ἀπελλᾶς Θέστωνος Νητ, Δίων v Νικοκλέος Νητ, v Ἱππίας Δαμᾶ
Λαβ, v Ἱστιόδωρος Εὐθύμου Υπα · vv ἐπειδὴ Νεμήνιος Νεμηνίου Υσγ Δά-
φνις v φανερός ἐστι ε<ὔ>νους ἐὼν τοῖς ἱερέοις τοῦ Ἀπόλλωνος καὶ καλῶς
πεποιηκὼς τυγχάνει τὸ κοινὸν τῶν ἱερέων τοῦ Ἀπόλλωνος παντὶ τρό-
πῳ καὶ λέγων καὶ πράσσων τὰ κράτιστα καὶ συμφορώτατα τοῖς ἱερέοις τοῦ
Ἀπόλλωνος καὶ κοινᾷ καὶ κατ' ἰδίαν ἄξια πράσσων τᾶς τ<ε> αὐτο<ῦ> ἀνδρείας
καὶ καλοκἀγαθίας καὶ τᾶς τῶν προγόνων ἀρετᾶς, δίκαιον δέ ἐστι τοὺς ἀγαθοὺ[ς]
τῶν ἀνδρῶν καὶ τὰν αὐτῶν εὔνοιαν ἐνδεικνυμένων τειμὰν καὶ προεδρί-
αν τυγχάνειν καὶ ἀθάνατον αὐτῶν μνάμαν παρὰ τοῖς εὖ παθόντεσσι διαμέ-
νειν, ὧν ἕνεκεν δεδό<χθ>αι τᾷ ἁλίᾳ τῶν ἱερέων τοῦ Ἀπόλλωνος καθὰ καὶ τοῖ[ς]
βουλευταῖς εὐεργέταν εἶμειν vvv Νεμήνιον Νεμ<η>νίου Υσγ Δάφνιν, v καὶ
στᾶσαι αὐτοῦ εἰκόνα χαλκέαν καὶ <ἀ>ναθέμειν ἢ ἐν τῷ ἱερῷ τοῦ Ἀπόλλωνος ἢ ἐν
τᾷ βασιλικᾷ, ἐν ᾧ κα τόπῳ αὐτὸς βόληται, ἐπιγράψαντα "<θε>οῖς πᾶσι τὸ κοινὸν
τῶν ἱερέων τοῦ Ἀπόλλωνος Νεμήνιον Νεμηνίου Υσγ Δάφνιν τὸν εὐερ-
γέταν ἀρετᾶς ἕνεκα καὶ εὐνοίας τᾶς εἰς αὐτόν", ὅπως φανερὸν ᾖ τοῖς ἐπιγει-
νομένοις ὅτι οἱ ἱερέες τοῦ Ἀπόλλωνος δύνανται χάριτ<α>ς καὶ τειμὰς ἀπο-
νέμειν τοῖς εὐεργέταις ἀξίας τᾶν εὐεργεσιᾶν · οἱ [illegible] ταμίαι οἱ Διοδωρεῖοι
ἐξοδιαξάντον τὸ χρῆμα ἐς τὰν εἰκόνα καὶ τόδε τὸ δόγμα κολάψαντες
vv ἐς χαλκώματα δύο, τὸ μὲν ἓν ἀναθέντον ἐν τῷ ἱερῷ τοῦ Ἀπόλλωνος
vv ἐς τὸ πρόναον τοῦ Διός, τὸ δὲ ἓν ἀποδόντον α<ὐ>τῷ · vv ψάφοι vacat
vv αἱ κελομέναι εὐεργέταν εἶμειν v Νεμήνιον Νεμηνίου Υσγ Δάφνιν
vv πέντε εἴκοσι ὀκτακόσιαι vv καὶ κωλύουσα οὐδεμία vacat
vacat

B:

Ἐπὶ ἱερέων <Δ>ιὸς
Δωροθέου Ἀπολλωνίου Λαβ
Ἀπόλλωνος
Ἀπελλᾶ Ζωπύρου Κρα
Διογένη Διοδώρου
Ἐλωρείου νεμηνίᾳ προ(στάτας)
Διόδωρος Δάζου Περ ·

ἔδοξε τᾷ ἁλίᾳ καθὰ καὶ τᾷ βουλᾷ τᾷ ἐκ τοῦ ἱεροῦ τοῦ Ἀπόλλωνος καὶ
συνεβούλευσαν Διογένης Καλλίππου Σαλ, Φιλίαρχος Φαλάκρου Ἀρχ,
Ἡρέας Δί[ω]νος Υσγ, Ν[ίκι]ππος Φιλιάρχου Περ, v Ἀπολλώνιος Ἡλιοδώρου Κρα,
[Ἱ]στεῖος Θράσωνος Τηλ, Δάμων β΄ v Λογ, v Ἀρτέμων Δάμωνος Ερι, Σωσίπολις
Ταυρίωνος Λογ, Δίων β΄ Λογ, v Ἱστεῖος Νυσᾶ Υπα, Ἀπελλᾶς Θέστωνος Νητ, Δίων
Νικοκλέος Νητ, Ἱππίας Δαμᾶ Λαβ, v Ἱστιό<δ>ωρος Εὐθύμου Υπα · vvv ἐπειδὴ vacat
Νεμήνιος Νεμ<η>νίου Υσγ Δάφνις φανερός ἐστι εὔνους ἐὼν τοῖς ἱερέοις
τοῦ Ἀπόλλωνος καὶ καλῶς πεπο<ι>ηκ<ὼ>ς τυγχάνει τὸ κοινὸν τῶν ἱερέων
τοῦ Ἀπόλλω[ν]ος παντὶ τρόπωι καὶ λέγων καὶ πράσσων τὰ κράτιστα καὶ συμ-
φορώτατα τοῖς ἱερέοις τοῦ Ἀπόλλωνος καὶ κοινᾷ καὶ κατ' ἰδί{λ}αν ἄξια πράσσων
τᾶς τε αὐτοῦ ἀνδρείας καὶ καλοκἀγαθίας καὶ τᾶς τῶν προγόνων ἀρετᾶς, δίκαιον
δέ ἐστι τοὺς ἀγαθοὺς τῶν ἀνδρῶν καὶ τὰν αὐτῶν ε[ὔνοιαν] ἐνδεικνυμένων
τιμὰν καὶ προεδρίαν τυγχάνειν καὶ ἀθάνατον αὐτῶν μνάμαν παρὰ τοῖς εὖ πα-
θόντεσσι διαμένειν, ὧν ἕνεκε{ι}ν Δ[.]ΟΝΤΑΙ τᾷ ἁλίᾳ τ<ῶ>ν ἱερέ<ω>ν τοῦ Ἀπόλλωνος
καθὰ καὶ τοῖς βουλευταῖς εὐεργέταν εἶμειν vvv Νεμήνιον Νεμηνίου Υσγ Δάφνιν,
καὶ στᾶσαι αὐτοῦ ἰκόνα χαλκέαν καὶ ἀναθέμειν ἢ ἐν τῷ ἱερῷ τοῦ Ἀπόλλωνος ἢ ἐν τᾷ
βασιλικᾷ, ἐν ᾧ κα τόπῳ αὐτὸς βόληται, ἐπιγράψαντα "θεοῖς πᾶσι τὸ κο[ι]νὸν τῶν ἱερέ-
ων τοῦ Ἀπόλλωνος Νεμήνιον Νεμηνίου Υσγ Δάφνιν τὸν εὐεργέταν ἀρετᾶς ἕ-
νεκα καὶ εὐνοίας τᾶς εἰς αὐτόν", ὅπως φανερὸν ἦ τοῖς ἐπιγεινομένοις ὅτι οἱ ἱερέες
τοῦ Ἀπόλλωνος δύνανται χάριτ<α>ς καὶ τειμὰς ἀπονέμειν τοῖς εὐεργέταις ἀξίας τᾶν
εὐεργεσιᾶν · οἱ δὲ ταμίαι οἱ Διοδωρεῖοι vvv ἐξοδιαξάντον τὸ χρῆμα ἐς τὰν εἰκόνα καὶ
τόδε τὸ δόγμα κολάψαντες ἐς χαλκώματα δ[ύ]ο, τὸ μὲν ἓν ἀναθέντον ἐν τῷ ἱερῷ
τοῦ Ἀπόλλωνος ἐς τὸ πρόναον τοῦ Διός, τὸ δὲ ἓν ἀποδόντον αὐτῶι · vv ψάφοι
αἱ κελομέναι εὐεργέταν εἶμειν vvv Νεμήνιον Νεμηνίου Υσγ v Δάφνιν
vvvvv πέντε εἴκοσι ὀκτακόσιαι vvv καὶ κωλύουσα οὐδεμία vacat

vacat

Textual remarks. There are letters and traces on (A) and traces on (B) belonging to previous, erased inscriptions underlying the existing texts; differences in the technique and in some letter forms suggest that (A) and (B) were cut by different engravers, P. ; (A) and (B) show four orthographical differences: τρόπῳ/τρόπωι (A LL. 16-17/B L. 16), τειμάν/τιμάν (A L. 20/B L. 20), εἰκόνα/ἰκόνα (A L. 24/B L. 23), and αὐτῷ/αὐτῶι (A L. 32/B L. 30) || A. 4. ΖΩΠΤΡΟΥ, tablet || 5. Διογένη(ος), ed.pr., M. (2009) and (2011); Διογένη, P., who points out that masculine s-stem genitives of this type are quite common in later and modern Greek [for Διογένη see e.g. *SEG* XLVI 846, with reference to C.Brixhe, *BE* (1997) no. 590, Tybout] || 8. ἱεροῦ Ἀπόλλωνος, ed.pr., M. (2009 and 2011); corr. P. || 10 (and 14, 23, 26, 33). Υστ, ed.pr., M. (2009 and 2011); corr. P. || 11. ΛΟΙ, tablet; Λογ, ed.pr., M. (2009 and 2011) || 15. ΕΤΝΟΥC, tablet; εὔνους, ed.pr., M. (2009) and (2011) || 18. TC, tablet; τε, ed.pr., M. (2009) and (2011); ΑΥΤΟΤ, tablet; αὐτοῦ, ed.pr., M. (2011); αὐτοῦ, M. (2009) || 21. εὐπαθόντεσσι, previous editors;

εὖ παθόντεσσι, P. || 22. ΔΕΔΟΛΤΑΙ, tablet || 23. ΝΕΜΝΝΙΟΥ, tablet; Νεμηνίου, ed.pr., M. (2009) and (2011) || 24. ΛΝΑΘΕΜΕΙΝ, tablet; ἀναθέμειν, ed.pr., M. (2009) and (2011) || 25. ΟϹΟΙϹ, tablet; θεοῖς, ed.pr., M. (2009) and (2011) || 28. ΧΑΡΙΤΕϹ, tablet; χάριτας, ed.pr., M. (2009) and (2011) || 29. ἀξία, ed.pr.; ἀξία⟨ς⟩, M. (2009); ἀξία(ς), M. (2011); εὐεργεσιᾶν, M. (2009, per errorem) || 32. ΑΤΤΩ, tablet; αὐτῷ, ed.pr., M. (2009) and (2011) || B. the tablet suffered extensive damage from fire; a large area in the center now presents a smooth surface on which, however, letters in gray-white color and fuzzy appearance are visible (i.e., the underlying deformation of the bronze consequent upon the process of engraving, revealed after cleaning). The sections damaged but still legible are indicated by underlining, P. || 1. ΛΙΟϹ, tablet || 13. ΙΣΤΙΟΣΩΡΟΣ, tablet || 14. ΝΕΜΝΝΙΟΥ, tablet || 15. ΠΕΠΟΣΗΚΙΟΣ, tablet || 21. the visible traces at this point are difficult to reconcile with the necessary letters for δεδόχθαι, P.; ΤΟΝ ΙΕΡΕΟΝ, tablet || 27. ΧΑΡΙΤΕΣ, tablet.

Date, provenance and shape. Ed.pr. dates the decree to the 1st cent. B.C. (mentioning the 1st cent. A.D. as an archaeological terminus ante quem), M. (2009 and 2011) to its first half, more precisely 'intorno agli anni di Verre' (2009, 28). P. argues that the three-letter abbreviations for the civic subdivisions, the ascending numeral (cf. below ad A LL. 32-34), some letter forms and the near-total absence of iota adscript suggest a 1st cent. B.C. date (with its first half as the most likely possibility) || ed.pr. concludes with some open questions: why were the tablets found together? Why in a house with storeroom and who was its owner? Why was not the house rebuilt after its destruction? M. (2009) supposes that a calamity, probably an earthquake, destroyed the temple area (to which he claims the house belonged) and buried the two tablets before they were erected in the Apollo sanctuary and handed over to the honorand, respectively (LL. 31/32); contra P., who points out that no earthquake is attested; if the tablets were distributed as intended in the first half of the 1st cent. B.C., their findspot may mark a later stage in which they had been (re)united and redisplayed, possibly in the house of the honorand or his descendants after one of the tablets had been taken down from its public location (perhaps in the context of the Augustan reorganisation when Halaisa became a municipium) || for the shape of the temple façade ed.pr. adduces *IG* XIV 953 from Malta (ph.), which, as he rightly notes, is much less elaborate and refined; M. (2011) also points to a decree from Cappadocian Hanisa (Robert, *Noms indigènes* 457/458; ph.); to these P. adds *IvO* 39 and *IG* IX².1.4.786, 789-792 (Korkyra), with observations on the sequence of construction and engraving (wreaths and texts) of the Halaisa tablets, and the parallels from Malta and Hanisa.

Varia (line references are to text A) 2. the eponymous priest of Zeus was probably an ἀμφίπολος (explicitly mentioned in the contract *IGDS* II 42), M. (2011); the priest of Zeus may have been the city's eponym, mentioned alongside the eponymous priests of the koinon of the priests of Apollo (see below); alternatively, the koinon (and/or the city) may have had a triple eponymous priesthood, P. || 2-14. the population of Halaisa was divided into districts (phratries or demes) indicated by sigla; 10 of the 11 are also on record in the list of soldiers (?) *IGDS* II 40 (*SEG* XLVII 1463), allegedly from the area of Syracuse, but now to be assigned to Halaisa in view of this striking convergence, ed.pr., M. (2009) and (2011); in (2011) 42-47, M. republishes *IGDS* II 40 and 42, assigning also the latter to Halaisa; sceptical P.: 'the evidence is far from sufficient to permit attribution of any particular text to a particular city on the basis of the presence of these *sigla* alone'. For Νητ (νήτα) and Υπα (ὑπάτα) we refer to the app.cr. of *SEG* XLVII 1463); Υστ is ὑστέρα [however, P. points out that on the Halaisa tablets Υσγ, unattested elsewhere, should be read], Αρχ refers to Halaisa's founder Ἀρχωνίδας; the remaining sigla remain unexplained, M. (2009); in (2011), M. gives tentative interpretations of most of the other sigla; the latter are toponyms referring to quarters or settlements ('borghi') in the territory of Halaisa: Ἐρι(μεῖος)?; Κρα(ταιμεῖος)? ('L'altura', or cf. κραταιά [the herb chelidonia] or Κρατήταιον [name of a rural estate?]); Λαβ (cf. Λάβδαλον [Syracusan toponym] or, preferably, Λαβικόν or similar toponyms in Steph. Byz.); Λογ (cf. the Sicilian toponyms Λογγάνη, Λόγγανος); Μακ(ελλῖνος)? ('district of the market'; cf. μάκελλον and μάκελλος); Περ(ηκυαταῖος)?; Πλη(σίον)? ('Luogo Vicino'); Τῆλ(ος)? (cf. toponyms and anthroponyms from the same root; cf. also τῆλις, a medicinal herb); Φελ (cf.

φελλός, 'cork(-oak)', and related anthroponyms like Φελλεύς, Φελλίδας); no probable parallels for Σαλ; another demotic of Halaisa is on record in the Tabulae (see our lemma no. 1098): Σκυρεῶνοι (Col. II L. 75) || 6. Ἐλωρεῖος: new month name, reminiscent of the river Heloros at Notion, ed.pr. || 7. the prostatas is paralleled from other Sicilian decrees; in Syracuse (*IGDS* 97 = *I.Magnesia* 72) he presides over the synkletos, in Gela/Phintias (*IG* XIV 256 [*IGDS* 161] and Kaleakte (see our lemma no. 1102) over the boula; here, he is presumably presiding over the boula mentioned in L. 8, P.; M. (2011) underlines that the prostatas is normally the president of the civic assembly [in our text, the prostatas presides over the halia (including the members of the boula) rather than the boula alone: it is the former which we see in action, passing the decree prepared by the latter, Tybout] || 8. for the qualification of the boula in this fashion cf. ἡ βουλὴ ἡ ἐξ Ἀρείου πάγου, distinguished from the full citizen boule in Athenian decrees of the 1st cent. B.C. onwards; the boula is that of the (koinon of the) priests of Apollo rather than the city boula meeting in the sanctuary on this occasion, P. [the ἁλία too is very probably ἡ ἐκ τοῦ ἱεροῦ τοῦ Ἀπόλλωνος, with τᾷ used loosely for ταῖς; cf. LL. 22/23 and my comments below, Tybout] || 18. καὶ κοινᾷ καὶ κατ' ἰδίαν: 'collectively (i.e. the *koinon* as a corporate body ...) and individually', not 'public and private', P. || 25. oldest attestation of the word basilica without qualification, perhaps contemporary with that in Cic., *Ver.* 4.6, D., P. (the latter with ample commentary, also on the type of building; in Halaisa, the most obvious candidate is the porticoed building in the agora, where a Latin inscription was found mentioning a basilic[a]) || 25-27. very similar formulas (but with ὁ δᾶμος τῶν Ἀλαισίνων as the dedicant) in the Halaisan honorary inscriptions *IG* XIV 353/354 (cf. our lemma no. 1099) and *SEG* XXXVII 759, M. (2011), P.; for these inscriptions see now P.G. (2012, in *Agora greca* 176-180) || 27. ἀρετᾶς ἕνεκα καὶ εὐνοίας τᾶς εἰς αὐτόν ('on account of its services and goodwill towards him'): the formula (which might seem counterintuitive, since one expects the expression of thanks for the goodwill of the benefactor towards the community rather than the other way around) is well attested and expresses reciprocity (cf. Robert, *Hellenica* XIII 39-41), P. || 29. Διοδώρειοι: the ταμίαι are under the authority of the προστάτας Διόδωρος (L. 7), ed.pr.; the qualification of the office through the creation of an adjectival form of a personal name is unparalleled; the tamiai are either those of the city or of the koinon, P. || 30-32. the unusual third-person plural imperatives in -ντον is principally Aiolic (Lesbian, Pamphylia), but also found in a Rhodian contex. The form is otherwise attested in Sicily only in another text from Halaisa (*SEG* XXXI 825 [*IGDS* 197]), which supports the assumption that our tablets were produced in Halaisa, P. || 31-32. a temple of Zeus is located within the sanctuary of Apollo, and so presumably secondary; yet the priest of Zeus appears first in the prescript of our text, P. || 32-34. ascending numerals are characteristic of Greek Sicilian epigraphy [cf. also *SEG* XLV 1342 and LVII 863]; the phenomenon is not attested after the mid 1st cent. B.C., P.; for the number of votes and its implications see below.

Institutions: the status of the koinon and its relationship to the city [R.A. Tybout]

The organisational structures emerging from this decree are puzzling and unparalleled. It is issued by an ἁλία (in the present meeting consisting, at first sight, of 825 men: cf. the number of votes recorded in LL. 32-34) and a βουλή (consisting of 15 members listed in LL. 9-14), both qualified as those 'from the sanctuary of Apollo' (L. 8; cf. above ad L. ■ and L. 22, where the halia is unambiguously stated to be that of the Apollo sanctuary: τᾷ ἁλίᾳ τῶν ἱερέων τοῦ Ἀπόλλωνος); they are consequently distinct from the civic bodies of the polis. There is also τὸ κοινὸν τῶν ἱερέων τοῦ Ἀπόλλωνος (cf. also LL. 25/26: τὸ κοινὸν τῶν ἱερέων τοῦ Ἀπόλλωνος), which profited from the honorand's benefactions (L. 16) and was to be named as the dedicant in the inscription on a bronze statue representing the honorand and dedicated 'to all gods' (LL. 25/26). All commentators agree, rightly, that ἁλία and βουλά belong to the κοινόν and (with the exception of M. 2009; see below) that all members of both bodies are priests of Apollo; D. observes that 'Les prêtres d'Apollon se comportent absolument comme une communauté civique et en utilisent les mêmes termes'. To account for the high number of voters, unexpected for a cultic association, various institutional models have been proposed. Ed.pr. assumes that the κοινόν is an association of priests of Apollo from various sanctuaries in central northern Sicily which met in Halaisa: a large and

powerful body to be compared with the koinon of Asia, to which an association of priests, priestesses and asiarchs was attached. He argues at length that Halaisa was embedded of old in a network of cities in that area, adducing inter alia pre-Roman coins inscribed Ἀλαισίνων συμμαχικόν, onomastical evidence (parallels for nearly all names in our decree in Sicily; occasionally homonyms, e.g. 'Dion son of Dion' [L. 12] known also from Cic., *Ver.* 2.1.27; 2.2.19-21) and the honorary decree *SEG* XXXVII 760 allegedly testifying to a confederation of Halaisa with Kala Akte, Herbita and Amestratos. However, the Apollo temple is recorded in the singular throughout and is clearly that of Halaisa; the sigla indicating civic subdivisions show that the honorand and the 15 bouleutai (who must have been elected from and representative of the persons meeting in the halia, priests of Apollo), are all Halaisians. There are no indications whatsoever that other cities were involved; moreover, 825 Apollo priests in Halaisa (rather than the two eponymous priests one expects on the basis of LL. 4/5) are an incredible number even on the assumption that other cities were involved. M. (2009) suggests that the koinon is a body of the priests (and former priests) of the official cults of the city (Zeus [Meilichios], Apollo, Demeter and others. This is unlikely since the κοινὸν is twice specified as that of the priests of *Apollo*; in (2011), M. implicitly rejects his assumption: he speaks of 'una associazione (*koinon*) dei sacerdoti di Apollo' (54) and supposes that a parallel decree on stone has existed containing 'le intestazioni tipiche emanato dalla assemblea della città di Halaesa' (cf. *IGDS* 185: decree of Akragas for Demetrios of Syracuse, ordering the engraving of the text on two bronze tables). M. (2009) and (2011), supported by P., convincingly argues that the 825 votes must have been those of the citizens of Halaisa, not of the priests only; in another sense ed.pr. and D. ('nos prêtres sont presque aussi nombreux que les citoyens d'une communauté civique grecque de moyenne importance'). Actually, the number is much in line with those we know for the votes given in other ekklesiai of the Hellenistic/Roman period (cf. *SEG* XL 1697; XLV 2297; L 1728). Apparently M. considers our decree a co-production of city and koinon, but he does not elaborate on the subject. P. rejects the notion that we have a conflation of koinon and civic honors, since the text does not show evidence of decrees drafted together; he suggests, with due caution, that the decree was issued by the citizen body of Halaisa meeting in a parallel organisation based upon the sanctuary (a major economic force within the city), possibly one that is in competition with the original civic body for control; P. adduces the possibly similar conflict between the city of Teos and the koinon of the technitai of Dionysos, which ended in a dispute arbitrated by Eumenes II (*RC* 53); cf. A.Chaniotis, *EBGR* (2010) [2013] no. 116: 'There is no way to get around the fact that the text implies that there were 825 priests (or "priests") of Apollo. Since we cannot assume that they were former priests, the only explanation that I can give is that at that moment the members of the *halia* - that is, the citizens - designated themselves as 'priests of Apollo', possibly because they had dedicated their city and territory to Apollo, just as the Teians did in the late 3rd cent. B.C., when they dedicated their city and its territory to Dionysos.'

However, a full citizen body meeting in two different organisations seems unattested elsewhere. Moreover, the halia and boula (L. [redacted] and LL. 22/23) are those of the (koinon of the) priests of Apollo (hardly the civic halia 'under the control of the priests' [so P.] or styling its 825 participants 'priests of Apollo'). The koinon is a cult association with its own institutional bodies modeled on yet clearly distinct from those of the city. Private associations, whether cultic, professional or otherwise, as well as (semi-)political bodies like the gerousia tend to organize their honorific practice and administration along the lines they knew from public life. This is apparent from the formulas used in their honorary decrees and on the level of officials (same titles; rotation system), respectively (cf. most recently the article of V.Gabrielsen summarized in our lemma no. 1949, especially 181-183). Also, there are some interesting parallels, if not for the boule (but see below in fine), at least for the halia of our decree: *I.Délos* 1590 (153/152 B.C.) records the decision of the ἐκκλησία of the 'synod of Tyrian merchants and shippers' at Delos to honor a fellow member; *IG* XII.6.133 (2nd cent. B.C.) is a honorary decree issued by the ἐκκλησία of the ἀλειφομένοι ἐν τῆι γεροντικῆι παλαίστραι in Samos. At the same time, collegia were not allowed to erect statues, display honorary inscriptions or develop whatever activity in public space without the permission of the city authorities (*I.Délos* 1590 offers, again, a nice example, with the honorand having

successfully led an embassy to Athens to ask permission for the group to build its own sanctuary of Herakles [LL. 13/14: ὅπως δοθῇ αὐτοῖς τόπος ἐν ὧι κατασκευάσουσιν τέμενος Ἡρακλέους]; see in general the illuminating discussion by O.M.van Nijf, *The Civic World of Professional Associations in the Roman East* [cf. *SEG* XLVII 2245] 113-116 and 120-126; also Gabrielsen, *art. cit.* 189; for the interaction of the gerousia with other civic bodies see J.A.van Rossum, *De gerousia in de Griekse steden van het Romeinse rijk* [cf. *SEG* XXXVIII 1975] 189-200 and 217-226). In Halaisa, the award of honors by the koinon of the priests of Apollo to their benefactor could not remain an internal affair, since there was the possibility of Nemenios preferring to erect his statue 'in the basilica in whatever place he wishes' (LL. 24/25), i.e., in public space. The permission required from the citizen body is implied in the 825 votes recorded in fine; the procedure can be reconstructed as follows: the boula of the koinon took the initiative to honor Nemenios; after their proposal was ratified by the koinon's halia, it was passed to the civic halia where it was passed unanimously. As to the status of our tablets, two alternatives may be envisaged: 1) the decree as we have it is that of the koinon exclusively, with the triple eponym, the prostatas and his treasurers (L. 29) belonging to that association; it will have been preceded, then, by a civic honorary decree which also granted the koinon permission to erect a statue of Nemenios in the basilica (presumably on stone, as suggested by M. [2011]); cf. e.g. *TAM* III.1.4 (honorary decree of Termessos; 2nd cent. A.D.) and III.1.62 (honorary inscription of the Termessian technitai for the same benefactress) for the procedure of a city passing a decree for a prominent citizen including the clause that an association should 'have permission to set up ... a statue ... as they requested', in a location precisely defined and on which 'any inscription they shall want' may be engraved (cf. Van Nijf, *op.cit.* 113/114 and 121); 2) the decree of the koinon is embedded in the civic decree ratifying it, with the preamble pertaining to the city; on this assumption, Diodoros (L. 7) would preside over the civic assembly and the costs of the statue would have been shouldered by the city (L. 29). Admittedly, there is no unequivocal indication of two decrees being joined - but possibly this was different for contemporary Halaisians who may have recognized instantly that the dating formula (with the priest of Zeus at the head) and the number of votes recorded were those of the city and its civic assembly. The details of the city's and koinon's joint decision making elude us, but this is also the case in many instances where it is made explicit that decisions result from the co-operation of several bodies (to mention a few examples: the Athenian demos, the boule of 500 and the boule of the Areopagus [cf. above ad L. 8]; gerousiai or associations, together, mostly, with demos and boule [many other combinations occur; cf. e.g. the honors for Menogenes by the koinon of the Greeks of Asia, the demos of Sardes and the gerousia, with three separate decisions preceding: *I.Sardes* 8, with the discussion of Van Rossum, *op.cit.* 218/219 and 221]; the demos, the [enigmatic] 'two boulai, the sacred gerousia and 'those who live in the sanctuary' in *I.Stratonikeia* 536 [cf. also 538, 541]; or, to stay in Sicily, the halia, synkletos and boula in several cities [cf. our lemma no. 1127]).

As to the composition and size of the koinon (or its halia), M.'s view (2011) that it consisted of priests of Apollo, both those in office formerly and presently, seems plausible. On the assumption that they were the eponymous priests (two annually), the full assembly may have counted ca. 75-125 members, depending on whether additional criteria, notably a minimum age, were applied. This number is reminiscent of similar bodies; in this context we limit ourselves to two examples which offer nice parallels also in other respects. Firstly, the Kyrenaian gerousia, which according to Ptolemy I's diagramma (*SEG* IX 1 [LI 2211*] LL. 20-25) consisted of 101 members who, interestingly, were to supply the eponymous priests of Apollo from their midst; the priests should be chosen among those gerontes who did not hold the office previously. Consequently the body consisted of former, present and future Apollo priests; one might conceive of a similar situation for the Halaisian koinon of Apollo priests. Secondly, the Messapian dossier concerning οἱ τᾶς Οὐπησίας ἱεροὶ γέροντες (also called ἡ Οὐπησία, sc. γερουσία; see J. and L.Robert, *BE* [1966] no. 202; 1st cent. A.D.), which offers some glimpses into the internal affairs of a cult association like our koinon; especially relevant is the honorary decree for a fellow member *SEG* XXII 208, passed by 76 members voting unanimously (L. 28: ἀναδοθεισᾶν ψάφων ος', ἔδοξε πάσαις; corrected text, for which see *SEG* LIV 466); they decided, inter alia, ἀναθέμεν αὐτῷ εἰκόνα γραπτάν, ἐν ᾧ ἂν αὐτὸς τόπῳ θέλῃ

καὶ ἐπιγράψαι ... (LL. 17-19; the quotation of the text on the portrait follows). Possibly the ἱερὰ β(ουλή) in *SEG* XI 982 refers to the same institution (so N.Deshours, see *SEG* LIV 468).

1101. Iaitas (Monte Iato). Various inscriptions. Once more H.P.Isler, *JdI* 124 (2009) 197-199 (color ph.), presents the Attic red-figure cup with dipinto Χαιρίας καλός (*SEG* XLVI 1258 bis; XLVIII 1243; XLIX 88; LIV 887), and on 199/200 the Attic pyxis with dipinto ὁ παῖς | καλός (LIV 887).

Id., *AK* (2009) 103/104 (ph.), publishes a graffito (in majuscules) incised on a fragment of plaster from the wall in the peristyle of the 'Peristylhaus' in the western quarter,

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1102. Kale Akte (Caronia). Honorary decree, 2nd/1st cent. B.C. Limestone fragment found some decades ago in a field in Caronia. Published on the basis of autopsy and a photograph by ed.pr. G.Manganaro, *ZPE* 170 (2009) 87-92 (ph.; Italian translation). Republished by F.Battistoni, *ZPE* 174 (2010) 113-117 (Italian translation). After renewed study of the photo, M. provided a second edition in *Da Halaesa ad Agathyrnum* (cf. our lemma no. 1100) 47-50 (ph.; Italian translation), in which he accepts most of B.'s readings. We give the text of M. (2011); cf. also L.Dubois, *BE* (2010) no. 645, for reservations concerning the restorations in M. (2009); see also id., *BE* (2011) no. 674.

[Ἐπὶ ἀμφιπόλου (?) e.g. Ἀπολλωνίο]υ τοῦ Ἀπολλοδώρου
[Ἐλωρείου (?) μηνὸς ἐν]δεκάται προστ(άτας)
[τᾶς βουλᾶς e.g. Ξένι]ς Ξενίσκου Πλη·
[ἔδοξε τᾶι ἁλίαι καθὰ κ]αὶ τᾶι συγκλήτωι καὶ τᾶι βουλᾶι·
[ἐπειδὴ? --]ις Ἄνδρου Τηλ φανερός ἐστι ἁμῶν
[φίλος, ἄξια πράσσων] καὶ λόγωι καὶ ἔργωι, δίκαιον δέ
[ἐστι διαμένειν αὐ]τοῦ μνάμαν, ποιεῖσθαι δὲ ὅσα τὰ
[? νόμιμα καὶ εὐεργ]έταν αὐτὸν εἶμειν τοῦ δάμου,
[ὅπως φανερὸν ἦι πᾶσι] τοῖς ἐπιγινο[μέν]οις, ὅτι [τ]ο[ῖς]
[εὐεργετεῖν αἱρουμέν]οις τὸ κοινὸν δύναται χάριτας
[καὶ τιμὰς ἀπονέμειν] τὰς καταξίας· τὸ δὲ ἁλίασμα
[ἐπιγράψασθαι εἰς χαλκ]ώματα δύο καὶ ἀναθέμειν
[τὸ μὲν ἐν τῶι ἱερῶι τοῦ Ἀ]πόλλωνος, τὸ δὲ δόμειν
[αὐτῶι ὑπόμναμα τᾶς πο]τὶ τὸν δᾶμον εὐ[νοίας· τοὺς δὲ]
[ταμίας ἐξοδιάξαι --]

Date: ed.pr. does not give a precise date; 2nd/1st cent. B.C., B.; LL. 1-3 have larger letters than the rest of the text || 1. [Ἐπὶ ? Ἀπολλωνίο]υ τοῦ Ἀπολλοδώρου, M. (2009); [Ἐπὶ – name in the genitive --]υ τοῦ Ἀπολλοδώρο[υ], B. || 2. [month's name in the genitive? δυο]δεκάται, M. (2009); [-- month's name in the genitive? --]δεκάται, M. || 3 and 5. the demotic Πλη occurs nine times in Col. I-IV of the list of soldiers (?) *IGDS* II 40 (*SEG* XLVII 1463), Τηλ once (Col. V L. 6), now assigned to nearby Halaisa: see our lemma no. 1100 app.cr. ad LL. 2-14) || 4. [Ἀγαθᾶι τύχαι δεδόχθ]αι, M. (2009); [ἔδοξε τᾶι ἁλίαι καθὰ κ]αὶ, B. || 5. [Ἐπειδὴ? name in the nominative? Ἐ]πάνδρου, M. (2009); [ἐπειδή ---]άνδρου, B. || 6. [? φίλος, ἀγαθὸν πράττων], M. (2009); [--- προνοούμενος], B. || 7. [ἐστι ὅτι ἔχοιεν οἱ ἄλ]λοι; in fine τε, M. (2009); [ἐστι ----].οι μνάμαν ποιεῖσθαι ΔΕ[....], B. || 8. [χρήσασθαι ὥστε εὐεργ]έταν, M. (2009); [δέδοχθαι εὐεργ]έταν, B. || 9-11. [ὅπως δὲ μνᾶμα γίνηται]

τοῖς ἐπιγιν[ομ]ένοις, ὅτι ἐχ|[δίδοται ὁ δᾶμος ὅσον] εἰς τὸ κοινὸν δύναται καὶ τὰς | [καθηκούσας χάριτας], M. (2009); [--- ὅπως φανερὸν ἦι] τοῖς ἐπιγινομένοις, ὅτι v ὁ v [δᾶ]μος τοῖς —]οις τὸ κοινὸν δύναται χάριτας | [καὶ τιμὰς ἀποδόμειν], B. || 12. [γράψασθαι κτλ., M. (2009), B. || 13. in fine δόμενα[ι], M. (2009); δόμε[ιν], B. (δόμειν was also read independently by D.) || 14-15. [(τῶι δεῖνα) μνᾶμα τᾶς πο]τὶ τὸν δᾶμον ε̣[ὐνοίας --|---------]KIỴ[---], M. (2009); [(τῶι δεῖνι) ὑπόμναμα τᾶς πο]τὶ τὸν δᾶμον ε̣[ὐνοίας |---------]KIỴ[---], B. || the identification of Caronia with Kale Akte (cf. the epitaph *IG* II² 10291: epitaph of a Σικελὸς ἀπὸ Καλῆς Ἀκτῆς) or Kaleakte rests on the stamped brick *IG* XIV 2395 (7), to be read as δά(μου Καλακτ(ίνων) ἱερός (sc. κέραμος): see *SEG* XXXVIII 924, M. (2009) 87 note 2 (ph. of this object and of another stamp with a more complex monogram from Hippana [Montagna dei Cavalli; cf. *SEG* XLIV 776 bis] presented by S.Vassallo, in F.Spatafora, S.Vassallo (edd.), *Sicani, Elimi e Greci. Storie di contatti e terre di frontiera* [Palermo 2002] 140/141 no. 234 [non vidimus]) || M. (2009) points to the similarity of the formulas in other honorary decrees on bronze tablets: those of Entella (our lemma no. 1097), of Akragas and Malta for the Syracusan Demetrios son of Diodotos found in Rome (*IG* XIV 952/953 = *IGUR* 2/3 ; ph. of both), and *I.Reggio Calabria* 1 (M. also offers ph. of two tablets from Korkyra: *IG* IX.1.685 and 688); B. also uses these and other parallels, inter alia the new decree from Halaisa in our lemma no. 1100.

1103. Kamarina (area of: Castiglione di Ragusa). Epitaph of Pyrinos, ca. 600 B.C. *IGDS* II 44 (*SEG* XLIX 1273; LVIII 1030 [1]*; cf. also LVIII 1028 in fine). W.-D.Heilmeyer, *MDAI(R)* 115 (2009) [2010] 13-20 (ph.), argues that the relief was subject to two successive destructions. The first destroyed the back and the upper front of the equestrian relief; subsequently, a head was carved from the remaining stump on top for re-use of the object. The second destruction concerns the erasure of the latter's eyes and mouth, a sort of damnatio memoriae. The original work of Skyllos can be reconstructed as an elaborate, 'von allen Seiten, auch unten, plastisch verzierte Tür- oder Toraufsatz' (19); its apparent importance may account for its destruction. The historical context of the two destructions should be sought after ca. 600 and ca. 550 B.C., respectively, in the area between Kamarina, Kasmenai/Castiglione and Syracuse. Pyrinos may have been a Greek nobleman active in this area in the late 7th cent. B.C., and Skyllos' work can be compared more easily with its Cretan parallels, whereas its new shape can be connected with the mid 6th cent. B.C. nekropoleis of Castiglione.

1104. Katane. Dedication to Demeter and Kore, 2nd/(1st?) cent. B.C. *I.Catania* 1; *SEG* L 1009. S.Privitera, *ASAA* 87 (2009) [2010] 425-437 (ph.), points out that the object of this dedication is an Attic relief representing Demeter and Kore, dating to the late 5th cent. B.C. The inscription, however, should be dated to the 2nd (or perhaps the 1st) cent. B.C. on the basis of the lettering (with Δάματρι καὶ [Κ]όραι, above the relief, written over erased letters; late 5th cent. B.C., *SEG*; 3rd/2nd cent. B.C., *I.Catania*, G.Manganaro, *Cronache di Archeologia e Storia dell'Arte* 16 [1977] 157-159). P. argues that the relief was imported from Attica to be rededicated by a Catanian family in the 2nd cent. B.C. rather than brought to Sicily some two centuries before during the Sicilian expedition (cf. *SEG* L: C.Löhr, following earlier scholars); together with a late 2nd/early 1st cent. B.C. anepigraphic funerary relief from Catania which either comes from Delos (for the style cf. *EAD* XXX 185; ph.) or Asia Minor, the object testifies to the prominent role of Sicily in the trade of works of art during the Late Republic. Contacts of Katane with Athens and Asia Minor are attested for that period by inscriptions recording Catanian athletes from Oropos (*IG* VII 416 = *I.Oropos* 523 L. 40) and Smyrna (*I.Smyrna* 689 III L 32). [For Καταναῖοι abroad in general see *SEG* LVI 1090]. Cf. also F.Caruso, in F.Privitera, V.La

Rosa (edd.), *In Ima Tartara. Preistoria e leggenda delle grotte etnee* (Catania 2007) 155/156, and id., 'Prima di Agata: il relievo di Demetra e Core', in C.Pescio, A.Tosone (edd.), *Agata santa: storia, arte, devozione* (Florence 2008) 168-172 (non vidimus). For Demeter and Kore cf. also our lemma no. 1092.

1105. Kephaloidion. Epitaphs, 1st cent. B.C.-5th cent. A.D. To the three Greek epitaphs reported to have been included in *Cefalù. La necropoli ellenistica* I (see *SEG* LVIII 1045) 169-190, add *IG* XIV 350 (M.T. Manni Piraino, *Iscrizioni greche lapidarie del Museo di Palermo* [Palermo 1973] no. 11; *Cefalù* 177 no. VS 7).

1106. Leontinoi (area of: Alaimo). Various inscriptions, mid 7th-5th cent. B.C. M.Frasca, *Leontinoi. Archeologia di una colonia greca* (Rome 2009) 117-119 (majuscule texts), republishes the following inscriptions from the sanctuary in Alaimo: **1)** 117 no. 1 = *SEG* LIII 1008 (1) (LIV 924 [3]; LVIII 1046 [1]); **2)** 117 no. 2 = *SEG* LIII 1009 (LIV 924 [4]; LVIII 1046 [4]); **3/4)** 117/118 nos. 3/4 = *SEG* LVIII 1046 (5/6); **5)** 118 no. 5 = *SEG* LIII 1008 (3) (LIV 924 [2]; LVIII 1046 [3]; cf. also our lemma no. 1092); **6/7)** 118 nos. 6/7 = *SEG* LV 1012 bis; **8)** 118 no. 8 = *SEG* LIV 925; **9)** 119 no. 9 = *SEG* XLV 1377 (LIV 924 [5]); **10)** 119 no. 10 = *SEG* XLV 1379 (LIV 924 [7]).

According to L.Grasso, *BABesch* 84 (2009) 17-22, the archaeological evidence suggests that in the Archaic period the sanctuary was dedicated to a major female deity rather than to the Διοσκόροι (cf. the dedication mentioned above sub no. 5; color ph. [in the same sense G.Manganaro (cf. *SEG* LIV 924 sub 2), not cited by G.]. The latter dedication (ca. 435 B.C.) was either offered in the sanctuary of that deity or a change in the cult took place, which may be related to the rule of the Deinomenids, who perhaps identified themselves with the Dioskouroi. The change of the cult and the dedication 'could reflect the process of *dorification* of Leontinoi and of other Chalcidian colonies started by Hieron' and it 'may also have to do with the Athenian politics of *symmachia* with Chalcidian colonies' (20).

1107. Megara Hyblaia. Name on a floor mosaic in private baths, mid 3rd cent. B.C. *SEG* XXVI 1102. M.Torelli, *Sicilia Antiqua* 5 (2007) 99-104 (ph.), points to the archaeological context of this inscription found in the apodyterium of the baths in a private house which served as an entrance for outside visitors, while the inhabitants of the house and their invited guests had other ways of access. The label Γναΐου Μοδίου served to indicate the owner of the baths to paying outside visitors. The inscription should be dated to the mid 3rd rather than the 2nd/1st cent. B.C.: the destruction of Megara by the Romans in 214 B.C. is a terminus ante quem for the house, which was built during the reign of Hiero II (269-215 B.C.). T. reflects on the social status of Cn. Modius, who in view of the exploitation of his private baths for public use must have belonged to the 'tenue ceto "intermedio" della città' (102), and wonders whether the negotiator of equestrian rank M. Modius who was a victim of Verres (Cic., *Ver.* 2.2.119) belonged to the same family. Cf. also our lemma no. 1092 in fine.

1108-1111. Menai(n)on (Mineo). Christian inscriptions, 6th/7th cent. A.D. or undated. Ed.pr. V.G.Rizzone, *Epigraphica* 71 (2009) 426-437 (ph.; Italian translations), publishes four inscriptions;

nos. 1-3 come from the contrada Favarotta and are now in the Museo Civico 'Corrado Tamburino Merlini' in Mineo; no. 4 is in situ in a nekropolis in the contrada Papajanni.

1108: 434-436 no. 3. **Prayer of two brothers.** Moulded limestone cornice.

† Εὐχὴ Πανχα[ρίου] καὶ Ἰωάννο[υ] | ἀδελποί vvv

3. ἀδελποί (for ἀδελφοί): either brothers in blood or in faith, ed.pr., with epigraphical parallels for the latter. v

1109: 426-431 no. 1. **Epitaph of Laios.** Lid of a limestone sarcophagus.

Λάιος Σαβίνο[υ] | πρεσβυτέρου | τε̣(λε)υτᾷ̣ π̣ρ̣(ὸ) ζʹ κ(αλανδῶν)
Ἀ[πρι]| vv λίων vacat

Ed.pr. adduces other epitaphs recording relatives of priests (for one from Syracuse see our lemma no. 1129), inter alia a text from Mineo for the son of a priest: see *SEG* LIV 944 (LVI 1107; see *ibid.* app.cr. for R.'s comment and readings; for another epitaph mentioned by R. in passing see *SEG* LVII 886); sons of priests are not uncommon, since celibacy was not yet respected in all ecclesiastical communities, ed.pr.

1110: 431-434 no. 2. **Epitaph of John, 6th/7th cent.** A.D. Limestone slab (lid of a sarcophagus?).

† Ἐνθάδε | κῖτε Ἰωά|[νν]ης μον|[αχὸ]ς ὁ Μ̣ε̣||[νου or -μαν]θ

Attestations of monks are rare in early Christian inscriptions of the West, ed.pr., who adduces a Latin epitaph from Monte Iato recording an abbas || 4-5. an epithet or a second name Μενουθ or Μεμανθ which may imply John's provenance from Egypt, ed.pr.

1111: 436/437 no. 4. **Epitaph.** Arcosolium in the open air; inscription on the arch at left.

[Παυ]λ[ῖ]νος | [αὐτ]ῷ ζωὴ | [αἰώνι]ος

Ed.pr. prints [Παυ]λ[ὲ]νος and translates 'Paulinos (?)'. adding 'ma anche *Philinos*, o altri)'; for the similarly uncertain formula in LL. 2/3, ed.pr. considers but rejects some other restorations.

1112. **Naxos. Graffiti on vases, ca. 500-400** B.C. D.J. Blackman, M.C. Lentini, in: M.C.Lentini (ed.), *Naxos di Sicilia. L'abito coloniale e l'arsenale navale, Scavi 2003-2006* (Messina 2009) 87-97 (ph.; dr.), republish the inscribed pottery found in the ship sheds [nos. 5/6 and 7, found 'at the foot of the Salluzzo hill' and 'near the hill of Larunghi' according to *SEG* XXXVIII and XXXIV, respectively, come from the same site]. They now distinguish between ostraka (our nos. 1-4) and graffiti: 1/2) *SEG* LIII 1026 (2) (LVIII 1048 [2]), and LVIII 1048 (3), both recording Δεξῖλης Ἄνθō (88 nos. 1/2); 3) Ἡγέστρα[τος] | Τελεσάρχ[ō] (*SEG* LVIII 1048 [5; without bracketing and line division]; after 450 B.C.; fragment of an amphora of West Greek

style; graffito on the inside; 88/89 no. 3); 4) Ἡγέστρατος | Τελεσάρχō (*SEG* LVIII 1048 [6; without line division]; after 450 B.C.; fragment of a closed-type vessel; graffito on the inside; 88/89 no. 4). B., L. consider these sherds ostraka because of the repetition of the names and the fact that nos. 1, 3, and 4 are engraved on the inside. On the assumption that they were used for the purpose of ostracism (known as petalismos for Syracuse), the agora of Naxos should be located near the neorion. The remaining inscriptions have sympotic character: 5/6) *SEG* XXXVIII 951/952 (91/92 nos. 5/6); 7) *IGDS* 1 (Arena III 75; *SEG* XXXIV 965 [XXXV 1015]; 91 and 93 no. 7); 8) *SEG* LIII 1026 (3) = LVIII 1048 (4) (91 and 93 no. 8); 9) *SEG* LIII 1026 (1) = LVIII 1048 (92 and 94 no. 9).

1113. Selinous. Various inscriptions. G.Rocca, *Nuove iscrizioni da Selinunte* (Alessandria 2009), includes 15 texts in a private collection outside Italy, inscribed on lead tablets except for the texts in our lemmata nos. 1125/1126. Seven inscriptions are fully published and commented upon: for nos. 1 B and 2 K see *SEG* LVII 890 and 892; for nos. 3-7 see our lemmata nos. 1121-1126. Nos. 8-15 are 'Iscrizioni in corso di studio' presented summarily on 49-52 (two ph. displaying both sides of all fragments, on which hardly a single letter can be detected); we mention the six for which R. gives (part of) the texts, undated where not stated otherwise. For R.'s no. 9 (our no. 1) we give the complete text which she meanwhile presented in F.Berlinzani (ed.), *Convivenze etniche e contatti di culture. Atti del Seminario di Studi Università degli Studi di Milano (23-24 novembre 2009)* (Trento 2012) 209-218, especially 213-215 (ph.; dr.; on 209-213, a survey of the corpus of defixiones from Selinous): 1) Δίων Ν[--] | Τ (or Ζ) ΗΛΩ [--|-]ΕΜΑ[--] (list of names or more complex document?, ed.pr. [2012], with some suggestions concerning LL. 2/3; Δίων is paralleled in Selinous; ca. 450 B.C.; 50 no. 9); 2) [--]ανψ[--] ([--τ]ὰν ψ[υχάν]?; 50 no. 10.); 3) ανδρια[--] (form of the name Ἀνδρίας; L. 1 of four lines; 50 no. 11); 4) [--] βόλιμος [--] (defixio [?]; seven lines on the obverse and six on the reverse; βόλιμος, an equivalent of μόλυβδος [βόλιβος; βόλυβδος; μόλιβδος; μόλιβος; μόλυβος] referring to the object inscribed, is found in defixiones and financial accounts; Hellenistic period; 51 no. 13); 5) [--] ετεα [--] (defixio [?]; five lines on both sides; the term ετεα occurs both on the obverse and the reverse; 52 no. 14); 6) νίκαν (on five lines [no line division indicated]; 52 no. 15).

1114. Selinous. Defixiones. S.Crippa, M.De Simon, in *Temi selinunti* 93-104, argue that the Selinountian defixiones (*SEG* LV 1018* [corpus of L.Bettarini]; 1019-1028; LVII 892; our lemmata nos. 1113, 1121/1122), show some characteristics affiliating them with public documents and consequently undermining the traditional view that they belong to a sphere of secrecy and isolation; 13 tablets found in the sanctuary of (Demeter) Μαλοφόρος provide the only example for deposit in a sanctuary at this period (6th-4th cent. B.C.); Persephone, occasionally mentioned (θεά in Bettarini no. 1 = *SEG* LV 1020 [reading of L.Betterini, see app.cr.; cf. also πὰρ τὰν hαγνὰν θεόν in Bettarini no. 23 (Arena I² 63 [*IGDS* 38]), Tybout]), belongs to the official Pantheon known from the 'victory inscription' (cf. our lemma no. 1116); the lists of names, sometimes abbreviated (Bettarini no. 28 [*IGDS* 40]) or neatly ordered in columns (Bettarini no. 14 Arena I² 70 bis; *IGDS* II 27), are reminiscent of documents issued by the civic administration. Another feature, which went largely unnoticed so far, is the abundant presence of non-alphabetical signs (e.g. Bettarini no. 5 [*SEG* LV 1025] and 13 and Arena I² 62 bis [*IGDS* II 26], respectively), notably the paragraphos (-) and the diple (>), meant to guide the reader as in public

legal (and literary) documents. These conventions presuppose professional scribes. In sum, the defixiones fit in with 'un contesto "agonistico" e pubblico' (100).

1115. **Selinous. Onomastics.** J.Curbera, in *Temi Selinunti* 105-110, studies ten names on record mainly in inscriptions from Selinous: Ἀθώνυμος (form of *Ἀθανώνυμος rather than an abbreviated variant of Ἀγαθώνυμος; contra L.Betterini: see *SEG* LV 1020), Γαδαῖος (Semitic [Punic] name derived from the deity Gad; Βυχχυλος in *IG* XIV 250 may be another Semitic name: correction into Β(α)χχύλος is superfluous), Ϝίκελος (Ἴκελος, also attested in Athens and Corinth; perhaps alluding to phrases like ὄμματα καὶ κεφαλὴ ἴκελος Διί [*Il.* 2.478]), Ἐξάκεστος (and Ἐξακεστίδας, Ἔξακις, Ἐξάκων; derived from ἐξακεῖσθαι, though this is applied to diseases rather than the diseased; cf., however, *Il.* 13.115: ἀκεσταί τοι φρένες ἐσθλῶν), Μεṿχύλος (*IGDS* 35 = Arena I² 64; C. suggests reading IX as N, which yields Μενύλος: abbreviated form of a composite name in -μενος), Σέλινις (*IG* XIV 426 Col. IV L. 31, instead of Σέανις, as already observed in *LGPN* III A s.v.: epichoric name of Selinous), Σεισυρίων (derived from σισύρα ['cappa di pelle caprina'] like Σίσυρνος; discussion of tripartite onomastical formulas like Πασίων Δεκίου Σεισυρίων [*IG* XIV 282; name-patronymic-nickname], modelled on the Latin tria nomina), Σίων (from σίον, an aquatic plant), Σο[ν]αυτίας (*SEG* LIV 941 B L. 5, where C. now prefers restoring Σọ[ιν]αυτίαν: cf. inter alia *IG* I² 1184 [L. 66] and I³ 873 [for Σωναύτης cf. *SEG* LV 2042]), and Χᾶμις (*IGDS* 32 = Arena I² 66, where C. follows L.Bettarini and others in reading this name in L. 1 [but B. read Χαμίς, with a different explanation: see *SEG* LV 1019]; derived from χήμη [> χάσκω], 'clam').

1116. **Selinous. Religion. (Demeter) Malophoros.** Cf. *SEG* XXXVI 1578; LVI 1099. In an intricate essay primarily based on non-epigraphical sources, G.Sfameni Gasparro, in M.Congiu, C.Miccichè, S.Modeo, L.Santagati (edd.), *Greci e Punici in Sicilia tra V e IV secolo a.C.* (Caltanisetta-Rome 2008) 101-120, attempts to define the nature and origin of the cult of (Demeter) Μαλοφόρος, known from a dedication (Arena I² 39; *IGDS* 54; cf. also our lemma no. 1118) and the 'victory inscription' (*IG* XIV 268 [*IGDS* 78; *Syll.*³ 1122; *SEG* LVI 1100*]), both dating to the mid 5th cent. B.C. (cf. also *IGBulg* I² 370 bis, from Anchialos, 3rd cent. B.C.). She urges that the Selinountian Demeter cannot be reduced to a single, static model, implied by the view that the Greek goddess supplanted an equivalent indigenous predecessor. Rather Demeter acquired her specific nature in the process of Selinous' dialectics with its mother city Megara on the one hand (Paus. 1.39.1; 1.40.6; 1.41.6; 1.44.3), and with local cultural and ethnic circumstances on the other. S.G. underlines the Punic component, tangible mainly in the shape of dedicatory stelai. Detailed discussion of Demeter's vicinity to Ηεκάτα (Arena I² 38; *IGDS* 55), Ζεὺς Μειλίχιος and Persephone (Πασικράτεια in the 'victory inscription'; cf. πὰρ τὰν hαγνὰν θεόν in a defixio [Arena I² 63; *IGDS* 38]).

M.Perale, in *Temi selinunti* 229-244, studies the etymology of Μαλοφόρος: the epithet either derives from Doric μᾶλον (Doric, 'apple') or the Indo-European *melo (> Doric μῆλον, from which μᾶλον results as a hyper-Dorism; 'sheep'). Support for the first alternative is provided by some epigraphical examples of hyper-Dorism, which all belong to the Hellenistic period: παργεναθ[έ]ντες (Nakona decree; cf. our lemma no. 1097), ἔφαβοι (*IG* XII.5.911 L. 23; epigram from Tenos) and μαλοκόμοι[ς] (*IG* XII.5.739 L. 164; Isis hymn from Andros). Evidence to the contrary is apparently provided by [-- σ]ṭᾶθος in the Archaic inscription *IvO* 714; however, C.Antonetti apud P. [237] reads [--]

βάθος, 'certo preferibile' and 'più economico'. Cf. also Sfameni Gasparro 108 note 28: 'appellativo divino, da collegare senz'altro piuttosto con μᾶλος, "pomo"' [recte: μᾶλον].

1117. **Selinous. Religion: Zeus Agoraios.** In an essay on the role of Ζεὺς Ἀγοραῖος in Selinous (Her. 5.46: death of the tyrant Euryleon at this god's altar in Selinous), C.Antonetti, in *Temi selinunti* 29-51, uses epigraphical evidence from other places, notably on 31-33 (testimonia of the cult, inter alia *I.Erythrai* 2 and *SEG* LI 1105 [translation of B LL. 24-29: evidence of the sanctuary [ἀγοραῖον] functioning as a bouleuterion) and 35 (Ἀγορῆια in Thera [*IG* XII.3.452 and XII Suppl. on p. 301 [*LSCG* 133], perhaps related to the Καρνῆια [*IG* XII.3.1324 and XII Suppl. on p. 86]).

1118. **Selinous. Religion: (Zeus) Meilichios.** Cf. *SEG* LVI 1099 (with reference to the complete epigraphical evidence). On the basis of epigraphical and literary evidence, A.Robu, in *Norme -- religieuse* 277-291, argues that the Selinuntian cult of (Ζεὺς) Μειλίχιος had a gentilician character and was transferred from Megara in the process of colonization, in which fictive kinship groups (πατριαί) played a vital role. The presence of πατριαί both in Megara and its colonies Selinous and Byzantion and of Διόνυσος Πατρῷος both in Megara and its colony Kallatis points to their Megarian origin. The cult of these two deities reflects the connection of the colonists with their 'families'. The familial character of the cult of Ζεὺς Μειλίχιος in Selinous is born out by the Sacred Law (see our lemma no. 1119; cf. hομοσεπύοι; Τριτοπατρεῖς; Ζεὺς Μειλίχιος ὁ ἐν Μύσοō and ὁ ἐν Εὐθυδάμō, i.e., the Z. M. in the sanctuaries of heroized ancestors of gentilician groups), by Μειλίχιος τõν Κλεϋλιδᾶν in Arena I[2] 41 (*IGDS* 45; gentilician ancestor Κλεύλος), hο Μιλίχιος τᾶς πατριᾶς τᾶν hερμίō παίδōν καὶ τᾶν Εὐκλέα παίδōν in Arena I[2] 51 (*IGDS* 47; gentilician groups with the ancestral heroes Hermios and Eukleas rather than religious associations [so L.Dubois, *IGDS*]), and perhaps the collective dedication Arena I[2] 50 (*IGDS* 50). Discussion of the cult of Zeus Meilichios and/or patriai in Megara (Z. M. Πάνφυλος: *LSAG*[2] 138 no. 12 [*SEG* XXXVII 370]; perhaps to be understood as ⟨ἐν⟩ Πανφύλō: Z. M. in the sanctuary of an ancestral heros, as in Selinous), its colonies (see above) and other places (notably Messene, Thera, Tenos [with *IG* XII Suppl. 303 as a probable parallel of Arena I[2] 51 for the integration of women into patriai], Thasos, Miletos, and Kyrene).

For the sake of convenience we also cover C.Grotta, *Zeus* Meilichios *a Selinunte* (Rome 2010), who offers an exhaustive study of the cult on the basis of archaeological, literary and epigraphical evidence. Starting from an overview of the excavations (1-6), G. discusses in three chapters the three sanctuaries in the contrada Gággera: that of (Demeter) Μαλοφόρος, (7-22; *IG* XIV 270 [Arena I[2] 38; *IGDS* 55; *SEG* XIV 594 (XLVI 1274*)]; Arena I[2] 39 [*IGDS* 54; *SEG* XII 411 (L 994); cf. also our lemma no. 1116]), 'il recinto di Zeus Meilichios' (23-38), and the 'campo di stele' (39-61, with discussion of the 'three-betyl altar' and the [epigraphic and anepigraphic] stelai). In chapter 5 (63-100), G. revises the stratigraphy drawing on excavation notebooks from 1915 to 1922 (transcriptions in Appendix 1, 233-278), and assigns numerous objects (including the stelai and the defixiones) to their appropriate archaeological contexts. In chapter 6 (101-136), he (re)publishes 16 inscriptions found in the area of Zeus Meilichios (ph.; Italian translation; commentary and bibliography; see the comparatio below; there is one ineditum, for which see our lemma no. 1120). In chapter 7 (137-219), G. examines the nature of the cult of Zeus Meilichios: discussion of the epithet, the cult's diffusion in the Greek

world (cf. Appendix 2 [279-291]: see our lemma no. 2043), the Selinountian Lex Sacra (see our lemma no. 1119) and the purificatory character of the cult; he concludes with a general evaluation of the cult in Selinous (221-232).

G.'s main theses can be summarized as follows. 1) Within the sanctuary of Zeus Meilichios two sectors can be distinguished: the 'recinto di Zeus Meilichios' to the east, with a naiskos, a portico, and several wells, and the 'campo di stele' to the west. The 'campo' was the first area to be used, from the early 6th cent. to the mid 5th cent. B.C. The next stage, connected with all structures found in the temenos, dates from the mid 4th cent. onwards, i.e. the period of Punic rule. The two phases do not overlap, with a period of discontinuity of at least one century (83-100). G. argues that Zeus Meilichios was the deity worshipped in the 'campo di stele', whereas the deity of the later 'recinto' re-mains unidentified (216 and 222-224). 2) The (with the exception of stele no. 14; 46-48 and 230) anepigraphic, anthropomorphic stelai, the 'three-betyl' altar and the defixiones (96) belong to the second period. G. excludes categorically 'la provenienza delle dodici defixiones dal "campo di stele"', and suggests 'a collocarle altresì all'interno di quelle classi di oggetti, provenienti dal *temenos* di Demetra *Malophoros*' (207; cf. 90, 93/94, and 202-207; Arena I^2 61, 63-65, 67-71; *IGDS* 33-40; D.R. Jordan, *GRBS* 26 [1985] nos. 99-107; Bettarini, *Corpus delle defixiones* [cf. *SEG* LV 1018] nos. 20-31]). 3) G.'s combined analysis of the stratigraphy, the inscriptions (names of the dedicants; formulas) and the Lex Sacra leads to the conclusion, that the cult of Meilichios was purely Greek and characterized by 'la protezione dell'individuo e del suo gruppo gentilizio e il legame con la purificazione dopo il compimento di un delitto' (207), although 'nel "campo di stele" l'aspetto privato dell'esperienza religiosa non sembra assumere mai carattere marcatamente pubblico' (225); 'con la destruzione di Selinunte nel 409 a.C. il culto di Zeus Meilichios si eraurisce bruscamente' (229). We give a comparatio numerorum for the nos. in G.'s catalogue of inscriptions (chapter 6 [101-136]; for no. 6 see our lemma no. 1120 [MP = M.T. *Manni Piraino, Iscrizioni greche lapidarie del Museo di Palermo* (Palermo 1973)]).

SEG		G.	*Arena* I^2	G.	*LSAG*^{2}	G.
XVII	441 a (1)	3	47-49	11-13	277 no. 31	3
	441 a (2)	5	50	3	277 no. 32	1, 5
	441 a (3)	1	51	14	461 N	14
XXVI	1106	11				
	1107	3	*IGDS*		MP	
XXXIV	969	11	41	12	57	2
	972	10	42	2	58	1
XL	806	3	43	8	59	4
	807	14	44	13	60	3
XLVII	1456	16	45	1	61	5
			46	5	62-64	7-9
Arena I^2			47	14	65-68	11-14
40		2	48	7	69	10
41		1	49	9	72	16
42/43		4/5	50	3	p. 219	15
44-46		7-9				

1119. Selinous. Sacred law, ca. 460-450 B.C. *SEG* XLIII 630; LVII 888*; Arena I^2 53 bis; *IGDS* II 18; *NGSL*^{2} 27. C.Grotta (cf. our lemma no. 1118) 188-219 and 224-229 (ph.; Italian translation) republishes the Lex Sacra with ample commentary and discussions of recent scholarly views. He focuses on col. A LL. 9 and 17 mentioning sacrifices to Ζεὺς Μειλίχιος ὁ ἐν Μύσϙō and Ζεὺς Μειλίχιος ἐν Εὐθυδάμō. G. is inclined to interpret the names 'come I capostipiti di un gruppo o di due gruppi gentilizzi coinvolti nella contaminazione e nelle procedure catartiche' (229) rather than as those of city-founders. [See now N.Robertson, *Religion and Reconciliation in Greek Cities. The Sacred Laws of Selinus and Cyrene* (Oxford 2010), who interprets the inscription as a 'sacrificial code associating rich and poor' (6) and understands the names of Myskos and Euthydemos not as personal names, but as personified 'states or conditions', 'pollution' and 'ordinary member of the *dêmos*' respectively (131/132; cf. already E.Curti, R.van Bremen [*SEG* XLIX 1327]) corresponding to seasonal sacrifices at the beginning of spring and at the end of the harvest (129-134; 185-188; 199-201)]. Reference is made to the cathartic law of Kyrene (*SEG* XI 72, LVII 2000*). Cf. also lemma no. 1118.

1120. Selinous. Dedication to Zeus Meilichios, ca. 550 B.C. Stele (cippus) of yellowish tufa, lying still in situ within the 'campo di stele di Zeus Meilichios' near the 'three-betyl' altar. Ed.pr. C.Grotta (cf. our lemma no. 1118) 114 no. 6 (ph.; Italian translation): [---] Μι|[λ]ίχιος ἐ[μί ---]

1121. Selinous. Defixio, 500-450 B.C. Fragmentary lead tablet inscribed on both sides; on each side eight lines and another line running vertically from bottom to top along the left margin. Ed.pr. G.Rocca, *Nuove iscrizioni* -- (cf. our lemma no. 1113) 18-22 no. 5 (ph.), and in *Hommage Françoise Bader* (Paris; forthcoming).

A:	ΠΑΝΤΑ[--]	B:	Νικόμαχ[ος]
	ΠΡΟΚ[--]		ΔΙΚΑΙΟΙ[--]
	ΧΑΡΜΑ[--]		Σαμοκλε̣[ς]
4	ΦΙΛΟΞΕ[--]	4	Πίθαρος
	Πυθέα[ς]		Ἄποντι[ς]
	ΗΙΣΤΙΕ[--]		Φρῦνι[ς]
	ΗΙΣΤΙΑ		ΦΡΥΝΕΟ[--]
8	ΚΛΕΟΜ[--]	8	ΚΥ[-]Α[--]
At left:	[-]ΡΕΞΙ	At left:	Σ Θ

A. The following names which can possibly be restored are on record in inscriptions from Sicily: Παντάρης, Προκλῆς, Χαρμαντίδης, Φιλοξένος, Ἱστιειός, Ἱστίαρχος, Κλεομένης and Κλεομήδης; Πυθέας can be restored with certainty; a Pytheas with a Selinountian father is commemorated in an epitaph from Delphi (*SEG* XXXIX 1201), ed.pr. || B. three names are on record in inscriptions from Selinous: Πίθαρος (*IGDS* 81), Ἄποντις (*IGDS* 36), and Φρῦνις (*IGDS* 33); a Φρύνεος is known from Epeiros (*LGPN* III A s.v.), ed.pr.

1122. Selinous. Defixio, mid 5th cent. B.C. Eight fragments adding up to three non-joining main fragments (A-C) of a lead tablet from the nekropolis of Manuzza; now in the Museo Archeologico Regionale 'A.Salinas' in Palermo. Ed.pr. L.Bettarini, *PP* 64 (2009) 137-146 (ph.).

A:
[..]ΛΟΣΣΑΙ[--]-
τō [κ]αὶ Σελ̣ι̣ν[--]-
σ̣υ̣κλέος [--]-
α[.]ρος καὶ [--]-
ο Πυ̣ρρία καὶ [--]

B:
[--]ο [H]ύψ[ι]-
[--]ΟΣ[.]ΚΛ[--]
[--]ι̣χα[.]ΟΡ[--]
[--]ΑΣ[..]ΝΟΣ[--]
[--]Μ[...]Τ̣ΑΣ[--]
[———]Ρ̣Ο[--]

C:
-ΟΛΟΣΣ[..]ΟΔΕ[--]
-ΣΣ< γλ[ô̄σ]σαγ̣[--]
vacat

The text consists almost exclusively of names and patronymics, except for γλῶσσα (C L. 1) which is perhaps to be restored also in A L. 1. Of the three names certainly recognized, Πυρρίας (A L. 5) is well known in Sicily, also outside Selinous; the two others are typically Selinountian: Σελινόντιος (or Σελινώ or Σέλινις; A L. 2) and Ὕψις (B L. 1), ed.pr. || A. 1. either [γλ]ōσσα Ι[--] or two names: [--]λος Σαι[--], ed.pr. || 2-3. probably [Θρα]|συκλέος (first attestation in Sicily), ed.pr. || 5. either [-- h]|ο Πυρρία or [-- τ]|ō Πυρρία, ed.pr. || B. 1. either [-- h]ο [H]ύψ[ιος] or [-- τ]ō [H]ύψ[ιος] or [--]ō [H]ύψ[ις], ed.pr. || 2. either e.g. [Σ]ōσ[ι]κλε̂ς or [-- h]ο Σ[ō]κλ[έος] or [-- τ]ō Σ[ō]κλ[έος] or [--]οσ[ō] Κλ[--] (cf. the non-Greek name Καποσος on record in another Selinountian defixio), ed.pr. || 3. female name in -ι̣χα? (cf. Κυλι̣χα in another Selinountian defixio), ed.pr. || 4. perhaps Ἄσ[σι]νος (hydronym: the river Assinos at Naxos, attested as an anthroponym in *IGDS* 186), but other divisions of letter groups are possible, ed.pr. || C. 1. perhaps [Μ]|ολοσσ[ὸ τ]ō Δε[--], but other divisions of letter groups are possible, e.g. [--]ολος Σ[ίμ]ō Δε[--] or Σ[ιμ]ο̂(ν)δε[ō], ed.pr. || 2. the sign in the shape of a diple is probably an abbreviation sign (possibly with a magical purpose), ed.pr.

1123-1124. Selinous. Protective hexametrical incantations on two lead tablets, mid 5th cent. B.C. Two lead tablets inscribed on both sides. Ed.pr. G.Rocca, *Nuove iscrizioni* -- (cf. our lemma no. 1113) 23-30 nos. 6/7 (ph.); cf. L.Dubois, *BE* (2010) no. 643.

1123: 23-27 no. 6. **Incantation.** Inscription on the reverse (B) sinistrorsum; on both sides four horizontal lines (paragraphoi?): two above each other between A LL. 3 and 4 and B LL. 2 and 3), and two under A L. 6 and B L. 5 initio and in fine.

A:
Τύχα·
[----] υσσκι κατὰ σκίρōν ἐν δ' ἀμ[ο]λγô[ι ---]
[--- αἶγ]α βίαι ἐ(κ) κάπου ἐλαύνει τâιδ' ὄνομα τέτ[ραγος ---]
[----] δαμνυμένα δάμασον δὲ κακôς ἄκοντας [----]
[--- ὄ]ι κε τόδε σκεδαθε̂ι κατασικονιαος καὶ φρασ[ὶν ---]
[--- ἔ]χε̄ι μακαρôν ἀποκεδεαειδος

B:
[--- σ]κίρōν, ἐν δ' ἀμο[λγ]ô[ι ---]
[--- ἐ]λαύνει τ[â]ιδ' ὄνομα τέτρ[αγος ---]
[--- δάμ]ασον [δ]ὲ κακôς ἄκοντα[ς ---]
[--- σκεδαθε̂]ι κατα[σι]κονιαος καὶ φρασ[ὶν ---]
[--- ἀ]ποκεδε[αε]ιδος

Contents and disposition of (A) and (B) are similar, ed.pr. || A. 1. in larger letters and with indentation || 2. (and ■ L 1) κατὰ σκίρōν, D.; κατὰ σκιρôν, ed.pr. (see below sub 3) || 3. EKA, tablet || 4. (and B L. 3) δαμνυμένα, D.; δαμνυμενα, ed.pr. (see below sub 7); ἄκοντας, D.; ἀ(έ)κοντας, ed.pr. || 5. τόδε, D.; τοδε, ed.pr. (see below sub 8) || 6. (and B L 5) μακαρῶν ἀπὸ (μ)ήδεα εἰδώς (cf. *Od.* 6.12, where Alkinoos is qualified as θεῶν ἀπὸ μήδεα εἰδώς), A.C.Cassio apud ed.pr.; perhaps ἀπὸ κέδεα εἶδος, D.

1124: 28-30 no. 7. **Incantation.** Inscription on the obverse (A) sinistrorsum.

A: Τύχα·| [---] υσσκι κατ[ὰ σκίρōν, --|--] βίαι ἐ(κ) κάπου [--|-- δ]αμνυμένα [--||--]
τόδε σκεδα[θε̃ι --|-- ἔχε̄]ι μακάρōν [----]
B: [--]σεφ[--|--] ασσκι[--|--] αἴξ αἶγ[α --] | τέτρα[γος --] || ὄλβιος ὃ[ι --] | αὐτὸς ε[--]

A. Same text as on the tablet in the preceding lemma, ed.pr. || 1. in larger letters || B. 1. [Περ]σεφ[όνη]?, ed.pr.

The tablets add up to a series of seven basically hexametrical incantations identified by D.R.Jordan: five on lead tablets from Himera (*SEG* L 1001; early 5th cent. B.C.), Lokroi Epizephyrioi (*SEG* XLIX 1360; late 5th cent. B.C.; see now L.Del Monaco, 'Ασκι Κατασκι. *Ephesia grammata* da Locri Epizefirii', *ZPE* 183 [2012] 129-139), Selinous (partial text in *SEG* XLII 818 app.cr. ad LL. 6/7; see now D.R.Jordan, R.D.Kotansky, 'Ritual Hexameters in the Getty Museum. Preliminary Edition', *ZPE* 178 [2011] 54-62; cf. also W.Burkert, *ZPE* 183 [2012] 109/110; late 5th/early 4th cent. B.C.), Phalasarna (*I.Cret.* II.xix.7; *SEG* XLII 818; XLVI 1235*; *SEG* XLIX 1360 app.cr.; late 4th cent. B.C.) and Oxyrhynchos (*SEG* XXXVIII 1837 LL. 64/65; 2nd/3rd cent. A.D.), one on a silver tablet from Rome (Latin transliteration, of which only the beginning is published: Jordan, *ZPE* 136 [2001] 190; 3rd cent. A.D.?), and another on a papyrus from Egypt (Jordan, *ibid.* 192; late 3rd/early 4th cent. A.D.). These texts are based on a common source corrupted in various ways in the course of the centuries. Ed.pr. reprints all texts together with the two new examples from Selinous in two Appendices: as running texts on 45/46, and as ■ tabular survey of the common elements on 47/48 (an update of the survey provided by Jordan; cf. *SEG* L 1001). On 31-43, she discusses the contents of the two new ἐπῳδαί as compared with those in the incantations already known, partly drawing on Jordan's forthcoming *Verses from a Rite of Initiation into the Worship of Demeter and Core* (cf. *ZPE* 178 [2011] 54 note 2; previously announced under the title *A Cluster of Greek Verse Incantations*). In this monograph J. gives the following general characterization, quoted by R. (31/32): 'hexametric incantations mentioning the goddesses Demeter and Core, together with torches and a descending path, and referring to the joy of a novice that joins a group' ... 'the phrases come from a ritual of initiation ... that included a cult drama for which many of the verses are the accompanying *legomena*'. Pending the publication of this monograph, we restrict ourselves to listing the elements in the new Selinountian incantations (referring to the lines of the text in our lemma no. 1123 A): 1) invocation of Τύχα (L 1); 2) Ephesian grammata: υσσκι (L. 2); 3) κατὰ σκιρῶν (L. 2; abbreviated version of κατὰ σκιερῶν ὀρέων, 'dai (monti) ombrosi'; D. prefers κατὰ σκίρων, 'passage dans des fourrés'); 4) ἐν ἀμολγῶι (L. 2; 'al crepuscolo' or 'all'alba'; Homeric formula); 5) αἶγα βίαι ἐκ κάπου ἐλαύνει (L. 3; 'una capra a forza spinge via dal "giardino"', an exorcistic ritual?); 6) τᾶιδ' ὄνομα Τέτραγος (L. 3; the goat's name); 7) δαμνυμένα δάμασον δὲ κακῶς ἄκοντας (L. 4;

ed.pr. prints δαμνυμενα, which she interprets as a vox magica ['δαμνυμενα doma i riluttanti, malamente']; δαμνυμένα, D.: 'une femme domptée doit ensuite dompter ceux qui refusent (quoi?) méchamment'); 8) (ὄλβιος) ὧι κε τόδε σκεδαθῆι κατασικονιαος καὶ φρασίν (L. 5; '(felice colui) sul quale sia sparso (*Iô* sulla strada) κατασικονιαος e nel cuore'; on the basis of parallel texts, ed.pr. interprets κε τοδε as κατά; τόδε, D.: '(heureux) celui pour qui ceci aura été répandu') the enigmatic κατασικονιαος is unparalleled; other texts have κατ' ἁμαξιτὸν 'ἰώ', vel sim.; cf. below in fine); 9) ἔχει μακάρων ἀποκεδεαειδος (κατ' ἁμαξιτὸν αὐδάν) (L. 6; 'ha dei beati ἀποκεδεαειδος (la voce sulla via maestra)'; the unparalleled ἀποκεδεαειδος is reminiscent of *Od.* 8.149, σκέδασον ἀπὸ κήδεα θυμοῦ, and *Od.* 6.12, ἀπὸ μήδεα εἰδώς; cf. the app.cr. ad no. 1123 above and below in fine).

For the whole series see now also G.Rocca, 'Ἱερὰ λόγοι nel mondo greco e magno greco', in *La vigna di Dioniso: vite, vino e culti in Magna Grecia. Atti del quarantanovesimo convegno di studi sulla Magna Grecia, Taranto 24-28 settembre 2009* (Taranto 2011) 449-464 (with the nine texts on 462-464), and L.Bettarini, 'Testo e lingua nei documenti con 'Ἐφέσια γράμματα', *ZPE* 183 (2012) 111-128, with the texts of our lemmata nos. 1123/1124 on 117 under the labels B2 and B3, respectively. On 122, B. comments on κατασικονιαος, to be divided into κατασικον (Ephesian grammata, attested elswhere as κατασκιον) and ιαος (a ritual yell, similar to αος in the Lokroi tablet); 'In effetti κατασκιον e ιαος potrebbero essere ciò che deve essere "sparso" (cioè pronunciato) su qualcuno (lungo la strada) per decretarne lo *status* di ὄλβιος'; on 123/124, discussion of the whole μακαρισμός (above sub 8/9), which differs from that in parallel versions in several respects; as to ἀποκεδεαειδος, both μήδεα and κήδεα yield a defective syntax. The verse probably originated from an awkward conflation of two hemiepe, the second of which is modelled on the Homeric phrase but should not necessarily be corrected: the model text may have included, after the makarismos, a reference to those not attaining the status of ὄλβιος and receiving κήδεα from the gods as a punishment. For protective iambic incantations see our lemma no. 2049.

1125. Selinous. Inscriptions on a pebble, mid/late 5th cent. B.C. Oval river pebble inscribed on both sides. Ed.pr. G.Rocca, *Nuove iscrizioni* – (cf. our lemma no. 1113) 12-16 no. 3 (ph.), and in *Temi selinunti* 267-273 no. 1 (ph.); cf. L.Dubois, *BE* (2010) no. 643: A: AKPO B: APK IΔ

A. Perhaps a name like Ἄκρων, Ἀκρωνίδας, ed.pr. || B. APKIΔ, with the last two letters, somewhat larger and not aligned with APK, apparently written by another hand (in *Temi Selinunti*, R. gives APK|IΔ): name followed by a numeral?, ed.pr., who reflects on the pebble's function (civic registration?; piece belonging to a game?; votive?; funerary?); rather APKIΔ, D.

1126. Selinous. Inscription on a bronze tablet, 3rd cent. B.C.? Fragment of a bronze tablet inscribed on one side. Ed.pr. G.Rocca, *Nuove iscrizioni* – (cf. our lemma no. 1113) 17 no. 4 (ph.), and in *Temi selinunti* 273/274 (ph.): [--]IEAKΛ

Possibly an onomastical formula, with KΛ as the abbreviation of a name, ed.pr., with due caution.

1127. Syracuse. Letter of Hieron II to the Syracusans, after 241 B.C.? *IG* XIV 7; *SEG* LV 1029 (LVI 1103 [2.1]). G.Manganaro, *ZPE* 170 (2009) 88, now prefers restoring in II L. 7 ὅρκιον βουλᾶς κα[ὶ συγκλήτου] rather than κα[ὶ ἀρχόντων or στραταγῶν] (cf. our lemma no. 1102 L. 4; *IGDS* 97 L. 7: ἔδοξε τᾶι συγκλήτωι καθὰ κ[αὶ τᾶι βουλᾶι]). For the 'quaestio vexata' of the ἁλία, σύγκλητος and βουλά in the Sicilian cities (two or three institutions?) see F.Battistoni, *ZPE* 174 (2010) 114 with note 6 (cf. our lemma no. 1102).

1128. Syracuse. Inscription on a weight, 500-475 B.C. Parallelepiped bronze weight with a handle; inscription covering one of the sides; found in the courtyard of the Prefettura together with other material from a sacred deposit dating to the first quarter of the 5th cent. B.C. Ed.pr. G.Ancona, *Kokalos* 47/48.2 (2001/2002) [2009] 801/802 (ph.; dr.; text in transcription): Δαμόσια

Weight: 189.74 g (presumably the quarter of a stater). In view of the find spot, the object may have served as a votive, ed.pr.

1129. Syracuse. Christian epitaph. Wessel, *IGCVO* 309; A.Ferrua, *Note e giunte* -- (cf. *SEG* XXXIX 988) no. 74 (cf. *SEG* LVIII 1043 in fine). V.G.Rizzone, *Epigraphica* 71 (2009) 428 note 8, points out that this epitaph is not necessarily that of the son of a priest ([ἐνθάδε] | κῖται υἱ[ὸς αὐτοῦ], *IGCVO*, Ferrua); alternatively, a name like Ὑγ[ένος] (attested in Syracuse and Modica) or Ὑπ[άριος], vel sim., may be restored.

1130. Tauromenion. The foundation and constitution of the city. In an article on the foundation of Tauromenion based almost entirely on literary sources, E.Arena, *Sicilia Antiqua* 6 (2009) 93-114, on 98/99 discusses the dedication of silver phialai by the Ταυρομενῖται οἱ ἀπὸ Σικελίας on record in the inventory *I.Délos* 103 I L. 60 and 104 L. 117, dated between 366 and 364 B.C. The ethnic indicates that there was a polis Ταυρομένιον at that time. A. argues that the promotion from an 'insediamento da piazzaforte militare a *polis* dotata di una certa autonomia' (111) took place under Dionysios II (367-357, hence between 367 and 364 B.C.) rather than Dionysios I. Cf. also our lemma no. 2005.

1131. Tauromenion. Catalogue of authors in the library of the urban gymnasium (dipinti), late 3rd/2nd cent. B.C. *SEG* XXVI 1123; LVI 1106*. F.Battistoni, in *Immagine e immagini* -- (cf. our lemma no. 1086) 811-815, returns to the lemmata mentioning Kallisthenes, Philistos and Fabius Pictor, arguing, once again, that the lemma on Pictor was written recently in eastern Sicily itself (cf. *SEG* LVI 1106 in fine).

In the article summarized in our lemma no. 2005, P.N.Doukellis on 104/105 discusses the catalogue, underlining that the juxtaposition of Greek and Roman authors on equal terms suggests a broad, cosmopolitan spirit among the Tauromeneans.

1132. Tauromenion. Seat inscriptions in the theater, 2nd cent. B.C. *IG* XIV 437. Mainly on the basis of the lettering, A.Dimartino, in *Immagine e immagini* – (cf. our lemma no. 1086) 721-726 (ph.), dates these inscriptions to the 2nd cent. B.C. and consequently rejects the communis opinio that they can be used as a criterion for the dating of the theater's construction under Hieron II and his wife Philistis. D. also points out that the number of eight inscriptions results from a misunderstanding of De Spuches' notice by Kaibel (*IG*) and that only five inscribed seats exist:

A: ἱερειᾶ[ν] B: ἱερε[ι]ᾶν C: [------] δ' D: Φιλιστοῦς δβ' E: Φιλιστοῦς δι̣'

ITALY

1133. Italy. Calabria: Greek inscriptions. M.L.Lazzarini, 'L'apporto dell'epigrafia greca allo studio della Calabria antica', in S.Sestito (ed.), *La Calabria tirrenica nell'antichità. Nuovi documenti e problematiche storiche. Atti del Convegno (Rende - 23-25 novembre 2000)* (Soveria Mannelli 2008) 303-316, offers a survey of the Greek inscriptions in this region, notably from the 4th/3rd cent. B.C. Discussion of the defixio from Tiriolo (*IGDGG* II 95 [*SEG* XLIV 844; XLVII 1523], the 'Orphic' text from Hipponion (*SEG* XXVI 1139; LVIII 1083*; cf. also the bronze nails from Lamezia Terme: *SEG* LVI 1117), the testament from Terina (*IDGG* II 98 [*SEG* IV 73; LII 991 bis*; ph.; on the basis of new squeezes L. has established that the first letter of L. 8 is an A, not a Λ, which excludes the reading [πό]λι), and the fragment of a bronze tablet from Lamezia Terme (*SEG* LV 1073; ph.). L. also draws attention to citizens from Terina, Kroton, Rhegion, Hipponion and Velia attested in Greece (e.g. Terina: Τέρινα in the list of thearodokoi from Epidauros [*IG* IV^2.1.95 L. 45] and in *F.Delphes* III.1.497 L. 19; a Τεριναῖος victorious in Olympia [Diod. 14.94]; a Τεριναία ἀπὸ Ἰταλίας in the epitaph *IG* II^2 10438).

As to the instrumentum, L. counts over 60 Rhodian amphora stamps (edita and inedita), mostly from Rhegion (ph. of *IG* XIV 2393 [26], to be read Ὑακινθί(ου), | Ἀγεσίλα instead of Ἀγεσίδα, and of an ineditum similarly in the Museo Nazionale di Reggio di Calabria: Ἀγοράνακτος, | Θεσμοφορίου). Eponyms and dates correspond to those of the Rhodian amphora stamps from Syracuse (ca. 650 published stamps). Comments on the priviliged relationship of Syracuse with Rhodes; the Rhodian-Rhegian commercial contacts may be a corollary. Stamps also come from Brettian places (for Brettians in Rhodes see *SEG* LII 762 [4-6]). Finally L. comments on tiles stamped Γνάθις/Γνάθιος, Ζωΐλος, Μαμερτίνων (and Μαμερτινουμ: Oscan in Greek letters), Μέμνονος (occasionally with the additional stamp ἐπὶ Φαινίππου), Νίκων, Νυμφοδώρου, Περκωνίων, Ῥηγίνων, Ῥηγίνων Ὄρθων, Σωσῆνος, and Ταυριανουμ (Oscan in Greek letters); several stamps are found in various places in Calabria (where Rhegion is the most important production center), eastern Sicily (for stamped tiles from Sicily see our lemma no. 1095) and Lipara. Known from a single stamp is Δάματρ[ο]ς ἱερoὶ Ἐλουίας (sc. χαλυπτῆρες rather than κέραμοι) on a tile from Medma (*SEG* XXX 1174 [where the object - probably of local manufacture - is erreoneously described as a 'Corinthian terracotta jug' - a mistranslation of ed.pr.'s 'coppo di tipo corinzio']; L. connects the epithet, unattested otherwise, with ἕλος ['palude', 'bosco'; cf. Paus. 8.36.6, where Demeter of Megalopolis is qualified as ἡ καλουμένη ἐν Ἕλει] rather than with Ἐλουσία [Hesychius s.v.]).

1134. Italy. Economy: trades and crafts. G.Baratta, in M.G.Bertinelli, A.Donati (edd.), *Opinione pubblica e forme di comunicazione a Roma: il linguaggio dell'epigrafia* (Faenza 2009) 257-276, analyzes epigraphical and archaeological evidence related to crafts and occupations from Rome, Ostia, Pompeii, Herculaneum, and Aquileia. Among the mainly Latin inscriptions, B. refers to the bilingual advertising text of a stonecutter's atelier from Panormos (*IG* XIV 297; *IGR* I 503; *CIG* 5554; *CIL* X 7296; *ILS* 7680; *SEG* XXXVIIkI 1017 [L 1016]; B. 268; ph.).

1135. Italy. Linguistics. Bilingualism (Greek/Latin) and onomastics. Mainly on the basis of names on record in literary and epigraphical sources from Italy, F.Biville, in *L'onomastica dell'Italia antica* (cf. our lemma no. 1091) 409-423, studies various adaptation processes which in a bilingual context affect both the Greek and Latin vocabulary: polyphonism (e.g. Aesculapius / Asclepius : Αἰσκλαπιός / Ἀσκληπιός); integration (e.g. Augustus : Αὔγουστος [transcription] : Σεβαστός [translation]); neologisms (e.g. Martial 3.78, with the etymology of Εὐκλίδης as the one who has 'une belle clé (κλείς, κλειδός), à défaut d'avoir une belle reputation (κλέος)' [417]); 'la création d'une onomastique grecque à référent romain' (e.g. the toponym Arpagopolis given by Augustus to an island near Capri favored by members of his court; 417/418); hybridization (e.g. Σπόριος Στερτίνιος Σπορίου [= Spurius] Ῥωμαῖος (*I.Délos* 2379) or Maxuma Seiu (= Σείου = Sei; *MonAnt* 8 [1898] 224; Neapolis [cf. *I.Napoli* 171 app.cr. ad L. 3, Tybout]).

1136. Italy. Magna Graecia: Greek inscriptions in the Roman period. F.Cordano, in G.Urso (ed.), Patria diversis gentibus una? *Unità politica e identità etniche nell'Italia antica. Atti del convegno internazionale Cividale del Friuli, 20-22 settembre 2007* (Pisa 2008) 63-72, offers an outline of the Greek epigraphic production from the 2nd cent. B.C. to the 2nd/early 3rd cent. A.D. in Rhegion, Neapolis and Tarentum, the three cities mentioned together as Greek (cultural) centers by Strabo (6.253) and Cicero (*Pro Archia* 3.5; cf. also 5.10), and as maritime allies of the Romans by Livy (35.6). Unlike in the rest of Bruttium, Greek institutional and cultural tradition prevailed in Rhegion, for which *I.Reggio Calabria* 1 (*IG* XIV 612; *SEG* LV 1055), 6 (*IG* XIV 615; *SEG* XXIX 985), 20 (*SEG* XL 858), and 58 (*SEG* XXXIX 1062 [LIII 1093]) are adduced [for details we refer to *SEG* LIII 1091/1092, LIV 874, and LVII 951]. Naples remained a Greek city pur sang, a status which was deliberately consolidated by the introduction of the Ἰταλικὰ Ῥωμαῖα Σεβαστὰ ἰσολύμπια by Augustus in 2 A.D. and their perpetuation by later emperors (*I.Napoli* 16/17, 19/20; see most recently *SEG* LVIII 1085). Observations on the Greek phratries [see *SEG* LI 1411 (5)] and their activities, which included the control of plots of land (*I.Napoli* 43/44), magistracies (*I.Napoli* 4, 30, 33, 82, 84) and onomastics (*I.Napoli* 81-86). The situation is very different in Tarentum, where Greek inscriptions are rare after 90 B.C. (e.g. the Latin/Greek bilinguals *SEG* XXX 1220 [XXXIII 813; *IGR* I 467; *CIL* I² 1696] and XXXI 878; the dedications to Τάρας *SEG* XXXIV 1020/1021 [XLVII 1520*; LI 1449]). Greek tradition is reflected in terms on record in Latin texts (prohedria; baths called Pentascinenses). Texts from other cities mentioned are *IG* XIV 637 (*SEG* XXXIV 1008 [LVII 941]) and *SEG* LVII 961 (Petelia), *SEG* XXXII 1018 (LIII 1091 [20]; Lokroi Epizephyrioi) and *I.Velia* 19 (*SEG* XVIII 417).

1137. Italy. Magna Graecia. Religion: Artemis. See our lemma no. 1093.

1138. Adria. Santa Maria Assunta della Tomba (Adria-Rovigo). Dedications of vases, 5th cent. B.C. P.Desantis, L.Malnati, in S.Fortunelli, C.Masseria (edd.), *Ceramica attica da santuari della Grecia, della Ionia e dell'Italia* (*Atti Convegno Internazionale Perugia 14-17 marzo 2007*) (Venosa 2009) 282/283 (ph.), republish the following graffiti: 1) *SEG* XXXVIII 986 (*IGDGG* I 70; D., M. 283 no. 9.1; ph.); 2) *SEG* XXVIII 772 (*IGDGG* I 71; D., M. 283 no. 9.2: ph.; dedication of Σῶ to Ἔρι ['equivalente femminile del più attestato nome spartano Sosos ad Eri (forma contratta di Eari, la primavera) o Eiri (dativo di Iris/Iri–de)']; 3) G.Colonna, *RSA* 4 (1974) 6 no. 3 (D., M. 283 no. 9.3.; ph.; on the foot of an Attic kylix; 450-400; B.C.; [--]ἀνέθε̄[κε --]). Cf. also *SEG* LIII 1049.

1139. Ariminum. Rhodian amphora stamps, 215-146 B.C. C.Giovagnetti, in L.Braccesi, C.Ravara Montebelli (edd.), *Ariminum. Storia e archeologia 2. Atti della Giornata di Studio su Ariminum. Un laboratorio archeologico* (Rome 2009) 9-28 (ph.), presents six Rhodian amphora stamps found in the territory of Ariminium and discusses the distribution of Rhodian stamps in the middle and north Adriatic coastal areas (two maps). On 17/18, a list with 22 stamps (including some unpublished examples) from sites in the middle Adriatic area. We give the names which are complete or can safely be restored: 1) Ariminum. Eponyms: Ἀριστόδαμος, Ἀρχοκράτης, Ἐχέβουλος, Θεαίδητος; manufacturer: Τιμώ (female owner of workshop); 2) Ancona. Eponyms: Ἀστυμήδης, Νικασαγόρας; manufacturer: Δαμοκράτης; 3) Urbs Salvia. Eponym: Μηνόδωρος; 4) Sena Gallica. Eponym: Εὐφράνωρ; 5) Suasa. Eponym: Ἑρμίας: 6) Ascoli Piceno. Eponyms: Αἰσχίνας, Ἀριστόνομος. [The date range in the heading is according to V.Grace's chronology, which corresponds to 185-164 B.C. in G.Finkielsztejn's system (cf. *SEG* LI 1013)].

1140. Aquileia. Language and identity. L.Boffo, in F.Crevatin (ed.), *I luoghi della mediazione. Confini, scambi, saperi* (Trieste 2009) 127-159, discusses language as a marker of identity, drawing on the ca. 90 Greek inscriptions of Aquileia: a small number compared to the ca. 4000 Latin ones. B. argues that both language and identity are dynamic notions, varying according to historical and social contexts. Discussion of the funerary epigram for the mime Βασσίλλα (*IG* XIV 2342; *I.Aquileia* 710; *GV* 675; *SEG* XLII 893, LII 947*), the epitaph erected by Οὐιψανία Ὀστιλία for a physician (*IG* XIV 2343; *I.Aquileia* 491; *CIL* V 868; Samama, *Les médecins* -- [cf. *SEG* LIII 2191] no. 498), the dedication by Ἀκ(ί)λιος Ἱέραξ (*I.Aquileia* 370; cf. *SEG* L 1036), the epitaph of a soldier of legio XI Claudia (*IG* XIV 2340; *IGR* I 481; *I.Aquileia* 2771), the epitaph of Εὐτυχᾶς (*IG* XIV 2355; *I.Aquileia* 3036; cf. *SEG* LVI 1111), the bilingual donation by an Ephesian (*I.Aquileia* 182; *SEG* XLVI 1304; cf. also LVI 1111), the dedication by Ἀρνοῦφις ἱερογραμματεὺς τῆς Αἰγύπτου (*I.Aquileia* 234; *SIRIS* 613), and the dedication to Apollo of the Aquileians/Ἀντηνορίδαι (*I.Aquileia* 211; *SEG* XXX 1132). For B.'s previous studies on the subject see *SEG* L 1036, LIII 1069, and LVI 1111.

1141. Aquileia. Religion: cult of Antinoos. M.Šašel Kos, in M.G.Bertinelli, A.Donati (edd.), *Opinione pubblica* -- (cf. our lemma no. 1134) 205-216, discusses the cult of Antinoos in the western

part of the Roman Empire on the basis of inscriptions. In her survey of the mainly Latin epigraphical material she also refers (214/215) to three tear-shaped ceramic plaques from Aquileia, probably votive objects, with the head of Antinoos represented as Hermes reproduced from a bronze coin from Bithynion-Klaudiopolis, and a surrounding legend (one of these is *SEG* XLVI 1308; ph.). The additional evidence of a marble bust of Antinoos of local production, similarly representing him as Hermes, definitely attests his cult in Aquileia; it remains uncertain whether the cult should be connected with the presence of Greeks in the city. Cf. also our lemma no. 1637 (Colchis etc.)

1142. Augusta Taurinorum (Torino). Honorary inscription of a city for its patron Q. Glitius Atilius Agricola, late 1st/early 2nd cent. A.D. *IG* XIV 2278; *CIL* V 6984 (dr.; no transcription). Republished after re-examination of the stone by F.Battistoni, *ZPE* 169 (2009) 183-187 (ph. of fr. B [detail]; dr. of *CIL*; for a ph. of both fragments see W.Eck, H.von Hesberg, *MDAI*(*R*) 111 [2004] 157 no. 16), who discovered traces of letters previously unnoticed in Fr. B initio.

Fr. A: Κοΐντω[ι Γλιτίωι] | v Ἀτειλίω[ι --] | ------------

Fr. B: [-------- τῆ̣ς | Σ]υρ̣ίας v [ἱερὰ καὶ ἄσυλος καὶ αὐτόνομος] | καὶ φίλη, πιστὴ καὶ συνγενὴ̣ς κα[ὶ ----] | τῶν ἀνεικήτων Ῥωμαίων || πάτρωνι

Κοΐντω[ι Γλιτίωι Ποπλίου υἱῶι Στελλ(ατίναι)] | Ἀτειλίω[ι Ἀγρικόλαι –] | [ἡ πόλις τῶν --, σύμμαχος] | καὶ φίλη, πιστὴ καὶ συνγενὴς κα[ὶ ἄποικος] || τῶν ἀνεικήτων Ῥωμαίων | πάτρωνι, *IG*; for the honorand, a citizen of Augusta Taurinorum, see *PIR*² G 181 (*CIL* V 6974-6987) || A. there seems to be no space available to restore tribus and filiation in L. 1, but they could have been postponed between Ἀτειλίωι and Ἀγρικόλαι, B. || B. the city honoring Glitius cannot be Ilion as supposed by T.Mommsen, but should be localized in the province of Syria (cf. the new reading initio): either Laodikeia (known as συνγενὴς of Rome from *IG* II² 3299 = *OGIS* 603) or Antioch. Glitius' connection to the city very probably dates to the period when he was acting as a legatus of the legio VI Ferrata, stationed in northern Syria, a position which may be dated around 90 A.D. Possibly the genitive τῆς Συρίας depends on a noun such as μητρόπολις; on that assumption Antioch was the city in question: [ἡ πόλις τῶν Ἀντιοχέων ἡ μητρόπολις τῆς | Σ]υρ̣ίας would fit the available space, B. For συγγένεια cf. our lemma no. 2013.

1143. Cumae. Museum catalogue: various inscriptions. F.Zevi (ed.), *Museo archeologico dei campi flegrei. Catalogo generale: Cuma* (Naples 2008), includes a number of Greek inscriptions, both inedita and texts already known. Among the latter are four inscriptions on stone discussed by P.Lombardi on 206-208 (Italian translations): 1) *IG* XIV 871 (*LSAG*² 240 no. 7; *IGDGG* I 18; Arena III 12; *SEG* LVII 920; L. 206, who reports previous interpretations of λε̄νός, preferring that of 'Dionysiac initiate', and adding yet another one based on the analogy with the late 5th cent. B.C. sacred law from Keos *IG* XII.5.593, which prohibits μὲ ὑποτιθέναι κύλικα ὑπὸ τὴ[γ κλί|ν]ην [LL. 21/22], i.e., not to leave in the tomb receptacles used in funerary ritual; the Kymaian inscription, then, would draw attention to the presence of a ληνός [a container filled with wine, water or perfumes] in the tomb; the word may be connected with Dionysiac vocabulary [cf. *SEG* LVII] also on this interpretation); 2) *IG* XIV 869 (*LSAG*² 240 no. 4; *IGDGG* I 17 a; Arena III 13; L. 207 [left; ph.]); 3) *IG* XIV 867 (*LSAG*² 240 no. 9; *IGDGG* I 17 b; Arena III 14; L. 207 [right; ph.]; L. restores Δε̄μοχάριδός ἐμι τὸ [σε̄μα] instead of a

patronymic; either the male name Δημόχαρις or the female Δημοχαρίς); 4) *IGDGG* I 19 (*LSAG*^{2} 240 no. 12; Arena III 15; *LSCG* Suppl. 120; *SEG* IV 92; XXXVI 911; cf. LI 2308 and LVII 920; L. 208). For the other texts, all graffiti on vases, see our lemmata nos. 1144/1145.

On 120/121, M.L.Lazzarini comments on '*Pithekoussai* e *Kymai*: l'alfabeto euboico in Occidente' (table of letters): a concise version of her article summarized in our lemma no. 1939.

1144. Cumae. Graffiti on vases: dedications, late 6th-5th cent. B.C. C.Regis, in *Museo -- Cuma* (cf. our lemma no. 1143), (re)publishes the following dedications on vases. There is a single ineditum: 1) [--] Ṃε̄λιχ[--] (dedication to (Zeus) Meilichios? [cf. our lemma no. 1118]; Euboian alphabet; incised after firing; fragment of the foot of a possibly local cup; late 6th/early 5th cent. B.C.; R. 175 [ph.]). Already known is a group of dedications from the Fondo Valentino: 2) *SEG* XLII 898 (6th/ early 5th cent. B.C.): vases inscribed hιερ[όν] (or hιερ[ή]) and HE (hέ(ρε̄) or hέ(ρε̄ς); cf. also *LSAG*^{2} 240 no. 6 and *SEG* LIII 1074 (3); R. 181/182; ph. of three of the HE graffiti).

1145. Cumae. Graffiti on vases: owners' inscriptions and trademarks, late 8th-mid 6th cent. B.C. P.Lombardi, in *Museo -- Cuma* (cf. our lemma no. 1143) 122-126 (Italian translations), (re)publishes eight owners' inscriptions on vases (graffiti incised under the foot). There are four inedita: 1) Θεόλλο̄ (Euboian alphabet; for Θέολλος cf. *SEG* XLVII 1462 [Syracuse]; *IG* I^{3} 295/296, 300, etc.; Θέυλλος in Arena I^{2} 39 [Selinous]; Θέελλος in *IG* II^{2} 1696, 2821, etc. [add *SEG* LVIII 1067: Θέολος (Sardinia)]; Attic black glazed kylix; late 6th cent. B.C.; L. 123 [right; ph.]); 2) hιπποσθένεός ἐμι (E of the Kymaian alphabet; Attic black glazed kylix; late 6th/early 5th cent. B.C.; L. 124 [right; ph.]); 3) A: Φίτε̄ς B: A (Φ and E in the Kymaian alphabet; A: either the genitive of a female name Φίτη or, less probably, ■ male name Φίτης [both previously unattested]; B: commercial graffito of the type Johnston, *Trademarks* 108 and 200 no. 4 c; local container, of which only the foot is preserved; 500-480 B.C.; L. 126 [right; ph.]); 4) A: Ἐπιχάρεος B: ΣΗ+ (Euboian alphabet; B: trade mark [1 stater, 2 drachmai: price indication, presumably referring to a group of vases]; black glazed [Attic?] skyphos; 500-450 B.C.; L. 124 [left; ph. of cup; dr. of graffito]).

The inscriptions already known are: 5) the puzzling text on the lekythos *IGDGG* I 11 (Arena III pp. 113-115 no. A 1; *LSAG*^{2} 239 no. 2; *SEG* XLI 848; LVII 921*; L. 123 [left; ph.], who reports some of the previous interpretations, recorded in *SEG* with the exception of an alternative suggested by L.Dubois in *IGDGG* I (p. 38): hισ(σ)αμενέ, τὶν νῦνα ('Hissamenos, pour toi à partir de maintenant'). L. adds yet another reading: hισαμένε̄ τὶν νῦνα, with the first word understood as the female nominative of the middle aorist participle of ἵζω ([a woman] 'avendo dedicato a te da questo momento'); 6) *IGDGG* I 13 (*SEG* XXIX 949 bis; XLI 849 [Oscan according to G.Colonna]; L. 126[left; ph.]); 7) Arena III 19 (L. 125 [left]); 8) *IGDGG* I 21 (d) (L. 125 [right; ph. of vase; dr. of graffito]).

On 127-129, L. (re)publishes eight trade marks on various vases dating to the 5th cent. B.C., which we present summarily (inedita with the exception of our no. 10; L. adduces parallels from Johnston, *Trademarks*, except for our nos. 12-15, which may be interpreted as abbreviated names; no. 9 is written in the Attic/Euboian, nos. 13-16 in the Kymaian/Euboian alphabet): 9) ΛΕΛΕ (in ligature; L. 127 [left; dr.]); 10) HA (in ligature; E.Gabrici, *MonAL* [1913] 459; L. 127 [right (1); dr.]); 11) | | | | (L. 127

[left (2)]); 12/13) ΞΕ or ΕΞ (L. 127 [left (3)] and 129 [right; ph.]); 14) ΔΕΙ (L. 128 [left; ph.]); 15) ΧΑΡ (L. 128 [right; ph.]); 16) ΑΓ (L. 129 [left; ph.]).

1146. Etruria. Commercial graffiti on Greek amphoras of the Archaic and Classical period. F.Sacchetti, *Epigraphica* 71 (2009) 37-72, presents a detailed catalogue and discussion of 10 Greek amphoras found in 'Etruria padana' bearing marks consisting of single letters, incised before or after firing, and invariably of uncertain interpretation. They may have numerical (indications of volume, weight, or price) or alphabetical value (e.g. O and M possibly indicating the vase types ὀξύβαφον and ἐμβάφιον, respectively; references to the amphora's contents or manufacturer?).

1147. Etruria. Camporsevoli. Signature of a vase painter, 470-460 B.C. *ARV*² 482 no. 33; 817 no. 2; B.Cohen, *MMusJour* 26 (1991 [cf. *SEG* XLII 82]) 74. On the basis of the diary of Ludwig Pollak, G.Paolucci, *RdA* 32/33 (2008/2009) 143-145 (ph.), sheds more light on the find circumstances of this Athenian red figured krater, the name piece of the Telephos painter bearing the signature Ἱέρōν ἐποίεσεν, in 1896 in Camporsevoli (Montagna di Cetona; eastern Etruria); now in the Museum of Fine Arts in Boston.

1148. Lokroi Epizephyrioi. Votive tablets dedicated to Euthymos, 4th/3rd cent. B.C. *SEG* XXXVII 779 (LII 953 bis*). B.MacLachlan, in G.Casadio, P.A.Johnston (edd.), *Mystic Cults in Magna Graecia* (Austin, Texas 2009) 212-214 (ph.), briefly discusses these objects and the hero cult of Εὔθυμος in an article on 'Women and Nymphs at the Grotta Caruso' (204-216).

1149. Mediolanum. Christian inscriptions. G.Cuscito, *Inscriptiones Christianae Italiae septimo saeculo antiquiores, Nova Series* XX: *Regio* XI, *Mediolanum* I (Bari 2009), includes six Greek inscriptions and one Latin inscription with a single line in Greek letters (ph. of all): 1) the fragmentary epitaph *SEG* XLIV 813 (21 no. 17); 2-4) the dipinti on amphoras *SEG* XLIII 650-652 (47/48 no. 52, 48/49 no. 53, and 49/50 no. 54, respectively); 5) σπερετε ἐν β(ονω) (67/68 no. 66; transliteration of Latin spiritus in bono; last line of the epitaph E.Diehl, *Inscriptiones Latinae christianae veteres* [Berlin 1925] 3410); 6) Αὐρηλία Λούκιλλα Αὐρηλίῳ | Φρόντωνι συνβίῳ ἀειμνήστῳ | μεθ' οὗ ἔζησα ἀλύπως ἔτη κγ' | σὺν τέκνῳ, ἔασα τέκνα θ'· || Αὐρήλιος Φρόντων ἰατρὸς | ἐνθάδε κε[ῖ]τε ἐν Θεῷ (72/73 no. 71; stone plaque from the monastery of S.Vittore; A.Calderini, in *Scritti storici e giuridici in memoria di Alessandro Visconti* [Milan 1955] 197; cf. M.Mirabella Roberti, *Milano romana* [Milan 1984] 96; M.Bolla, in *Milano capitale* [1990] 112; G.Cuscito, *Archivio Storico Lombardo* 119 [1993] 426; ἔασα for εἴασα; 'è strano ... che dica di essere vissuto con un figlio, quando ne aveva generati nove' [73] [Aurelia Lucilla claims to have lived 23 happy years with her husband and one child, 'having left alone nine children'; this implies that nine of the ten children to whom she gave birth had died prematurely, Tybout]); 7) the epitaph *IG* XIV 2296 (*CIG* 9872; *SEG* XLIV 812; 86 no. 79).

1150. Oppido Mamertina (area of: Palazzo). Graffito on a Ionic cup, early 6th cent. B.C. Graffito incised topside down on six fragments of a Ionic cup found in Palazzo. Edd.pr. M.L.Lazzarini, P.Poccetti, in R.Agostino, M.Maddalena Sica (edd.), *Sila Silva, ho drumós ... hón Sílan kaloûsin. Conoscenza e recupero nel Parco Nazionale d'Aspromonte*, vol. 3: *Palazzo. Una struttura fortificata in Aspromonte* (Soveria Mannelli 2009) 125-141 (ph.; dr.).

[---] ι (or ν) ε ν ρ (or δ) α ν κ (or ιγ) λ α ι ε ι τ ρ ι α (or δ) (or τ) [. . . .] μ ε ν [---]

After ample discussion of the 20 extant signs, edd.pr. caution that the reading and interpretation of this text, either written in Greek or in an unidentified indigenous language, is extremely uncertain. They suggest various tentative readings for both linguistic alternatives. From the ten versions in Greek we mention the main variants: [--]ι/νην δ' αν κλαιῇ τρία τ/ζ[...]μεν[--], [--]ι/ν ἐν Δανκλαιεῖ (or Δανκλαίῃ; sc. γῇ or χώρᾳ) τρία κτλ., [-]ι/ν ἐν Δάνκλαι εἰ τρία κτλ., and [--]ι/νενδαν κα(ι)? αἰεὶ τρία κτλ. (or τριατ/ζ[...] in any of these versions); Δανκλαιῇ would be derived from the well known ethnic Δανκλαῖος, whereas Δανκλαιεῖ presupposes a previously unattested variant Δανκλαιεύς.

1151. Petelia (area of: Cassana, north of Strongoli). Defixio, late 4th/early 3rd cent. B.C. *SEG* LIV 962. M.L.Lazzarini, in *L'onomastica dell'Italia antica* (cf. our lemma no. 1091) 43-47, comments on the personal names, which are mainly Oscan.

1152. Pompeii. Collection of images of painted inscriptions (*CIL* IV). A.Varone, G.Stefani, *Titulorum pictorum pompeianorum imagines qui in CIL vol. IV collecti sunt* (Rome 2009), present a volume offering images of painted inscriptions from Pompeii (arranged according to the regiones), Herculaneum, and other nearby sites. It is a collection of archive photographs (partially in color), many of which are no longer preserved; reproduction of the Greek inscriptions from the Casa del Criptoportico (*CIL* IV 7141; color ph.), Casa del Menandro (*CIL* IV 7352 a-g; color ph.), Casa di Lesbianus (*CIL* IV 9867; *SEG* LII 970 [2]), Casa degli Epigrammi (*CIL* IV Suppl. 2, 3407; Kaibel, *EG* 1103-1106; *SEG* XV 602 [XLV 1455*; cf. LVII 2069 on p. 745 in fine for full references), Taberna di Severus (*CIL* IV 733 + add. 196, 461) in Pompeii, from the Villa Imperiale in a suburb of Pompeii (*CIL* IV 7982 a), and from the Casa del Papiro Dipinto in Herculaneum (*CIL* IV 10481; *SEG* LII 950; color ph.).

1153. Pompeii. Graffiti and prostitution. In their excellent study on prostitution in Pompeii, P.G.Guzzo, V.S.Ussani, *Ex corpore lucrum facere. Prostituzione nell'antica Pompei* (Rome 2009), offer a tentative reconstruction of its juridical aspects (part I, 9-26), a reconstruction of those places where prostitution was practiced on the basis of the archaeological and epigraphical material (part II, 29-73), and a synthesis on its social dimensions (part III, 113-120); 11 tables list the personal names found in brothels or similar contexts, the names which recur and their topographical distribution, the persons of servile status, the persons who can be identified as prostitutes, and the fees for 'services' in the city in general and in the brothel in particular. Two appendices offer the inscriptions of overtly erotic character and a reprint of G.Fiorelli, *Giornale degli scavi di Pompeii* [Napoli 1862]). G., U. identify a building just off the piazza del Foro (VII, 12, 18-20) as a brothel with ca. 20

prostitutes (118); they estimate the total number of prostitutes to ca. 80-100 females and a smaller number of males (113/114). They were mostly slaves, but also 'peregrina o libertina, o anche ingenua' (116). The following names are written in Greek [the number of Greek names written in Latin – e.g. Euplia, Menander, Myrtale, Onesimus, Ptolomaeus – is much higher]: Ερνης (*CIL* IV 2261), Λιβεράλις (*CIL* IV 2270), Λούκιος (*CIL* IV 5267), Μολα (*CIL* IV 2204), Μουσαῖος (*CIL* IV 2216), Πετρώνιυς (*CIL* IV 10090), and Συνέρως (*CIL* IV 2252/2253).

1154. Poseidonia. Signature of a vase painter and labels (dipinti), 330-320 B.C. *SEG* XXXV 1036. In a study on the style and iconography, P.Ferrara, *ArchClass* 60 (2009) 353-368, reports that this Paestan kalyx krater signed Ἀσστέας ἔγραφε, stolen in the 1970s or early 1980s in the area of Sant'Agata de' Goti, was returned to Italy by the J.Paul Getty Museum. [The present whereabouts are not indicated]. On 354/355, F. gives the majuscule texts of the labels identifying the figures on the front accompanying the main scene depicting Europa on the bull (cf. *SEG* XXXV app.cr. [unfortunately, the vague color ph. does not allow one to check the readings]); in the upper register Ζεύς, Κρήτη (F. gives ΚΡΗΕΤΗ), Ἑρμῆς (F. gives ΗΡΜΕΣ), Ἄδονις and Ἀφροδίτη (F. gives ΑΦΡΟΣΙΤΗ); above the main scene Πόθος (semi-nude boy); below two marine creatures: Σκύλα and Τρίτων. [F. does not mention Εὐρόπη, the label apparently identifying the main scene. For other signatures of Asteas, who mostly writes his name with double sigma, see *SEG* XXVI 1103 and LII 992 (with the reference in the app.cr. ad A), Tybout].

1155. Puteoli. F.Zevi (ed.), *Museo archeologico dei campi flegrei. Catalogo generale: Pozzuoli* (Naples 2008), includes two inscriptions relevant to Greek epigraphy: 1) the bilingual (Latin/Greek) dedication to Baal Melqart by Tyre *IG* XIV 831 (*IGR* I 419; *CIL* X 1601; cf. *SEG* XXXVI 923 app.cr. and LIV 1639 app.cr.; R.Marchesini, 75; brief comment); 2) the honorary epigram for an athlete *SEG* LV 1053 (cf. LVII 946; M.L.Caldelli, 201; text; ph.; summary of her earlier comments).

1156. Ravenna. Owner's inscription on a silver cup, 5th cent.–7th cent. A.D. Ed.pr. M.G.Madolli, in R.Farioli Campanati et alii (edd.), *Ideologia e cultura artistica tra Adriatico e Mediterraneo orientale (IV-X secolo)* (Bologna 2009), 261-268, publishes a silver treasure (seven spoons and a cup) found in 2005 during excavations in the harbor district of Ravenna. In the interior of the foot of the cup two rectangular stamps are impressed which together give a name (262; ph.).

Ἰο<ά>ν|νη|ου

ΙΟΝ|ΝΗ|ΟΥ, cup; Ἰο<ά>ννηου, a variant of Ἰωάννης, common in Ravenna, ed.pr., who assigns the treasure to an ecclesiastical context; the objects may have been donated to a church to be used on specific occasions in which perhaps their owners took part.

1157. Rome. Panathenaic and pseudo-Panathenaic amphoras, after mid 2nd sec. B.C. S.Musco et alii, in *Ceramica attica da santuari della Grecia* – (cf. our lemma no. 1138)189-216 (ph.; texts in

majuscules), report on numerous sherds belonging to Panathenaic and pseudo-Panathenaic amphoras found in excavations in Piano di Corzano–Quatro Cappello del Prete. Most bear fragments of the formula τôν Ἀθένēθεν ἄθλōν and belong to pseudo-Panathenaic amphoras (examples on 193). Three inscribed sherds are assigned to Panathenaic amphoras: 1) [ἀγωνοθετοῦντ]ος Ἀδειμάντου (193; leg and foot of an athlete [stadiodromos]; inscription kionedon. Adeimantos, agonothetes between 150 and 140 B.C., is known from another Panathenaic amphora, found in Athens [N.Metaxa-Prokopiou, *AD* 25 (1970) [1971] A 97-99; cf. also D.Tsouklidou, in M.Benz, N.Eschbach (edd.), *Panathenaïka* (cf. *SEG* LI 61 [A]) 39]. Naming the agonothetes begins in the mid 2nd cent. B.C., which provides therefore the terminus post quem for the following fragments: 2) ἀγωνοθ[ετοῦντος] (193; kionedon); 3) [ἀγων]οθε-τ[ο]ῦντος [...|...]ιεν[...]; 193; both columns kionedon and parallel to each other; the reading here presented is the corrected version of S.Musco et alii [see below] 78); 4) [ἀγωνοθε]το[ῦντος] (193; kionedon); 5) [...]ΛΕΩ[...] (193; kionedon; the excavators suggest restoring [ἀγωνοθετοῦντος βασι]λέω[ς] and identifying the basileus-agonothetes either with Ariarathes V [cf. the so called amphora of Ariarathes found in the Olympieion] or with Antiochos VIII, agonothetes of 122 B.C. [cf. *SEG* LI 61 (A)]).

Cf. also now S.Musco et alii, in R.Cabella et al. (edd.), *La ceramica e il mare. Il contributo dell'archeometria allo studio della circolazione dei prodotti nel Mediterraneo. Atti della XII Giornata di Archeometrai della Ceramica, Genova, 10-11 aprile 2008* (Rome 2011), 69-85, especially 72-74 (ph. of our nos. 1 and 3). Interestingly, the ceramic analysis by the X-ray fluorescence method undertaken for all amphora sherds excludes an Attic provenance of the pseudo-Panathenaic amphoras. Yet the question whether they were produced locally remains open.

1158. Rome. Bilingual (Latin/Greek) honorary inscription for M. Licinius Crassus, 14/13 B.C. *IGUR* 64 (*SEG* XLI 868*). J.Aliquot, *AAAS* 51/52 (2008/2009) [2012] 81 no. 9 (French translation; cf. our lemma no. 1675), accepts L.Moretti's assumption (*SEG* XXXIX 1066) that these honors were awarded by Damascenes only (no reference to Seleukeia Pieria, as in the restorations of *IGUR* 64 and G.Alföldy [*SEG* XLI [see, however, the app.cr. for A.'s retraction]; see also id., *Studi sull'epigrafia augustea e tiberiana di Roma* [Rome 1992] 78-92 ad 90-93]) and Alföldy's suggestion to connect the inscription with the honorand's consulate in 14 B.C. He accepts Moretti's text (*SEG* XXXIX), with the exception of new restorations for LL. 3/4 ([per | legatos --]ni f(ilium) et Sel[eucus – f(ilium)] instead of [legati --]ni f(ilius) et Sel[eucus -- f(ilius)]) and LL. 5/6 ([Δαμασκηνῶν τῆς ἱερᾶς καὶ ἀ]σύλου καὶ α[ὐτονόμου καὶ φίλης καὶ | συμμάχου τοῦ δήμου Ῥωμαίων] ἡ πόλις [titulature similar to that of Laodikeia-on-the-Sea in *IG* II^2 3299] instead of [Δαμασκηνῶν τῆς ἱερᾶς καὶ ἀ]σύλου καὶ α[ὐτονόμου καὶ συμμάχου τοῦ δήμου | Ῥωμαίων οἱ ἄρχοντες (?) κα]ὶ ἡ πόλις).

1159. Rome. Poems on Regilla, wife of Herodes Atticus (A), and on Herodes Atticus' estate Triopion (B), 161 A.D. *IG* XIV 1389 A/B; *IGUR* 1155 A/B (*SEG* LVII 41 and 963*). K.M.Lucchese, 'Landscape Synchesis: A Demeter Temple in Latium', in *Mystic Cults in Magna Graecia* (cf. our lemma no. 1148) 161-189, examines the Triopion (see *SEG* LVII) as a 'sacred landscape system "written" by the famous Greek sophist and antiquarian Herodes Atticus' (162), who 'used the construction of this sanctuary as a gesture of *synchesis* linking himself to the goddess of laws in order both to exonerate himself of his wife's bloodguilt and to increase his own social standing' (161). She refers to the poems

on 169, reproduces the copies of E.Q.Visconti (1794) on 170/171, and in an Appendix on 184-186 offers a new translation 'from Visconti's Latin rendering of the Greek' (184; [!]). [Cf. now also M.Gleason, in T.Whitmarsh (ed.), *Local Knowledge and Microidentities in the Imperial Greek World* (Cambridge) 125-162, Tybout].

1160. Rome. Dedications to Zeus Bronton, 2nd/3rd cent. A.D. *IGUR* 138/139; 163/164 (*IG* XIV 982/983). In a study on the sanctuary of Ζεὺς Βροντῶν in the vicinity of the Villa of the Quintilii on the Via Appia Nuova, R.Paris, B.Pettinau, in B.Palma Venetucci (ed.), *Culti orientali tra scavo e collezionismo* (Rome 2008) 189-198, on 190-193 discuss the Greek and Latin dedications from (or assigned to) this sanctuary and the character of the cult of this deity in Phrygia. Cf. *SEG* XL 1147, with references, also to the Latin texts from Rome.

1161. Rome. Greek and Latin inscriptions concerning the cults in the Syrian temple on the Ianiculum, late 2nd/early 3rd cent. A.D. *IGUR* 109-111 (and the fragments 112-116; *SEG* XLVI 1337; *IGUR* 109 = *CIL* III 36804 = *SEG* LVI 1135*; *IGUR* 110 = *CIL* III 36803; *IGUR* 111 = *CIL* III 36802 = *IGR* I 1387 = *SEG* LV 1062*). F.De Romanis, in B.Palma Venetucci, *Culti orientali* -- (cf. our lemma no. 1160) 149-157, reexamines the epigraphical evidence for the light it sheds on the co-existence of various cults in this sanctuary, connected in some way with the ancient 'Lucus Furrinae': Ζεὺς Κεραύνιος and the Νύμφαι Φορρίναι (*IGUR* 111); the genius Forinarum and the cultores huius loci (cf. *SEG* LVI 1135); Iuppiter Heliopolitanus and Iuppiter Maleciabrudes; θεὸς Ἄδαδος Λιβανεώτης and θεὸς Ἄδαδος Ἀκρωρείτης (*IGUR* 110); the dedications of a δεσμός by the δειπνοκρίτης Γαιῶνας (*IGUR* 109), also on record in other inscriptions (inter alia *IGUR* 166 and 1157, in the latter as κίστιβερ Ῥώμης; for details see *SEG* XLV 1469). De R. shows that all foreign cults are at home in the area of Berytos, with the exception, at first sight, of Zeus Keraunios; this dedication was erected by a Κυπρία called Ἄρτεμις ἡ καὶ Σιδωνία, the latter name/ethnikon implying that she was considered in Rome as 'Syrian' (Σιδωνία lato sensu, as in poetry); Zeus Keraunios was worshipped in Kition, from which Artemis may have originated; that city had intensive contacts with Berytos [for Zeus Keraunios in Syria cf. *IGLS* 1118, 1184/1185, 1188, and 1210, Tybout]. Discussion of *Dig.* 27.1.13.2, testifying to commercial contacts between Berytos and Rome, and of the trade association of the Tyrian stationarii at Rome and Puteoli: *IG* XIV 830 (*IGR* I 421; *OGIS* 595; *SEG* XLIX 1366*; cf. Gaionas' activity at Portus [*CIL* XIV 24], presumably as as trader). Evidently the sanctuary on the Ianiculum owed much to the Berytian merchants' community.

1162. Rome. Dedication to Astarte, late 2nd/early 3rd cent. A.D. *IGUR* 136. E.Gubel, *Studi epigrafici e linguistici* 27 (2007) 53-58 (ph.), argues that the image of θεὰ ὑψίστη Ἀστάρτη on this relief (on a crouching lion, with four pairs of wings and wearing the solar disk of Hathor) testifies to the persistence of very old Oriental divine images in Roman religion. The relief may have been imported from Syria, where the Quintilii, the owners of the villa where it was found, had commercial interests.

G.Pisano, in *Culti orientali* -- (cf. our lemma no. 1160) 199-207 (ph.), and *RAL* 20 (2009) 215-220 (the latter consisting of addenda and corrigenda to Gubel), underlines the syncretistic character of the goddess (cf. the epithet ὑψίστη applied to Ἶσις [in the aretalogy Bernand, *Inscr. métriques* 175 IV L. 4 = *SEG* VIII 548-551; LVII 2159*], whose iconography provided the model for our Astarte; cf. also

the dedication Ἴσιδι μητρὶ θεῶν Ἀστάρτῃ by a Σιδώνιος in *I.Délos* 2101). P. also adduces the relief bearing the only other epigraphical attestation of Astarte in Rome (*IGUR* 121 [*SEG* XLV 1460 [1]) and other dedications (probably) made by Orientals, inter alia the dedication to Ζεὺς Βροντῶν *IGUR* 139, found in the proximity of the villa of the Quintilii (cf. our lemma no. 1160).

1163. Rome. Dedication to Theos Zberthourdos and Iambadoule, 200-250 cent. A.D.? *IG* XIV 981 (*IGUR* 132; *IGR* I 58; *SEG* XVII 446; cf. XXVI 1147). In a study on the dedications of praetorians found in piazza Manfredo Fanti, M.G. Granino Cecere, C.Ricci, in C.Wolff, Y.Le Bohec (edd.), *L'Armée romaine et la religion sous le Haut-Empire romain. Actes du quatrième Congrès de Lyon (26-28 octobre 2006)* (Paris 2009) 185-201, on 189 (ph.) refer to the single Greek text: a dedication by the praetorian soldier Αὐρήλιος Διονύσιος to the Thracian deities Ζβερθοῦρδος (on this theonym cf. XXXIV 694 [Ζεὺς Ζβελσοῦρδος]) and Ἰαμβαδούλη.

1164. Rome. Votive inscription referring to a taurobolium for Attis, after 350 A.D. *IGUR* 127 (*SEG* II 518; XXXII 1048). P.Liverani, 'Il *"Phrygianum"* vaticano', in *Culti orientali* -- (cf. our lemma no. 1160) 40-48, on 45 discusses the last stage in the life of the sanctuary and the interruption of cultic activity during 28 years (between 319 and 350 A.D.) apparent from *IGUR* 127 and Latin inscriptions referring to taurobolia. Contra G.W.Bowersock, in *Humana Sapit. Études -- Lella Cracco Ruggini* (see *SEG* LI 1414 or LII 1999 for the full title) 209-217, who discarded this evidence on account of the fact that some of the altars are of uncertain provenance, L. points out that taurobolia in Rome are restricted to the 'Phrygianum'. The sanctuary must have been closed on the start of the construction of the Vatican basilica of St. Peter (cf. also *SEG* XXXII), enjoyed a revival under the philopagan usurper Magnentius, and was closed definitively with the Theodosian constitution in 391 or 394 A.D. at the latest; the last dedication is dated 390 A.D.

1165-1166. Rome. Two epitaphs, 2nd/early 3rd cent. A.D. Ed.pr. G.Tozzi, *Epigraphica* 71 (2009) 365-370 (ph.), publishes two epitaphs.

1165: 365-367. **Epitaph of Thallousa.** Rectangular white marble plaque with moulded frame and inscription in a recessed field; found during excavations in the complex of the 'Torre ■ Casale del Quadraro'.

Θ(εοῖς) ❦ κ(αταχθονίοις)· ❦ | Θαλλούσῃ | μητρὶ ❦ | τὰ τέκνα

Date: based on the formula (L. 1) and the lettering, ed.pr. || the deceased was a slave as appears from her single name Θαλλοῦσα ('flourishing') and perhaps also from the anonymity of her children, ed.pr.

1166: 367-370. **Epitaph of Hesperis.** Rectangular marble stele reused in a later tomb found in the area called Lucrezia Romana, at the end of the Via Campo Farnia, on the right side of the stretch of ancient Roman road known as Via Castrimeniensis.

Θ(εοῖς) κ(αταχθονίοις)· | [τ]ὴν στήλη[ν | τ]αύτην Δα|[..]νος ἐνθά[δε || ἀνέ]θηκα συ[μ|βίῳ] Ἑσπερί[δι | μνή]μης χά|[ριν, ἕ]νεκεν | [εὐσ]εβίης || [---] ἔτη [---] | ❦

Date: based on the formula, the onomastics and the lettering, ed.pr. || 3-4. possibly Δά|[φ]νος, ed.pr. || 5-6. the deceased was very probably a slave, ed.pr.

1167. Rome. Christian epitaphs, 3rd/early 4th cent. A.D. In the context of recent explorations of the catacombs of St. Callixtus, A.Cerrito, *RAC* 85 (2009) [2010] 143-145 and 176 (ph.), (re)publishes four Greek inscriptions from the 'Area prima' (200-250 A.D.; our nos. 1-3) and *Regio* II (late 3rd/early 4th cent. A.D.; our no. 4): 1) [Α]ὐρηλεία Εἰρήνη· | πρὸ [-- κα]λ(ανδῶν) Ἰούνι (*ICUR* 10571; below the text a pigeon holding a branch in its beak; 143/144 no. 2); 2) [Π]αυλεῖνα (white marble plaque; possibly the epitaph consisted of this name only, C.; 144/145 no. 3); 3) [--]επ[--] | ---- (fragment of 'marmo pavonazzetto'; 145 no. 4); 4) [--]ιαx | [--]σιεα[--|--]ιν (L. 3 initio: or Γ; two joining fragments of a marble plaque; 176 no. 1).

1168. Rome. Christian inscription, 450-550 A.D. Inscription incised in the fresh mortar of a loculus slab in the catacomb known as Ex-Vigna Chiaraviglio (part of the complex of S.Sebastiano). Ed.pr. M.Poddi, *RAC* 85 (2009) [2010] 548-550 no. 6 (dr.): Θεὸς ΧΡΓΟΡΗΙΟΥ Ṣ Ḍ | ḌỊẸḄ[---]

Χρ(ιστός)?; alternatively, the formula ΧΜΓ may be read, of which the oldest testimony was found in this very catacomb (C.Carletti, *Epigrafia dei cristiani in occidente* – [cf. *SEG* LVIII 1931] 177/178 no. 59); the interpretation of (Γ)ΟΡΗΙΟΥ is uncertain, as is the reading of all other letters, apparently in Latin, ed.pr.

1169-1171. Rome. Christian inscriptions accompanying frescoes, 7th cent. A.D. From a total of 218 inscriptions found in the church of Santa Maria Antiqua in the Forum Romanum, A.D.Agostinelli, *VetChr* 46 (2009) 175-197 (ph.; Italian translations), republishes four Latin and three Greek texts. The latter are dipinti accompanying frescoes dating from the mid 7th cent. to the early 8th cent. A.D. A. discusses inter alia the role of these 'labels' in relation to the pictures to which they belong and the hand writing influenced by the manuscript tradition. After the ed.pr. by V.Federici, in W.De Grüneisen, *Sainte Marie Antique* (Rome 1911) 399-447 (cf. also De Grüneisen, *ibid.* 93-165), these texts have been cited frequently, without reflections from an epigraphical point-of-view and with many errors; we refrain from recording previous readings in the app.cr.

1169: 178-180 no. 1. **Quotation from a work of Basilius, 649-653 A.D.** Dipinto on the back wall right of the apse. Federici 439 no. 175.

[Βασιλε]ίο[υ ἐπισκό]που | [Καισ]αρίας ἐκ [το]ῦ περὶ | Ἁ[γίου] πν(εύματο)ς λό[γ]ου: | "ὁ ἑορ[ακὼς ἐμέ] ἑόρα||κεν [τὸν Π(α)τ(έ)ρα]"· οὐ τὸν χαρ[ακτῆρα ο]ὐδὲ | τὴ[ν μορφὴν κ]α|θα[ρὰ γὰρ συνθέσεω]ς | ἡ [θεία φύσις ἀλλὰ τὸ] || ἀ[γαθὸν τοῦ θελή]|μ[ατος ὅπερ σύνδρ|ομον ὂν τῇ οὐσίᾳ | ὅμοιον καὶ ἴσον | μᾶλλον δὲ ταὐτὸν || ἐν Π(ατ)ρὶ καὶ Υἱῷ θεωρεῖται]

3. Abbreviation mark: horizontal stroke above the line || 4-5. ἑοραχώς for ἑωρακώς; ἑόραχεν for ἑώρακε || 4-15. the passage is a quotation from the work on the Holy Spirit (8.21), written by Basilius bishop of Caesarea in 374 A.D. || the inscription, painted on a rolled out volumen, belongs to a portrait of Basilius which forms part of a cycle of church fathers displaying volumina recording reflections on the double nature of Christ, in accordance with the doctrines of the Lateran Council of 649 A.D.; the cycle was commissioned soon after the Council, probably by Martinus I, A.

1170: 180-185 no. 2. **Quotations from the Bible, 705-707 A.D.** Federici 439 no. 172; Felle, *Biblia Epigraphica* no. 654. Dipinto on a panel right of the apse; guidelines.

[Σαλομ]ών leaf· ἐξῄλθατε, θ[υγ]ατέραις Ἰ(ερουσα)λ(ή)μ, ἐν τῷ στεφάνῳ ὃν ἐστε|[φάνωσε]ν α[ὐ]τὸν ἡ Μή(τη)ρ αὐ[τ]οῦ ἐν ἡμέρᾳ νυμφεύσεως [αὐ]τοῦ, ἐν ἡμέρᾳ | [εὐφροσύ]ν[ης] α[ὐ]τ[οῦ] leaf †·
Ζαχαρίας leaf· κ(αὶ) σὺ ἐν αἵματι διαθήκης ἐξαπέστειλα[ς] | [δεσ]μίους σοῦ ἐκ λάκ[κ]ου οὐκ ἔχοντος ὕδωρ leaf· κ(αὶ) ἔσται ἐν ἐκίνει τῇ ἡμέρᾳ· || [οὐκ ἔσται] φῶς ἀλλὰ ψῦχος κ(αὶ) πάγος ἔσται κ(αὶ) ἡ ἡμέρα ἐκίνη γνωσθὴ τῷ Κ(υρί)ῳ κ(αὶ) | [οὐχ ἡμέ]ρα κ(αὶ) οὐ ν[ὺ]ξ κ(αὶ) πρὸς ἑσπέρα ἔσται φῶς leaf †·
Ἀμώς· κ(αὶ) δύσ[ε]ται ὁ ἥλιος | [μεσημβ]ρίας κ(αὶ) συ[σκ]οτάσει ἐπὶ τῆς γῆς ἐν ἡμέρᾳ τὸ φῶς κ(αὶ) θήσομε αὐτὸν | [ὡς πέν]θος ἀ[γ]απιτοῦ κ(αὶ) τοῖς μετ᾽αὐτοῦ ὀς ἡμέρα(ν) ὀδύνης leaf· | [Ἱερεμί]ας leaf· οὗτος ὁ Θ(εὸ)ς ἡμῶν οὐ λογησθρίσεται ἕτερος πρὸς αὐτόν· || [ὄψο]ν[τ[αι] εἰς ὧν ἐξεκέντισαν· καὶ ὤψεσθαι τὴν ζωὴν ὑμῶν κρε(μα)μένην | [ἀπέν]αν[τι τ]ῶν ὠφθαλμῶν ὑμῶν † leafs

OY in ligature; occasional abbreviation mark: horizontal strokes above the line || 1. ἐξῄλθατε for ἐξέλθατε; θυγατέραις for θυγατέρες; ὃν for ᾧ || 4. ἐκίνει for ἐκείνῃ || 5. ἐκίνη for ἐκείνη; γνωσθὴ for γνωστή || 6. ἑσπέρα for ἑσπέραν || 7. θήσομε for θήσομαι || 8. ἀγαπιτοῦ for ἀγαπητοῦ; τοῖς for τούς; ὀς for ὡς; ἡμέρα for ἡμέραν; λογησθρίσεται for λογισθήσεται [λογιστησαι, A. per errorem] || 10. ὧν for ὅν; ἐξεκέντισαν for ἐξεκέντησαν; ὤψεσθαι for ὄψεσθε; KPEMENHN, dipinto || 11. ὠφθαλμῶν for ὀφθαλμῶν || more or less free quotations from *Song of Solomon* 3.11 (LL. 1-3), Zachariah 9.11 (LL. 3/4) and 14.6/7 (LL. 4-6), Amos 8.9/10 (LL. 6-8), Baruch 3.36 (L. 9), John 19.37 (LL. 10), and Deuteronomy 28.66 (LL. 10/11) [for the original Bible texts see Felle]. The texts belong to a decorative program commissioned by John VII (705-707 A.D.); they accompany the central representation of the crucifixion; another panel on the other side of the fresco probably contained quotations of prophetical nature from the New Testament; other nearby pictorial cycles represent the adoration of the cross and the procession of the lambs. The apocalyptic tone of the paintings fits in with the quotations. The choice of Greek may result from the Greek origin of John VII, A.

1171: 189/190 no. 5 (dr.). **Label of a picture, 7th cent. A.D.** Dipinto in the east nave near the chapel of Quiricus and Julietta. Federici 429 no. 1; A.Rhoby, *Byzantinische Epigramme* (cf. our lemma no. 1966) I 272/273 no. 188 (ph.; German translation).

Τῇ γραφῇ τῆς εἰκόνος· αἰτῶν βρε[χόντων --]

Ligatures: HΓ and NB; punctuation (;) after εἰκόνος || the text belongs to a fresco representing the forty martyrs of Sebaste; 'Ecco la scritta dell'icona; di coloro che sono immersi [---]' [A.. prints τῄ; apparently he means τῇ in the sense of ταύτῃ ('here')]: the label draws first attention to itself and subsequently offers the explanation of the picture, A., who also considers reading the first part as a question: T[ί] ἡ γραφὴ τῆς εἰκονος; [this interpretation is supported by the question mark (;). There is no room, however, for an I between T and H, but the I may be included in the ligature HΓ, Tybout]; [---] τῇ γραφῇ τῆς εἰκόνος αἰτῶν βρω [---] ('... durch die Zeichnung des Bildes fordernd ...'), Rhoby; contra A., who points out that a lacuna initio can be excluded in view of the inscription's lay-out in relation to the painting to which it belongs.

1172. Signia (area of: Colle Maiorana). Epigram (hymn), 2nd/early 3rd cent. A.D. *SEG* XLVI 1351. Republished on the basis of new photographs by M.Kajava, *Arctos* 43 (2009) 31-40 (ph.); text also in *An.Ép.* (2009) [2012] no. 208 (A.Gangloff). K.'s present edition supersedes his ed.pr. (*SEG* XLVII).

ỌIỌC̣[------------------------]ỌN[---------]
αỵ̓τ̣ὰρ [--------------] Ἶρ̣ιδ̣ι μαρμα̣ίρ̣ο̣[ντος?]
ἆ̣λτ', Ẹ̣ΥΩΠ̣ΑC̣Υ[----]Ẹ σαοφροσύνην τ̣ε δίκ[ην τε]
π̣λ̣οῦ̣τ̣[ῳ τ'] ο̣ὐ̣ρανίην ε̣ἰ̣ρύσσατ̣ο̣ π̣ά̣γχ̣υ [γενέθλην]
ὦ̣ π̣ᾶ̣ν ε̣ὔ̣[φ]ρονε, ὢ καὶ ἀμυνο[μένω ⏖ – ⏓]
ἐσθλὰ δ̣ὲ̣ ποι̣οῦ̣ν̣[τας? -------------]Ṇ[----------]
ἀ̣ε̣ί̣ζ̣ω, πλέο̣ν ἐν λελι̣ημ[έ]ν̣ο̣ι̣ [– ⏖ – ⏓]
[------------]TO[------------------------]

Hymn in dactylic hexameters for two gods (cf. the dual forms in LL. 5 and 7), most likely Zeus and, possibly, Herakles who are both known from other hymns found in Colle Maiorana (Zeus: *SEG* XXVIII 793 [LVII 969*]; Herakles: *SEG* XLVII 1517 [LII 989]); LL. 3-5 may refer to Zeus (a journey in the sky; the god's prudence, righteous judgement and saving the heavenly order, perhaps in the aftermath of his battle against the Titans), while the other god was probably introduced in the preceding lines, ed.pr., who offers parallels for words and expressions || 2. perhaps αỵ̓τ̣ὰρ [ἐπεί τε δι' οὐρανοῦ or δι'αἰθέρος] Ἶρ̣ιδ̣ι μαρμα̣ίρ̣ο̣[ντος?]: heaven is sparkling with the colors of the rainbow, ed.pr. || 3. ἆλτ': for ἆλτο ('leaping' down, sc. from the Olympos or heaven); either εὐῶπα συν̣[--] (συνίσχε, vel sim.) or, preferably, εὖ ὦπασ' ὑπ[--] (ὕ̣[περθ]ε̣?), ed.pr. || 4. initio: or, less preferably, ἠ̣δ̣' ὁ, ed.pr. || 5. in fine: perhaps ἀμυνο[μένω ἀδικοῦντας or ἀσεβοῦντας]: both gods punish the unjust, ed.pr. || 6. both gods help those acting in a morally good way; a verb denoting the divine kindness is required in fine, ed.pr. || 7. after ἀείζω, the text seems to continue in the first person plural; πλέο̣ν ἐν or, less preferably, πλέομεν ('we sailed'); λελι̣ημ[έ]ν̣ο̣ι probably refers, in plural, to the author of the hymn, 'eager for' doing something, e.g. to praise the two gods or offering them gifts and sacrifice, ed.pr. || for K.'s comments on the other hymns from Colle Maiorana, their literary atmosphere and the close relationship between *SEG* XLVII 1517 and the dedication to Herakles *IG* XIV 1003 from Tusculum, we refer to *SEG* XLVI 1350/1351, XLVII 1517, and LII 989.

1173. Spina. Dedications of vases, 5th cent. B.C. P.Desantis, L.Malnati, in S.Fortunelli, C.Masseria (edd.), *Ceramica attica da santuari della Grecia* – (cf. our lemma no. 1138) 283-285 (ph.; dr.), republish

the following graffiti on vases from the nekropolis of Vale Trebba: 1) Ἑρμᾶ (G.Colonna, *RSA* 4 [1974] 2-5; D., M. 284 no. 10.1.; ph; 420-410 B.C.; incised in the inside of a bowl under a dolphin): 2) Γρίφος Ἀπόλλωνι (Colonna, *l.c.* 2-5; D., M. 284/285 no. 10.2.; ph; early 4th cent. B.C.; incised on the bottom of an Attic askos); 3) Γρίφος Ἀπόλλωνι (Colonna, *l.c.* 2-5; D.,M. 285 no. 10.3.; dr.; ca. 390 B.C.; incised on the bottom of an Attic askos). Cf. also *SEG* XXVIII 815 bis, XXIX 1016, and XLI 880.

1174. **Suasa. Epigram (dipinto) on a wall painting, early/middle reign of Augustus.** Plaster fragment with white letters painted on a black ground; found together with numerous other painted plaster fragments during excavations in 2007 under the pavement of the northern porticus of the Roman Imperial forum. Edd.pr. S.Antolini, G.Lepore, *Picus* 29 (2009) 13-34 (ph.; dr.: Italian translation).

[Τὰν ἔλαφον Κλε]όλαος ὑ[πὸ κναμοῖσι λοχήσας]
[ἔκτανε Μαιάνδρ]ου πὰ[ρ τριέλικτον ὕδωρ]
[θηκτῷ σαυρωτῆρι· τ]ạ̀ δ' ὀκ[τάρριζα μετώπων]
[φράγμαθ' ὑπὲρ κραν]αὰν [ἅλος ἔπαξε πίτυν]

Date on the basis of the type and style of the painted fragments (late Second/early Third Style). Our fragment originally belonged to the middle zone of a wall painting probably from a public building: possibly a porticus (?) connected with the sacred buildings of the late Republican forum and serving to shelter dedicatory objects (on this assumption, the subject of the epigram [a votive] could be related to its functional context); however, a house cannot be excluded, edd.pr. || with the help of a database of Greek literature, the extant scraps could be shown to belong to *AP* 6.110, by Leonidas of Tarentum to all probability. The poem's presence in Suasa testifies to the interest in Greek culture and literature beyond Rome and Pompeii, edd.pr., who discuss the other epigrams on wall paintings in Italy: the Casa degli Epigrammi in Pompeii and the 'House of Propertius' in Assisi (see *SEG* LVIII 1073*), an epigram at the entrance of a taberna in Pompeii (Via Holconii; *CIL* IV 733; Kaibel, *EG* 1138), and an epigram of Kallimachos (*AP* 12.118) from the complex of the Horti Maecenatiani in Rome formerly known as 'auditorium of Maecenas' (Kaibel, *EG* 1111; C.Salvetti, in A.Donati [ed.], *Romana pictura. La pittura romana dalle origini all'età bizantina. Catalogo della Mostra (Rimini 28 marzo-30 agosto 1998)* [Milan 1998] 214 and 306 no. 113).

1175. **Sybaris (area of: Torre del Mordillo). Weights, late 5th cent. B.C.?** *SEG* XXXVI 942. N.Parise, *ASAA* 87 (2009) [2010] 523-529, comments on the monetary/ponderal units underlying these weights (ph.) and other weights from Sybaris (Francavilla Marittima: *SEG* XXXVI 942 app.cr.; ph.; P. also discusses the weight of the silver plaque *SEG* XXXVI 941), Kerkyra (A.W.Johnston, *PP* 30 [1975] 361; perhaps imported from southern Italy; now in London) and Formia (*SEG* XXXVI 913; dr.; inscribed Θου(ρίων)). P. shows that the pieces from Francavilla conform to the Achaian stater of 8.05 g used in the Achaian centers of Magna Grecia (Sybaris; Metapontion; Kroton; Kaulonia), whereas 'Torre del Mordillo', 'London' and 'Formia' belong to the new ponderal and monetary system based on the reduced stater of 7.76 g. used in Thourioi from its foundation; the Mordillo weights (ca. 550 B.C., *SEG*) probably postdate the Thourian fortification of that place during the war with Tarentum in 444/443-434/433 B.C. For the quite complex numerical details we refer to P.'s tabular surveys.

1176. Tarvisium? Funerary (?) epigram for the boxer Claudianus, 2nd cent. A.D. *IG* XIV 2323 (*IGR* I 479; cf. *SEG* XXXVIII 1989). See now F.Luciani, in *Supplementa Italica* 24 (Rome 2009) 158/159, for information on the stone and its provenance ('probabilmente ... non trevigiana' [158]), details on the script (to be dated to the 2nd cent. A.D.), a bibliography, and some comments on the λεντιάριοι, the association which commissioned this text. [For the disputed meaning of this term see also *SEG* XXVII 1288 and LI 1898 app.cr.; for some occurrences cf. XXVIII 1125, XXXVII 1394, and L 659, Tybout].

1177. Venetia. Christian ex-voto for Anastasia, 5th/6th cent. A.D. *SEG* XLV 1484. In the context of a restoration, M.De Min, in C.Bertelli (ed.), *Restituzioni 2006. Tredecesima edizione. Tesori d'arte restaurati* (Vicenza 2006) 122-125 no. 17 (ph.), re-examined the ciborium of Ἀναστασία, which she dates to the 5th/6th cent. A.D. on the basis of the style of the capitals. Non vidimus; cf. M.-Y.Perrin, *An.Ép.* (2009) [2012] no. 396.

SPAIN

1178. Spain. Greek inscriptions. J.L.Ramírez Sádaba, in *Estudios de Epigrafía* 57-77, provides a survey of Greek epigraphy in Spain, based on 22 selected texts from the Greek colonial (nos. 6.1.1-6), Roman (nos. 6.2.1-10) and Christian (nos. 6.3.1-6) periods. He offers descriptions and texts of and concise comments (type of support; subject; language and cultural aspects; onomastics) on the following inscriptions: nos. 6.1.1-6 = *EGH* 22.1, 33.3, 5.1, 2.36 (dr.), 2.17, and 2.16 (ph.; dr.), respectively; nos. 6.2.1-10 = *EGH* 2.6 (ph.), 26.2, 25.2, 15.1, 2.1, 25.1 (ph.), 30.1, 2.19, 21.2, and 25.4, respectively; nos. 6.3.1-6 = *SEG* LII 1003, *EGH* 5.7, *SEG* LI 1474 (ph.), XLI 894, M.Almagro, *Las inscripciones ampuritanas griegas, ibéricas y latinas* (Barcelona 1952) no. 52, and *SEG* LI 1475, respectively.

1179. Spain. Late antique mosaics and personifications. J.M.Blázquez, *Journal of Mosaic Research* 1/2 (2008) [2009] 7-31 (numerous ph. and dr.), points to the influence of mosaics from the Roman East on late antique mosaics in Spain: mosaics from Fraga (Huesca; Eros and Psyche), Daragoleja (Granada), Puerta Obscura (Málaga), Battos de Valdearadas (Burgos), Navarra (Dulcitius the hunter), and Emerita Augusta (the cosmogonic mosaic), with special reference to the personifications of abstract concepts (comparison of the personifications from Emerita Augusta - with Latin labels - with those from Philoppopolis [*SEG* XLVII 2086]). Cf. also *SEG* XLVII 2298 and LV 2049.

1180. Alicante. Bay of Albuferata. Dedication (?) to the Kabeiroi, 5th-2nd cent. B.C.? Sherd with graffito found in the marine area of L'Albuferata during underwater excavations between 2002 and 2006. Ed.pr. M.P.De Hoz, *Saguntum* 41 (2009) 138 (in Spanish; ph.; dr.; no text [the text below is our transcription from the ph. and dr.]); for the archaeological context see C.De Juan, *ibid.* 129-147 (reference to the sherd on 135): [--?]ΧΡΗϹ[--|--?]ΤΗΝΤΥΧ[--|- Κ]ΑΒΕΙΡΟ[--]

1. Probably a form of χρησμός (e.g. κατὰ χρησμόν) or a related term like χράω (ἔχρησε), χρηστήριος, χρησμολογέω, ed.pr. || [2. τὴν Τύχ[ην] (or τύχ[ην]), Tybout]; either the goddess Tyche mentioned along with the Kabeiroi or the Tyche of the Kabeiroi or the noun, ed.pr. || 3. a form of Κάβειρος or Κάβειροι, ed.pr. || it is unclear whether the sherd is an ostrakon or a fragment of a vase dedicated to Kabeiros/the Kabeiroi; it may have been dedicated as the consequence of an oracle. From the places where the cult of the Kabeiroi is attested (Lemnos; Samothrake; Thebes; Pergamon; Delos and other Aegean islands [cf. *SEG* XLI 582 (Thrace and Asia Minor), XLVIII 569 (Boiotia) and 2180 (general), Tybout], Lemnos offers the best parallels for inscribed graffiti on pottery dating from the 5th to the 2nd cent. B.C. (*SEG* L 826), ed.pr.

1181. Barchín del Hoyo. Bilingual (Greek/Latin) curse tablet, 1st cent. B.C. or A.D. *SEG* XLIX 1405. Rejecting the explanations of J.Curbera et alii, M.Arbabzadah, *ZPE* 169 (2009) 193-195, argues that the apparently unsyntactical accusatives in the plural perfect participles devotos defixos (both in B L. 1 and L. 2) refer back to the Greek accusatives Νεικίαν καὶ Τειμὴν καὶ τοὺς ἄλλους (A LL. 2/3). The Greek version was written first by a person who knew Greek better than Latin; accordingly, supra (B L. 4) refers to the targets named on the Greek side.

1182. Valentia (and area). The Greek inscriptions. J.Corell, X.Gómez Font, in *Estudios de Epigrafía* 25-56 (in Spanish), present a corpusculum of the 17 Greek inscriptions, graffiti, dipinti and seals found in Valentia and its region, in a geographical order from south to north: Guardamar del Segura (no. 1), Elx (nos. 2-4), Alacant (nos. 5/6), L'Ènova (no. 7), Valencia (nos. 8-12), Olocau (no. 13), El Puig (no. 14), Sagunt (nos. 15-17). They offer descriptions, texts (with variants in reading), Spanish translations, bibliography and comments (ph. of nos. 1-13 and 15/16; dr. of no. 14). We give a comparatio numerorum of *IGPV* ('Inscripciones griegas del país valenciano') with *IG*, *SEG*, *EGH*, *CIL* and *CIJ*^{2}. No. 12, missing in the comparatio, is an ostrakon.

SEG		*IGPV*	*SEG*		*IGPV*	*EGH*		*IGPV*
XVII	488	3	LVI	1175	7	10.1		3
	489 b	2	LVII	992 a-c	9-11	10.2		2
XIX	640	6				11.1		6
XXXIII	835	6	*EGH*			11.2		5
XXXIX	1086	6	7.1		8	11.3		1
LI	1470	4	8.1		13			
LIV	985	6	9.1		15	*CIL* II		
	998	4	9.2		16	6248 (10)		16
	1002	15	9.3		17	6254 III b		14
	1003	16	9.4		14			
LV	1085	4				*CIJ*^{2}	662-664	4

PANNONIA

1183. **Pannonia. Onomastics: Semitic names.** B.Fehér, 'Syrian names given in Pannonia Inferior', *ACD* 45 (2009) 95-109, examines 46 'more or less evidently barbarous names' (95), which can mostly be identified as Syriac or Hebrew and were borne by people with some connection with the Syrian military units of the province. The Greek inscriptions discussed are *CIGP*[3] 86 (*CIL* III 10599; *IGR* I 533; *SEG* LV 1098 bis*; Κασσία, daughter of Iudas: seemingly Latin, but at the same time the transliteration of a Hebrew name; 106 no. 40), 89 (Ναουμ; 103 no. 30) and 101 (*CIL* III 10611; Δηκοῦσα [?; the inscription gives the dative Δηκουσανι], a Jewess who had a son with a Hebrew and a husband with a Greek name: Βηνειαμί and Ἀνεστάσιος; since her name is neither Latin nor Greek, it must be Semitic, though an etymology is hard to find; F. considers the possibility that it is a stone cutter's mistake for κουδῆσα ['holy, chaste']; 106/107 no. 41).

1184. **Aquincum. Potter's signature, 3rd cent. A.D.** *CIGP*[3] 94 (*SEG* XXIX 1046). P.Zsidi, in S.Bíró (ed.), *Ex Officina. Studia in honorem Dénes Gabler* (Györ 2009) 599-610 (ph.), studies this mould of an oil lamp ('fünfschnauzige Lampe'; 606) with the signature Αὐρή vv λιος. Z. argues that this mould was designed on special orders in the context of the cult of Mithras rather than for mass production.

1185. **Carnuntum. Inscription on a bronze ring, 3rd cent. A.D.** *CIGP*[3] 186 (*SEG* LII 1020 [1]; LIV 1014 [1]). J.-Y.Strasser, *An.Ép.* (2009) [2012] no. 1068, reads Καλλιόπη, | ποίημα rather than Καλλιόπη(ς) | ποίημα: 'Calliope, un poème!', an invocation of the Muse of eloquence and poetry written at a time when ποίημα often indicates a laudatory poem in the context of literary competitions. The appeal expressed in the inscription is of the same nature as the wishes of good health or good fortune on other rings.

1186. **Carnuntum. Inscription on a silver spoon, Imperial period.** Graffito incised in the cavity of a silver spoon in the Museum Carnuntinum in Bad Deutsch-Altenburg. F.Humer (ed.), *Von Kaisern und Bürgern. Antike Kostbarkeiten aus Carnuntum. Ausstellung aus Anlass des Jubiläums '1700 Jahre Kaiserkonferenz in Carnuntum', Archäologisches Museum Carnuntum, Bad Deutsch-Altenburg, 4. April 2008-30. September 2010* (exposition catalogue; Vienna 2009) 312 no. 1183 (ph.); cf. M.Holzer, *Tyche* 24 (2009) 187 no. 80, and P.Faure, *An.Ép.* (2009) [2012] no. 1058: Λέοντι | ἐμίγβεν

2. ἐμίγβεν for ἐμίγην (aorist): 'Ich mischte dem Leon', H.; however, ἐμίγην is a second aorist passive, meaning 'I have been mixed'; rather ἐμίγβεν for ἐμίγνυεν ('imparfait actif'): 'it [the spoon] mixed for Leon', F.

1187. **Unknown provenance. Inscription on a uterine amulet, 3rd cent. A.D.** *CIGP*[3] 192; *SEG* LIV 1014 (7). E.Gradvohl, *ACD* 45 (2009) 111-114, points out that after Χνοῦβις (L. 1) the text consists of corrupt versions of two magical formulas: the 'Soror logos' (σοροορμερφεργαρβαρμαφριουριγξ; σορορ-

μερ|φεναρβαρ|μαφριονιρ|ιγξ, gem LL. 2-5) and the 'Gigantorekta logos' (γιγαντορηκτα βαροφιτα, i.e., 'he who shatters giants' and 'crusher of snakes'; γιγαντ|φιταβαρ|φιτα, gem LL. 5-7). The two logoi occur together on five gems depicting and/or mentioning Chnoubis (S.Michel, *Die magischen Gemmen* [cf. *SEG* LIV 1847] 258/259 nos. 11.3.b.3, 8 and 18; 262 no. 11.5.15; 310 no. 37.N.2.b.2 [cf. also the references in *SEG* LIV]). The Soror formula should facilitate any opening-closing function, especially that of the womb; it could be used both with positive and negative aims and was also used inter alia for 'binding' gladiators in Carthage (Audollent, *DefixTab* 252/253). On amulets, it is closely connected with a representation of the uterus with a key; *CIGP*[3] 192, now lost but probably including such a representation, was an amulet used by women to protect their uterus (the opening function assisting in the reception of sperm and the flow of the menstruation, the closing function in the prevention of conception, in keeping the embryo and in ending the menstruation). The second formula suits prevention and protection in general.

BRITANNIA

1188. Deva (Chester). Dedication (epigram) of an altar to Asklepios, Hyg(i)eia and Panakeia by the physician Antiochos, before the 4th cent. A.D. *SEG* XXXVII 840 (L 1086; Samama, *Les médecins* -- [cf. *SEG* LIII 2191] no. 524). Republished by R.S.O.Tomlin, The Late R.P.Wright, M.W.C. Hassall, *The Roman Inscriptions of Britain* III. *Inscriptions on Stone found or notified between 1 January 1955 and 31 December 2006* (Oxford 2009) 153/154 no. 3151 (ph.; dr.; translation; comments). They accept J.Clackson, T.Meissner's emendations resulting from their observation that the text is metrical (see *SEG* L). In LL. 7-9, the deities are in the accusative case: they must have been the object of a lost verb like ἐτίμησε; there would also have been a phrase like 'with this altar', vel sim.

AFRICA PROCONSULARIS

1189. Thysdrus. Christian epitaph of Flavius Pelagios, 5th/6th cent. A.D. Rectangular marble tablet with gray veining; acquired in the antiquities market (cf. Charles Ede, catalogue *Writing and Lettering in Antiquity* XVII [London 1996] no. 26) and presented to the Museum of Ancient Cultures at Macquarie University. Ed.pr. P.McKechnie, *ZPE* 169 (2009) 177-179 (ph.; translation); cf. also M.Arbabzadah, *ZPE* 175 (2010) 165/166, and D.Feissel, *BE* (2011) no. 735.

> † Ἔνθα κῖτε † | Φλ(άβιος) Πελάγιος palm branch | ἀπὸ κώμε̣ Μαγαρο|τονυμω̣ν̣ ζήσας † ||
> ἐν ἰρήνῃ ἔτη † μ' † | † ΧΜΓ †

3-4. κώμε for κώμης (haplography of square epislon/sigma?, G.Petzl apud ed.pr.); Μαγαροτονύμων ('of the people named after Magarot' [178 note 9]): previously unattested ethnic derived from a toponym based on the Aramaic ma'arah ('cave'); the place cannot be identified since too many places in Syria bear names with some similarity to ma'arah' (cf.

inter alia *IG* XIV 2290 [κώμης Μαραωτατῶν] and 2334 [κώμης Μαγαραταρίχων]), ed.pr.; contra F.: genitive of a toponym Μαγαροτονυμα, derived from ma'arah like many toponyms in northern Syria; Magarotonuma may be identified with the medieval and modern Ma'arrat an-Nu'man. east of Apamea; the name Πελάγιος (a rare name as noticed by ed.pr.) is attested in the Apamene (e.g. *IGLS* 2029: one of the donors of the silver treasure from Kaperkora). F. mentions the possibility that the deceased formed part of the army of Belisarius, which disembarked near Thysdrus in 533 A.D., but emphasizes that ed.pr.'s suggestion (based on the gentilice Flavius) that Pelagios was a soldier finds no support in the text. The presence of a Syrian in North Africa is not surprising: cf. *CIL* VIII 17384 from Thabraca mentioning the village of Larmenaza, the present Armanaz south of Antiochia (see *SEG* XX 784 for Λαρμαναζηνός in an inscription from Philippopolis). For the Syrian (mainly Apamean) diaspora in northern Italy see *SEG* LVII 908 and M.Vannesse, in C.Deroux (ed.), *Corolla epigraphica. Hommages au Professeur Yves Burnand* (Brussels 2011) 700-718 (cf. D.Feissel, *BE* [2011] no. 729) || 4-5. the formula ζήσας ἐν εἰρήνῃ has no parallels in Greek epitaphs (in *IG* XIV 2492, [κοιμηθεὶς ἐν] εἰρήνῃ rather than [ζήσας ἐν] εἰρήνῃ should be restored), ed.pr.; A. points out that the notion of peace is associated with afterlife in Christian and Jewish Greek epitaphs; however, ζήσας ἐν εἰρήνῃ in our epitaph is influenced by the Latin formula (fidelis) in pace (vixit) (annos/annis) popular in North Africa, especially in Carthage || 6. another cross above the M; ΧΜΓ: acrostic or isopsephism [cf. e.g. *SEG* LVIII 1795 app.cr. ad L. 2].

CARIA

1190. **Caria. Dating formulae in official documents, 4th cent.** B.C. N.W.Efremow, *Voprosy epigrafiki* III (Moscow 2009) 128-187 (in Russian; German summary), discusses inscriptions dated by the year of a local ruler, in particular six texts from 323-317 B.C. dated jointly by a year of Philip III Arrhidaios and the satrapy of Asandros (*SEG* XXXIII 851, 872; XL 996; *I.Mylasa* 21; *I.Stratonikeia* 501, 503; Greek text and Russian translation). He suggests that the development of such datings indicated the claim of Hekatomnids to be co-rulers rather than simple satraps, and compares their practice with that of Ptolemy I. Absence of such datings in coastal Greek cities in Caria is indicative of a recognition of their autonomy and of the Hekatomnid support of civic institutions.

1191. **Aphrodisias. New inscriptions, Hellenistic and Imperial periods.** In a report on the excavations at Aphrodisias, R.R.R.Smith, *KST* 30.2 (2009) 330/331, mentions several new texts. On sarcophagi (Imperial period): 1. Epitaph of Ἀπολλώνιος Κλαυδιανός, his wife Ἀμμία, and his daughter Γλυκωνίς (late Severan). 2. Epitaph of a man (name not preserved), his first wife Μελτίνη, and his second wife Αὐρ. Αὔξησις with their son Φίλητος (late Severan). 3. Epitaph of M. Αὐρ. Ζήνων and his sons, re-used by Ἐλπίδιος (on the lid). 4. Epitaph of the son of Ἀπολλώνιος, the son of Κασυερις (?; on the lid). 5. Epitaph of Αὐρ. Ἀπφια (ph.), found at Ataeymir, southeast of Aphrodisias. 6. Hellenistic funerary altar for Ἐπικράτης: our lemma no. 1197. 7. Stele (3rd cent. A.D.), found at Ataeymir, with an epigram for a skilled builder (οἰκοδόμος σοφός), a certain Ἑρμόλαος, and his wife Μελτίνη.

1192. **Aphrodisias. Collective identity.** In A.Chaniotis, A.Kuhn, C.Kuhn (edd.), *Applied Classics. Comparisons, Constructs, Controversies* (Stuttgart 2009) 37-48, A.Chaniotis investigates a number of overlapping identities. He discerns 'a shift from an identity based on the collective memory of what had been jointly experienced in the Hellenistic and early Imperial age (A) to --- an identity based on the cultural "memory" of a remote, mythical past' (38; B). – Ad A: analysis of *Aphrodisias and Rome* nos. 2, 12, 13 [= *IG* XII.6.160] and 28, all recalling recent achievements of loyalty to Rome; in later texts emphasis on ancestors who had jointly built the community (συνκτίζειν). – Ad B: emphasis on kinship of the city and Rome through Aphrodite (*Aphrodisias and Rome* no. 25) and on mythical founders (Ninos [cf. the city's early name Nineuda/Nineudon and the cult of Ζεὺς Νινεύδιος]; Bellerophon).

Christianity changed the identity of the city: Aphrodisias was renamed Σταυρόπολις; the old name was erased in public inscriptions (*Aphrodisias and Rome* nos. 8 and 9) and on reliefs the pagan gods were defaced [for the latter cf. R.R.R.Smith's contribution in B.Dignas, R.R.R.Smith (edd.), *Historical and religious memory in the Ancient World* (Oxford 2012), Pleket].

1193. **Aphrodisias. Honorary inscription for and letter of the governor Cornelius Priscus, reign of Severus Alexander.** *Aphrodisias and Rome* 47/48. Starting from these two texts A.Zuiderhoek, *CW* 103.1 (2009) 39-51, examines the growing presence and impact of provincial governors in the cities of

Minor and relates it to the demographic decline and the ensuing decrease in revenues for the Roman state and a decrease of benefactions by the urban elites as a consequence of the Antonine plague.

1194. Aphrodisias. Dedication of a caryatid by T. Fl. Athenagoras Agathos, 150-200 A.D. *I.Aphr.* 5.212. White marble statue base with moulding; inscription on the moulding (L. 1) and on the front (LL. 2-9); found in the East Court of the Hadrianic Baths. Ed.pr. (on the basis of Boulanger's records of 30 Oct. 1913) J.Reynolds, in P.McKechnie (ed.), *Thinking like a Lawyer. Essays for John Crook* (Leiden 2002) 247-251 (English translation).

Ὑπὲρ Φλαβίας scroll
Ἀτταλίδος
Αἰλιανῆς τῆς
ἑαυτοῦ γυ-
ναικὸς Τίτος
Φλάβιος Ἀθη-
ναγόρας Ἄγα-
θος τὴν καρυ-
ᾶτιν τῷ Δήμῳ

Dedication of a caryatid to the Demos, being part of a series of similar dedications by women, found in or near the Hadrianic Baths, by T. Fl. Athenagoras Agathos on behalf of his wife Fl. Attalis Ailiana, ed.pr. || 5-8. a homonymous man, a procurator Augusti, is known from Aphrodisian inscriptions, but chronology and the fact that his wife was a Sallustia Frontina suggest that the dedicant of this inscription was his son or another relative, ed.pr. [for T. Fl. Athenagoras Agathos see now A.B.Kuhn, *ZPE* 185 (2013) 185-191, especially 189/190 and the stemma on 190, Pleket].

1195. Aphrodisias. List of donors for a Jewish community soup-kitchen?, 4th–5th cent. A.D. *SEG* XLIV 862; XLVIII 1323; *IJO* II 14. D.-A.Koch, *Studia Theologica* 60 (2006) 62-90 (ph.; English translation), re-evaluates the inscriptions, considering also *I.Tralleis* 240, *SEG* LI 1625 (Sardis), and the Acts of the Apostles chapter 10. The Aphrodisias inscriptions are engraved on a single block (front and left side) and are of Jewish origin, otherwise independent from each other. The inscription on the front is most probably a donors' list of 107 persons, those in the upper part being members of the Jewish community, those in the lower part non-Jewish inhabitants of the town who are designated by a separate heading as ὅσοι θεοσεβ(ε)ῖς. The inscription on the left side is poorer in quality and on epigraphical grounds 'not earlier than the fifth century'. It is a list of pious Jewish people – comprising born Jews, proselytes and θεοσεβεῖς (God-worshippers) – who erected a public tomb or funerary monument for members of the community. Here the term θεοσεβεῖς indicates that the these persons committed to the religious beliefs and practices of the Jewish community. Reconsidering the inscriptions of Kapitolina in Tralleis and of two donors from the synagogue of Sardis – each clearly concerning non-Jewish persons in some ways related to the local community – the author concludes that θεοσεβής ('God-worshipper') was used for people not belonging to the Jewish community but being in a particular relationship with it and having a religious commitment to it. The situation in the individual towns of Asia Minor was in this respect very different from that in Greece.

1196. Aphrodisias. The sarcophagi. On the basis of a study of the onomastics and the hairstyle of females represented on the Aphrodisian sarcophagi, R.R.R.Smith, in *Identität und Zugehörigkeit* 211-215, concludes that there is a special concentration of these sarcophagi after 212 A.D. and that the numbers rapidly go down after the Severi. The new owners are of modest background; the iconography suggests that the deceased had been enfranchised. Cf. J.-Y.Strasser's summary in *An.Ép.* (2009) [2012] no. 1445.

1197. Aphrodisias. Funerary epigram for Epikrates, late 2nd/early 1st cent. B.C. Small round funerary altar built into the mid-4th cent. A.D. city wall; the altar probably stood in front of a funerary monument. Ed.pr. A.Chaniotis in *Estudios de epigrafía* 469-477 (ph.; English translation); also mentioned by R.R.R.Smith, *KST* 30.2 (2009) 331 (ph.).

῾Ο πέτρος αὐδᾶι πατρὸς ἐξ ᾿Επικράτευς
᾿Επικράτην ὑπόντα τῶιδ᾿ ὑπ᾿ εἰρίωι,
ἔτ᾿ ὄντα κοῦρον· ἁ κόνις δὲ [λ]είπεται
καὶ βάρβιτ᾿ ἀκλόνητα, ταί θ᾿ ῾Ομηρικαὶ
καὶ ξυστὰ κεὐπόρπακος ἰτέας κύκλος
τοὶ πωλικοί τ᾿ ἀγκτῆρες ἠραχνωμένοι,
τὰ τόξα θ᾿ οἵ τ᾿ ἄκοντες· οἷσιν ἐμπρέπων
ἐς ῞Αϊδαν ὁ κοῦρος εὐκλέης ἔβα

Date based on the letter forms; eight verses in iambic trimeters, ed.pr. || 2. ᾿Επικράτην: rare name in Aphrodisias but very popular in Rhodes; the use of the Dorian dialect betrays the Dorian/Rhodian origin of the family; the ancestors of the deceased probably settled in the city during the period of Rhodian control in 188-167 B.C., ed.pr.; εἰρίωι = ἠρίωι || 3 and 8. κοῦρος: 'young man', usually unmarried; the age often corresponds to that of ephebes or νέοι; κόνις: the dust of the palaestra, ed.pr. || 4. βάρβιτ᾿ ἀκλόνητα: 'the barbita, no longer strummed', ed.pr., who prefers this reading to βάρβιτα κλονητά and refers to *GV* 580 (τὰς συντρα[φείσας ἐν] λύραι κα[ὶ βαρβίτωι]; ῾Ομηρικαί: sc. perhaps ᾠδαι or σελίδες; clear reference to the Homeric epics, ed.pr. || 5-6. 'and the spears and the willow circle [i.e., the shield] with the beautiful handle, the halters (?) of the young horses, covered with cobwebs', ed.pr.; ἀγκτήρ: 'band of some sort'; here it refers to some kind of equestrian equipment (halter rather than bridle or harness), ed.pr., who writes about 'a reference to horse breeding' and to the service of mounted guards in the countryside of Hellenistic cities || ed.pr. refers to various inscriptions attesting the typical activities of the Hellenistic gymnasion: 'sport and military training but also some music and poetry'; the κόνις in L. 3 possibly refers to the dust of the palaestra during wrestling [for L. 6, especially the word πωλικός, a reference to the otherwise still unpublished ephebic law from Amphipolis may be appropriate, where a πωλοδαμαστής is on record: see P.Gauthier, M.B.Hatzopoulos, *La loi gymnasiarchique de Beroia* 69 ('maître d'équitation', 'lancer du javelot à cheval'); the substance of the law may go back to the period of the Macedonian kingdom, when military training was obligatory in the gymnasion; for the possible connection between ephebes and horse riding see H.W.Pleket, *Mnemosyne* 65 (2012) 324-328, Pleket].

1198. Bargylia. Dedicatory inscription or milestone (?), 193-211 A.D. (?). Inscribed column drum, reused in an early Christian basilica, 2.5 km north of the modern village of Güvercinlik, some 100 m southwest of the road from Milas to Bodrum. Ed.pr. A.Zäh, *OCP* 73 (2007) 417-431 (ph.; dr.).

- - - - - | [-] ΑΥΤΟΚΠΑΙ(?)|ΟΥΟΛΟΥΣΠ|ΣΕΒΒΗΡΔΗ||[-]ΩΙΝΟΑΙ[- - | -]ωΟΝΕΨΟΝ|- - - - - - - -

— Αὐτοκ(ράτορος) ΠΑΙ|ΟΥ(?) Λου(κίου) Σ(ε)π|(τιμίου Σεουήρου) (?)| Σεβ(αστῶν) —, ed.pr.

1199. Halikarnassos (area of: Kaplan Kalesi). Epigram praising the merits of Halikarnassos ('The pride of Halikarnassos'), ca. 150-100 B.C. (or 1st cent. B.C.?). *SEG* XLVIII 1330; LIV 1070; LVI 1192; Merkelbach-Stauber, *SGO* I 39-45 no. 01/12/02 (cf. V p. 1). F.Graf, in *Estudios de epigrafía* 333-348, presents the text of LL. 5-14 (English translation), and suggests fitting the cult of Zeus into a wider background of southwest Anatolian cults and myths. Comment on the concept of the population of Halikarnassos as the πάρεδρος Διὸς Ἀκραίου (L. 6). G. refers to *Acta Archaeologia* 35 (1964) 201-203, from Halikarnassos (Μέλας Πύρπωνος | ἀνέθηκε τὸν ἀνδρῶνα | καὶ τὴν κατασκευὴν Διὶ | Ἀκραίωι εὐξάμενος [for ἀνδρών cf. *SEG* LVIII 1211]); to coins from Halikarnassos representing Zeus (Akraios); and to *SEG* XLVI 1405 (Ζεὺς Ἀκραῖος in Herakleia under Latmos). As to the concept of the 'earth-born men' (L. 5) who shelter Zeus from Kronos' attacks (LL. 7-9) and are his cult attendants (L. 10), G. argues that they are likely to have been the Kouretes or Korybantes/Kyrbantes; in the end he prefers the former. Κουρῆτες are not recorded in Halikarnassos but they are present in several cities of the region (342, notes 37-40). The Κορύβαντες are on record in *BCH* 4 (1880) 339 no. 8, from Halikarnassos: Διόφαντος Ἀρκάδος τὴν αὑτοῦ | μητέρα Παντάδα Σατύρου | [ἱ]ερατεύσασαν Κορυβάντων (345, with English translation). G. provides references to the cult of the Korybantes in other cities in Asia Minor (inter alia *SEG* XLVII 1628 (LII 1147); LII 1146; *I.Didyma* 182 and 243). Cf. the summary in *EBGR* (2009) [2012] no. 61. – On 342-345 a brief digression on the cult of Ζεὺς Κρηταγένης in Crete and in Caria and on the Carians' claim to Cretan ancestry [For mythical traditions connecting Halikarnassos with Athens and King Kranaos cf. J.Nollé, *Gephyra* 6 (2009) 39/40, Pleket].

1200. Halikarnassos (?). Epitaph of Imbriades, ca. 100 B.C. White marble naiskos-stele with pilasters and Doric frieze; in the field in relief a funerary banquet with a man on a kline, a woman sitting on a stool to the left, and a servant to the right of a tripod-table; L. 1 on the architrave, L. 2 below the relief. Found in the Halikarnassos area, now in the Bodrum Museum of Underwater Archaeology. Ed.pr. S.S.Hansen, in P.Pedersen (ed.), *Halicarnassian Studies* V (Odense 2008) 126/127 (ph.) and 131/132: Ἰμβριάδης Θεοδώ[ρου - - ? - -], | [- - ? - -] ΗΡΩ[- - ? - -]

1. Ἰμβριάδης: previously unknown, ed.pr., who suggests deriving it from the toponym Imbros (the island in the northern Aegean, another island with the cult of the Carian Hermes Imbramos, and a mountain with a homonymous fortress in Caria) and compares the Carian names Ἰμβαρσις (*SEG* XLIII 713 A L. 58) and Ἰμβρασσις (*SEG* XLIII 713 A L. 57; *HTC* 90 LL. 10, 12, and 16; 91 LL. 12 and 15) || 2. ΗΡΩ: part of a hero epithet belonging either to the man or the woman, ed.pr. [most probably ἥρω[ς], Corsten].

1201. Halikarnassos. Seat inscriptions, late Hellenistic/early Roman period. Several limestone seats of the stadium with inscriptions, either in situ or in the Castle of Bodrum. The blocks in groups A-C most probably belonged to three rows of seats with the same text; it is not clear whether the other blocks belong to those inscriptions. Edd.pr. B.Berkaya, S.Isager, P.Pedersen, in P.Pedersen (ed.), *op.cit.* (our lemma no. 1200) 150-154; cf. S.Isager, in M.Berg Briese, S.Isager, P.Pedersen, *AST* 26.3 (2009) 210 (ph.).

A (blocks nos. 8-10)	[Φ]ιλοκλῆς Ἀπολλοδώρου̣	F (block no. 4; ph.)	[- - -]|ΩΙ
B (blocks no. 1)	[Φιλοκλῆ]ς Ἀπολλο[δώρου]	G (block no. 5)	[- - τ]ῷ δήμωι
C (blocks nos. 11-13)	Φιλοκλῆς Ἀπολλοδώρ[ου]	■ (block no. 6)	[- - -]Ν καὶ [- - -]
D (block no. 2)	[- - -]ΠΠΑΝ[- - -]	I (block no. 7)	[- - -]Σ̣ΙΣ[- - -]
E (block no. 3)	[- - -]Α[- -]ΑΚ		

A-C. Edd.pr. refer to an Ἀπολλόδωρος Φιλοκλέους in a list of names from Halikarnassos (B.Haussoullier, *BCH* 4 [1880] 404 no. 16) and proposes that this is the same Φιλοκλῆς || D. ΠΠΑ is perhaps part of a personal name ending in -(ππα(ς), edd.pr. || E. [κ]α[ὶ Ἡρ]ακ[λεῖ]?, edd.pr. || F. [δήμ]|ωι?, edd.pr. [the photo seems to show ΩΝ̣Α̣ (?), Corsten] || edd.pr. cautiously suggest combining the fragments to form three identical inscriptions with a text such as Φιλοκλῆς Ἀπολλοδώρου γυμνασιαρχήσας Ἑρμεῖ καὶ Ἡρακλεῖ καὶ τῷ δήμωι (cf. *SEG* L 428 from Messene).

1202. Hyllarima (area of: Örtülü Köy). Epitaph (of Apollonios?), undated. No description. Ed.pr. E.Varinlioğlu, *AST* 26.3 (2009) 443/444.

- - - - - - - - - -
ἈπολλωνιΕ[..]
Θεοφάνους,
ἀνὴρ ἀγαθὸς γε-
γονώς, πᾶσιν φί-
λοις καὶ συν-
[πολίταις? - -]Ε
- - - - - - - - - - -

[4-5. ἀγαθὸς γε|γονὼς πᾶσιν ('he has been a good man to all', Chaniotis.]

1203. Iasos. Dedication of a column (A) with an ephebic list (B), 36/37 A.D.? Marble column with a dowel hole on top; now kept in a hotel at Altınkum near Didyma but clearly a 'pierre errante' from Iasos. Ed.pr. S.Akat, *EA* 42 (2009) 78-80 (ph.; English translation). A is engraved on the upper part of the column, B below A.

A: Διόδωρος Θαργηλίου | γυμνασιαρχῶν | τοῖς νέοις καὶ τῶι | vacat δήμωι vacat

1. Diodoros is known from *I.Iasos* 255 and *SEG* XLV 1520 ■ (both inscribed with exactly the same text as the present one); he apparently donated a number of columns for buildings, ed.pr

B:
vac. Ἔτους ρκα΄· vac.
Ἐπὶ γυμνασιάρχων Θε-
οδότου καὶ Λεωσθέ-
νους Χαριδήμου τῶν
Παμφίλου· οἵδε ἠφήβευ-
vacat σαν· vacat
Τιμάνθης [Βασ]ιλ̣ί̣δου
Φίλαγρος α΄ [Νικ]όστρατος
Λέων Διονυσίου
Ἀριστόμαχος Διογένους
Κοῖντος Σα̣μι{μ}άριος Ῥοῦφος
Λυκάων Ἀριστοκράτους
Θεόδωρος Ἀριστοκράτους
Ἑρμαΐσκος α΄ τοῦ Ἑρμαΐσκου
Διονύσιος Χ̣αρμεί[ο]υ̣
Ἀντίοχος Α̣[- - - - - -]
Ἀριστίδης Καλλινίκου
Ν̣εμέριος Σθένιος Βάθυλλος
Ἀνδρέας Ἡρᾶ
Ἱεροκλῆς Διογένους
Ἀρτέμων Φιλίππου
Ἀγαθάνωρ Ἰάσωνος
Ἀπολλωνίδης Διονυσοδώρου
Προσδόκιμος Διονυσίο̣υ̣ Ἀντ[- -]
Τιμόθεος Σ̣τράτωνος Σ̣τα[- - - -]
Νικηφόρος [...]νος Ἀντ̣ίο̣χ̣ο̣ς
Πάμφιλος Οὐλιάδου

Year 121: 36/37 A.D. (Sullan era) or 47/46 B.C. (era of the liberation of Caria from Rhodian hegemony; cf. *SEG* XLV 1520 A app.cr. initio), ed.pr. || LL. 2-15: the same names occur in *SEG* XLV 1520 A (in its restored form: see our lemma no. 1204), ed.pr. || [16-17. probably the same names as in *SEG* XLV 1520 A LL. 14 and 17 || 18. is this the same person as in *SEG* XLV 1520 A L. 18?, Pleket] || [18-26. the ephebes in LL. 18 and 24-26 had a second name, mentioned after their patronymic, Chaniotis] || 24. in fine perhaps Ἀντ[ίοχος], as in L. 26, ed.pr. || 26. perhaps [Θέω]νος, ed.pr. || ed.pr. restores in 1520 A L. 1 the same year: ρκ̣[α΄]; 'therefore these must be two different lists of the same year'.

1204. Iasos. Ephebic list, 36/37 A.D.? *SEG* XLV 1520 A. Republished by S.Akat, *EA* 42 (2009) 80, with new restorations derived from the text in our lemma no. 1203.

vac. Ἔτους ρκ̣[α΄]·
ἐπὶ γυμνασιάρχων Θεο[δό]-
του καὶ Λεωσθένους [Χαρι]-
δήμου τῶν Παμφίλου·
οἵδε ἠφήβευσαν·
Λέων Διονυσίου
Φίλαγρος α΄ [Νικ]όστρατος
Τιμάνθης Βασιλ̣ί̣δου
Κοῖντος Σα̣μιάριος Ῥοῦφος
[Λυκ]άων Ἀριστοκράτους
[Θεόδ]ωρος Ἀριστοκράτους
[Ἀριστ]όμαχος Διογένο̣υ̣
[Διονύ]σιος Χαρμεί[ου]
[- - - - -] Ἀντιόχου
[Ἑρμαΐσκο]ς α΄ τοῦ Ἑρμ(α)ΐσκου
[- - - - - - - - Δι]ο̣γένου
[- - - - - - - - - -]νείκου
[- - - - - - - - - - - Βά]θυλλος?

1. Ἔτους ρ̣ι̣΄[?]: year 110, *SEG*; year ρκ̣[α΄] = year 121 (Sullan era), ed.pr.: see our lemma no. 1203 B app.cr. initio || underlined letters restored after the new text in our lemma no. 1203 B || [14. perhaps [Ἀντίοχος] Ἀντιόχου, after the new list in our lemma no. 1203 L. 16 || 16. perhaps [Ἱεροκλῆς Δι]ογένου after L. 20 of the new text || 17. perhaps [Ἀριστίδης Καλλι]νείκου, after L. 17 of the new text || 18. perhaps [Νεμέριος Σθένιος Βά]θυλλος, after L. 18 of the new text, Pleket]. If we restore the same year ρκ̣[α΄] in L. 1 we have two lists of the same year. A. simply writes: 'two different lists of the same year', and refers to *I.Iasos* II p. 36, p. 38 nos. 271-273 offer a better parallel. In nos. 271/272 we have two lists from year 120 containing the same names, though in a slightly different order; in no. 273 thirteen names from nos. 271/272 are lacking

of names is totally different. Do nos. 271/272 contain the complete lists engraved when the total number of registered ephebes was known? In the same way, on the assumption that both lists date from the year ρκα' (year 121: 36/37 A.D.), the list in the new inscription may have been the complete, definitive text. In some cities in Asia Minor the registration of ephebes took place at different moments of the same year: see A.S.Chankowski, *L'Éphébie Hellénistique. Étude d'une institution civique dans les cités grecques des îles de la Mer Égée et de L'Asie Mineure* (Paris 2010) 286. If, however, we read ρκ' (year 120: 35/36 A.D.) in L. 1, and assume that the gymnasiarchs held office FOR more than one year, we could hypothesize that the old list contains the ephebes of one year; the new list from our lemma no. 1203 records the second year of the 'old' ephebes and eight new freshmen. Inscriptions from Apollonia in Lydia contain lists of ephebes divided into διετεῖς ('second year' ephebes) and ἐφέτηοι (freshmen): see *TAM* V.2.1204 and 1206 (cf. S.Hin, *AncSoc* 37 [2007] 147-149); for the ephebeia in Roman times see now also N.M.Kennell, *The International Journal of the History of Sport* 26.2 (2009) 323-342, with on 330/331 an interesting hypothesis concerning the ephebate as an 'occasional' rather than an 'annual' institution, 'held only when a sufficient number of youths could be found who had reached approximately the qualifying age' (cf. for the same hypothesis *SEG* LIII 888 s.v. *Society/Institutions* on *IG* XII.6.1227/1228 (Ikaria, admittedly a small community)) (the same article now also in Z.Papakonstantinou (ed.), *Sport in the cultures of the Ancient World* (London-New York 2012) 175-194), Pleket].

1205. **Iasos. Dedication to Herakles, undated.** In her report on the excavations of Iasos, F.Berti, *KST* 30.1 (2009) 12, mentions a marble altar, found in the western stoa of the agora, with a dedication by Λ. Κορνήλιος Πολλίων to Ἡραχλῆς.

1206. **Knidos. C. Iulius Theopompos and his family.** I.Knidos 51-61; *SEG* LIII 1223 (G.Thériault). C.Bruns-Özgan, *EA* 42 (2009) 103-134, offers [redacted] detailed study of the vicissitudes of Theopompos and his descendants. On 130/131 a detailed stemma of the family; on 126-128 lists of inscriptions honoring or mentioning (C. Iulius) Theopompos, son of Artemidoros (1-12), his son (C. Iulius) Artemidoros and other members of Theopompos' family (13-23), Lykaithion, daughter of Aristokleidas, and other members of her family (24-31), Symmachos sr., son of Aristokleidas (32-34), Symmachos jr. (35-37) and P. Aelius Symmachos (38/39).

Special discussion (with translation) of *I.Eph.* 612 (ph.) and 2054 (ph.); *I.Knidos* 71-76, 83-85 (ph.) and 94; *SEG* LV 1122/1123 (ph.); Maiuri, *Nuova Silloge* 30. B.-Ö. mentions a huge building inscription belonging to a large stoa on the so-called 'Dionysos-Terrasse' and consisting of hundreds of marble fragments inscribed with large letters (123/124; ph.); Ἀριστοχλείδας ὁ καὶ Ἀθαναγόρας and Σύμμαχος are mentioned, all descendants of Theopompos; a fragment with Ἀδριανῷ shows that the inscription belonged to Hadrian's reign. See also our lemma no. 782.

1207. **Knidos. Treaty between Rome and Knidos,** 45 B.C. *I.Knidos* 33 (*SEG* LI 1519, Avram). After examination of squeezes in the archives of *IG*, E.Famery, *CCG* 20 (2009) 265-280 (ph.), republishes the text, with French translation and detailed commentary. According to F., ca. 75 lines are missing between fragment A and B and that the last line of fr. [redacted] is probably the last line of the entire document.

A vacat Ὅρκιον πρὸς Ῥωμαίο[υς] vacat
Π̣ρὸ ἓξ εἰδῶν Νοεμβρίων ἐν Ἰουλία[ι ἀ]γο[ρ]ᾶι ὅρκιον γέγ[ονε πρὸς Ῥωμαίους]
[τ]ο̣ῦ̣ δ̣ήμου τοῦ Κνιδίων· ὑπὲρ τοῦ δήμου το[ῦ] Ῥωμαίων ὅρκι[ον ἔτεμον]
[Γναῖ]ος Δ[ο]μέτιος Μάρκου υἱὸ[ς Μ]ενηνία Καλουῖνος, Γναῖος Πομπ[ώνιος Γναίου? υἱὸς]
[Οὐ]ε̣λίνα Ῥοῦφος· v ὑπὲρ τοῦ δήμου τοῦ Κν[ιδίω]ν ὅρκιον ἔτεμον [- - - - - - - - - - -]
[- - -]παιου υἱός, v Κλ̣ιγ̣ίας Σειλίου υἱό[ς], v πρεσβευταὶ Κνιδ[ί]ων [- - -]ΛΕΤ[-]
[- - Κ]ν̣ίδιοι συμπαρῆσαν v Γ[άϊος] Ἰο[ύ]λιος [Ἀ]ρτεμιδώρου υἱὸς Θεύπομπος, v
[Γ]ά[ϊος] Ἰούλιος Γαΐου υἱὸς Ἀρτε[μί]δωρος, v Γάϊος Ἰούλιος Γαΐο[υ]
[υἱὸ]ς Ἱππόκριτος· v ἀνὰ [μέσον δήμου Ῥω]μαίων καὶ δήμου Κνιδίω̣[ν]
[φιλία] συμμα[χία - - - - - - ca. 20 - - - - - - εἰς τὸν ἅπ]α̣ντα χρόνον ἀσφα-
[λὴς βέβαιό]ς τε ἔστω̣ [κ]α[ὶ κατὰ γῆν καὶ κατὰ] θάλασσα[ν· ὁ] δῆμο[ς]
[ὁ Κνιδίων] τ̣ὴ[ν ἀρχ]ὴ[ν καὶ δυναστείαν (or ἐξουσίαν) καὶ ὑπερο]χ̣ὴν τοῦ [δήμου τ]οῦ
[Ῥωμαίων βεβαίας διαφυλασσέτω (or διατηρείτω) οὕτως ὡς ἀ]ΝΤΙ[κ- - - -]
[- - - - - - - - ὁ δῆμος ὁ Κνιδίων τοὺ]ς π[ολεμίους καὶ]
[ὑπεναντίους τοῦ δήμου τοῦ Ῥωμαίων διὰ - - - - - - - - -]
- - - - - - - - - - - - - - - ca. 75 lines missing - - - - - - - - - - -
B [- -]Α̣Ι[- - - - -]Σ̣[- - - - - - - - - - - - - - - - - - ὁ δῆμος ὁ Ῥω]-
μαίων ἄ[ρχοντές] τε [ἀντάρχο]ντές [τε Ῥωμαίων καὶ ἄρχον]-
τές τε ἀντάρ[χοντ]ές τ[ε Κνιδ]ίων τοῦτο [τὸ ὅρκιον χεῖρον μὴ]
ποιείτωσαν δόλ̣ω̣ι̣ [πο]νηρ[ῶ]ι· τοῦτο [τὸ ὅρκιον - ca. 6 - ?δημο]-
σ̣ία̣ τηρείτωσαν ὅπως ἑκατέρου τοῦ δ[ήμου - - ca. 10 - - τὸ δί]-
[κ]αιον τηρῆται· πρὸς τοῦτο τὸ ὅρκιο[ν ἐάν τι δημοσία̣? κοινῆι]
γνώμηι προσθεῖναι ἐκ τούτου τε το[ῦ ὁρκίου ἐξελεῖν βούλωνται],
ἐξέστω· ὃ δὲ ἂν κατὰ ταῦτα προσθῶσι[ν, ἐν τούτωι τῶι ὁρκίωι]
ἐνέστω, ὅ τε ἂν κατὰ ταῦτα ἐξέλω[σιν, τοῦτο? ἐκτὸς τούτου]
τοῦ ὁρκίου ἔστωι· τούτῳ τ[ῷ ὁ]ρκίῳ δ̣[όλος πονηρὸς ἀπέστω]

A 4. In fine, [Κοΐντου υἱός], *I.Knidos* || 5. initio, [Κολ]λίνα, *I.Knidos*; [Οὐ]ε̣λίνα, F., who remarks that the tribus excludes Cn. Pompeius and favors Gn. Pomponius (45 B.C.), son of Cn. Pomponios (trib. plebs in 90 B.C.); the restoration in L. 4 in fine (Γναίου υἱός), seems inevitable, F. || 7. initio [- -]ΙΙΔ̣ΙΟΙ, *I.Knidos* || 9. in fine Κνιδίω[ν φιλία], *I.Knidos* || 10-11. [καὶ] συμμα[χία καὶ εἰρήνη εἰς τὸν ἅπ]α̣ντα χρόνον ἀσφαλ[ὴς καὶ βέ|[βαι]ο̣ς ἔστω, *I.Knidos* || 11-12. [ὁ] δῆμο[ς ὁ Κνιδίων | - -]..Η[- - τὴν δυναστείαν καὶ ἀρ]χὴν τοῦ [δήμου το]ῦ [Ῥωμαίων], *I.Knidos*; F. restores the so-called 'clause de majesté', for which he refers to *SEG* LV 1452 LL. 9-11 (also brief discussion of *IG* XII.2.35 = *RDGE* 26 Col. D L. 1); F. reproduces the restorations proposed by Avram (*SEG* LI 1519), Mitchell (cf. *SEG* LV 1452) and Schuler (in his commentary on *SEG* LVII 1664) || 13. [ὡς ἄ]ν ΤΙ[- -], *I.Knidos*; cf. also A.Chaniotis in *SEG* LI 1027 app.cr. ad L. 2, who proposes in that text [ὡς] ἄν τι κ[ρίνηι ὁ δῆμος ὁ Ῥωμαίων] || 14. [- - -] συ[μμάχους - - -], *I.Knidos* || ■ 1-6. F. reproduces the restorations of *I.Knidos*, Avram (*SEG* LI 1519) and Schuler (in his commentary on *SEG* LVII 1664; Schuler adduced *SEG* LV 1452 LL. 64-68); we print the text of *I.Knidos* 33: [- -]Α̣Ι[- - -]Σ̣[- - - Ῥω]|μαίων Α[- - -]Τ̣Ε[- -]ΝΤΕΣ[- - - ἄρχον]|τές τε ἀντάρ[χοντ]ές τ[ε Ῥωμα]ίων ΤΟΥ[- - -] | ποιείτωσαν δόλ̣ω̣ι̣ [πο]νηρ[ῶ]ι τοῦτο, [ἀλλὰ κοινῆι προ||νο]ία̣ τηρείτωσαν, ὅπως ἑκατέρου τοῦ δ[ήμου τὸ δί|κ]αιον τηρῆται || 6-10. πρὸς τοῦτο τὸ ὅρκιο[ν ἐάν τι βουλῶνται κοινῆι] | γνώμηι προσθεῖναι ἐκ τούτου τε το̣[ῦ ὁρκίου ἐξέλεσθαι], | ἐξέστω· ὃ δὲ ἂν κατὰ ταῦτα προσθῶσι[ν ἐν τούτωι τῶι ὁρκίωι], | ἐνέστω, ὃ δὲ ἂν κατὰ ταῦτα ἐξέλω[νται, ἐκτὸς τούτου] || τοῦ ὁρκίου ἔστωι· τούτῳ τ[ῷ ὁ]ρκίῳ [- - -], *I.Knidos*; F. largely adopts A.'s restorations (*SEG* LI 1519), except for A.'s βούλωνται (L. 6 in fine), [ἐάν τι ἐξελέσθαι]

ἐξελέσθαι] (L. 7 in fine) and ἐξέλω[νται] (L. 9). A. restores nothing after L. 10 τούτῳ τ[ῷ ὁ]ρκίῳ [- -] (*SEG* LI 1519); F. adopts Schuler's restoration of L. 10 in fine (cf. *SEG* LVII 1664).

1208. **Knidos. Masons' marks, ca. 280** B.C. More than 100 blocks of the Ionic propylon of the sanctuary of Apollo Karneios (probably a donation of Ptolemy II), situated at the western end of the city's main street, bear single letters or pairs of letters. Ed.pr. H.Bankel, *Byzas* 9 (2009) 323-340 (ph.). The square blocks of the euthynteria preserve letter pairs 6 cm in height (from south to north: AI to ΦI) that indicate the position of a block within a layer and the position of the layer itself. Single letters 1 cm in height are carved on the upper surface of the euthynteria (from north to south: B to Y), and correspond with letters of the same height on the square blocks of the krepidoma. An E of high quality in the volute of a capital as well as finely carved letters on the orthostates of the wall were meant to be visible after the finishing of the building. The roughly cut letter pairs on the wall surface behind the orthostates were not intended to be seen. The evidence of the masons' marks indicates that architectural pieces whose position in the building was obvious were given single letters (capitals, entablature, orthostates) while pieces that could be easily confounded (euthynteria, wall blocks) were provided with letter pairs. The inscribing took place in the quarry or workshop before the blocks were brought to the building site.

1209. **Kys. Christian dedication, Byzantine period.** Marble block. Ed.pr. E.Varinlioğlu, *AST* 26.3 (2009) 443 (now also in P.Debord, E.Varinlioğlu, *Cités de Carie* [Rennes 2010] 352 no. 10): Εὐχ(ὴ) [or Εὐχ(αριστήριον)] κ(ὲ) ἐπ̣η̣μέλια Μεθοδί̣ο̣υ̣ ἡ̣γ̣ο̣υ̣μένο̣υ̣

[Or εὐχ(ῇ) κ(αὶ) ἐπημελίᾳ, Chaniotis.]

1210. **Lagina. Honrary decree for Leros (and his wife?), late 4th cent.** B.C. *SEG* LII 1064. Republished by K.J.Rigsby, *ZPE* 170 (2009) 75-77, with new readings and suggestions for LL. 1-8 (English translation); now also in *I.Stratonikeia* 1417.

[.]ο[- - - - - - - διακειμένους πρὸς τὸ θεῖον?]
ὁ̣σίως κα[ὶ εὐσεβῶς - - - - - - - - - ἀναγορε]-
ύειν κατὰ πᾶ[σαν ἑορτὴν ὡς τοὺς ἑαυτῶ]-
ν εὐεργέτας, α[ὐτούς τε καὶ ἐκγόνους·]
ἱδρύσασθαι δὲ βω[μὸν καὶ τέμενος τοῦ]
δαίμονος Λερω καὶ̣ [- - - - - - - - (ἐπι)θύ]-
ειν Λέοντα τὸν ἱερεία ἐ[πὶ τοῦ βωμοῦ]
κριὸν ἑκάστου̣ ἐνιαυτοῦ̣, [ὡς ἐποιεῖτο]
καὶ Κοσινας· κτλ.

1. Supplement suggested by R.; [.]ο[- - -], *SEG* || 2. the adverbs perhaps describe activities of the honorands (Leros and his wife) or of the group (city, deme, or private thiasos) honoring them, R. || 2-4. supplement R., with parallels; κα[ὶ

δεδόχθαι· ἀποθ]|ύειν κατὰ πα[τρίους νόμους ὑπὲρ αὐτῶ]|ν, εὐεργέτας ἀ[ναγράφειν αὐτοὺς καί], *SEG*, *I.Stratonikeia* || 5-6. supplement R.; βω[μὸν καὶ ναόν? ὑπὲρ τοῦ] | δαίμονος Λερω, *SEG*, *I.Stratonikeia*. R. agrees with ed.pr. that Leros was the benefactor, not a daimon; an altar on a bounded sacred plot was suitable for the worship of a daimon of a living person within the precinct of the temple of Hekate. A.Chaniotis, *EBGR* (2009) [2012] no. 138, suggests that, since the honors (and perhaps also the cult) were for Leros and his wife, the latter's name should be restored in L. 6 || 7. ἔ[ριφον νέον? καί], *SEG*, *I.Stratonikeia* || 8-9. [θύειν αὐτὸν] | καὶ κοσινας, *SEG*, *I.Stratonikeia* || 9. R. suggests that Kosinas is the name of Leon's predecessor as priest, not Leros' wife's name (wife's name: J.-M.Carbon; see *SEG* LII 1064). A.Chaniotis, *art.cit.*, doubts R.'s explanation since the cult had not yet been established under Leon's predecessor, and agrees with Carbon; he therefore restores in LL. 8-9 [ὑπὲρ Λερω] | καὶ Κοσινας.

1211. **Lagina. Honorary inscription for Menedemos, late Hellenistic period.** Cylindrical marble statue base with upper moulding. Ed.pr. M.Aydaş, *Gephyra* 6 (2009) 123 no. 22 (ph.).

Λέων Ἀρτεμιδώρου τοῦ Μενίππου
Μενεδήμου τοῦ Ἱεροκλείους
vacat τὴν εἰκόνα vacat
4 εὐνοίας ἕνεκεν τῆς εἰς αὐτόν

1. Leon, son of Artemidoros, may be identical with the homonymous priest on record in *I.Stratonikeia* 601 L. 8, ed.pr.

1212-1213. **Lagina. Building inscriptions.** Ed.pr. M.Aydaş, *Gephyra* 6 (2009) 118 nos. 11/12 (ph.).

1212: 118 no. 11. **Building inscription, Imperial period.** Fragment of a marble epistyle; found in the Basilica: [- - -]ΚΙΟΝΑ[- - - - | - - - -]ΩΙΠΑΝ[- - -]

Perhaps [- - - τοὺς] κίονα[ς | σὺν τ]ῶι παγ[τὶ κόσμωι], ed.pr.

1213: 118 no. 12. **Building inscription, Imperial period.** Part of a marble architrave (?) broken into three joining fragments; found in the North Stoa; re-used as a door lintel: vacat ἀρχινεωκόρο[ς] Τρύφων vacat

First attestation of ἀρχινεωκόρος at Lagina, ed.pr.

1214. **Lagina. Inscription mentioning a priest and a priestess, Imperial period.** Rectangular marble altar found in the West Stoa. Ed.pr. M.Aydaş, *Gephyra* 6 (2009) 120 no. 16 (ph.).

Ἱερεὺς vvv
Ἰάσων Ὀρθω-
σίου Κο(λιοργεὺς) Ἀβερ-
4 σικός · ἱέρηα
Αδας Λέον-
τος Κο(λιοργίς) vacat

2-4. For Ἰάσων Ὀρθωσίου Κολιοργεύς ed.pr. refers to *I.Stratonikeia* 639; the new text shows that in 639 Col. II L. 4 Iason's second name Ἀβερσι should be corrected into Ἀβερσι|[κός], ed.pr.

1215-1216. **Lagina. Nike-inscriptions (acclamations).** Ed.pr. M.Aydaş, *Gephyra* 6 (2009) 123 nos. 24/25 (ph.).

1215: 123 no. 24. **Meniskos, late Hellenistic/early Imperial period.** Marble column found in the North Stoa: Νίκη vv | τοῦ Μενί[σ]|κου vvv

For so-called νίκη-inscriptions ed.pr. refers to *I.Iasos* 285-369.

1216: 123 no. 25. **Theodoros, Imperial period.** Marble column found in the North Stoa: Νίκη vvv | Θεοδώρου | κηπουροῦ

[3. κηπουροῦ: 'gardener', Pleket.]

1217-1222. **Lagina. Dedications.** Ed.pr. M.Aydaş, *Gephyra* 6 (2009) 119 no. 15 and 120-122 nos. 17-21 (ph.).

1217: 120 no. 17. **Dedication of a statue of Amyntas to the Theoi, Hellenistic period [2nd cent. B.C.?].** Large cylindrical marble statue base found near the entrance of the Basilica.

Ἑκαταῖος Ἑρμοκράτου Κωραζεύς,
καθ' ὑοθεσίαν δὲ Ἀμύντου,
Ἱεροκωμήτης τὴν εἰκόνα
Ἀμύντου τοῦ Χρυσάορος Ἱερο-
κωμήτου τοῦ καθ' ὑοθεσίαν
αὐτοῦ πατρός, εὐνοίας ἕνεκεν
καὶ εὐεργεσίας καὶ φιλαγαθίας
τῆς εἰς ἑαυτὸν θεοῖς vacat

Dated to the Hellenistic period by ed.pr. on the basis of the letter forms || 1-2. Ἑκατ[αίου?] τοῦ Ἀμύντο[υ] is on record in *SEG* LV 1145 L. 33 (188-167 B.C.), ed.pr.

1218: 121/122 no. 20. **Dedication of a statue of a woman to the Theoi, late Hellenistic period.** Large rectangular marble statue base found in an exedra in front of the North Stoa.

[Τὴν δεῖνα - - -]
[θυγ]ατέρα Διοδώρου
[Ἰ]ατροκλῆς Μέλανος κα[θ']
[ὑο]θεσίαν δὲ Μενεκράτου [τ]ὴν
[ἑα]υτοῦ γυναῖκα καὶ Μενεκράτης
Μέλανος τὴν τοῦ ἀδελφοῦ γυναῖκ[α]
[κ]αὶ Ἑκατώνυμος καὶ Διόδωρος
[κ]αὶ Μενεκράτης καὶ Μυρτάλη Ἰατρο-
[κ]λείους τὴν αὐτῶν μητέρα θεοῖς

5-6. Μενεκράτης Μέλανος is on record in *I.Stratonikeia* 605 L. 4, ed.pr., who presents a stemma of the family.

1219: 122 no. 21. **Dedication of a statue of Theon to Hekate, late Hellenistic period.** Large rectangular marble statue base found in the North Stoa.

Θέωνος τοῦ Πολίτου Πισυήτου
vacat Ἑκαταία καὶ Θεωνὶς vacat
αἱ θυγατέρες τὴν εἰκόνα vvv
vv τοῦ πατρὸς Ἑκάτηι vvv
Σωτείρᾳ ἐπιφανεῖ

Dated by ed.pr. on the basis of the letter forms || [1. Πισυήτου; for Pisye cf. *SEG* LI 1500, 1533 and 1536/1537, Pleket] || 4-5. cf. the text in our lemma no. 1220, ed.pr.

1220: 119 no. 15. **Dedication to Hekate for Divus Caesar, after 42 B.C.** Marble altar; hole on top for offering; found in the North Stoa; L. 1 of the text on the band of the upper moulding. Greek text also in *An.Ép.* (2009) [2012] no. 1450 (J.-Y.Strasser).

Καίσαρι Θεῶι | κατὰ πεν|ταετηρίδα | ἀγορανόνν||μος Ἀπολλω|νίδης Ἱππικῶν|τος Κο(λιοργεὺς) vvvv | Ἑκάτηι Σωτεί|ραι ἐπιφανεῖ

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1. Reference to C. Iulius Caesar declared deus in 42 B.C., ed.pr. || 2-6. Apollonides presumably supervised the markets organized during the penteteric festivals in honor of Hekate, Strasser || 6-7. Hippikon: rare name, which suggests that Apollonides may have belonged to the family recorded in *I.Stratonikeia* 1219, Strasser || [8-9. cf. the text in our lemma no. 1219, Pleket].

1221: 121 no. 18. **Dedication of a statue of Artem(e)is to the Theoi, early Imperial period.** Marble statue base found in the North Stoa.

Ἄρτεμιν vv Ἀργιάδας Ἡρακλείδου καὶ Μελιτίνη | Μενάνδρου τὴν θυγατέρα v καὶ Ἑκαταία τὴν ἀδελφὴν | θεοῖς vacat

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1. Ἀργιάδας: new Rhodian name, ed.pr. [for the Rhodian name Ἀργεάδας cf. J. and L.Robert, *La Carie* II 378 no. 4; in *SEG* LI 1538 (Pisye) we have the Rhodian name Ἀγριάδας; in the Index nominum of *SEG* Ἀργιάδας should be corrected into Ἀγριάδας; for Rhodians in Caria cf. *SEG* LVII 1005 and H.-U.Wiemer in R.van Bremen, J.-M.Carbon (edd.), *Hellenistic Caria* (Bordeaux 2010) 43-57; why ed.pr. identifies as a Rhodian the Ἀργιάδας in the new dedication is unclear, Pleket].

1222: 121 no. 19. **Dedication of a statue of Demostrate to the Theoi, early Imperial period.** Marble statue base found in the North Stoa.

Οὐλιάδης Λέοντος καὶ Δημητρία | Μενίππου Δημοστράτης τῆς θυγατρὸς | τὸ ἄγαλμα θεοῖς vacat

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1223-1224. **Lagina. Inscribed altars.** Ed.pr. M.Aydaş, *Gephyra* 6 (2009) 119 no. 14 and 123 no. 23 (ph.).

1223: 119 no. 14. **188-166 B.C.** Lower part of a round marble altar.

2. Ed.pr. refers to *I.Stratonikeia* 504, recording a priest of Helios.

1224: 123 no. 23. **Undated.** Fragment of a marble altar.

[- - - | - - -] τοῦ Διον[υσίου - - - | - - - φι]λοδόξω̣[ς - - - | - - -]Ε̣[- - -]

1225. Lagina. Stamped roof tiles, Imperial period. Three roof tiles found in the North Stoa. Ed.pr. M.Aydaş, *Gephyra* 6 (2009) 118 no. 13 (ph.). **a)** Ἑκά[της] **b)** [Ἑ]κάτη[ς] **c)** Ἑκάτης

1226. Lagina. Christian inscription, undated. Fragment of a round altar found in the Basilica; inscription on an upper band. Ed.pr. M.Aydaş, *Gephyra* 6 (2009) 124 no. 26 (ph.).

[- - -] Κύριε vacat ἐ[λέησον?]

1227. Mylasa. Sale and lease of land, 3rd/2nd cent. B.C. *I.Mylasa* 201-232, 801-854, 903-905; L.Robert, *Le sanctuaire de Sinuri près de Mylasa* (Paris 1945) 46, 57, 63, 69; cf. *SEG* LVII 1099. R.Descat, I.Pernin, *Studi Ellenistici* 20 (2008) 285-314, examine the chronology and history of the Hellenistic leases in Mylasa. After establishing a relative chronology on palaeographical grounds, D.-P. suggest an absolute chronology using prosopographical criteria (stephanophores). They recognize two groups of leases: the first group runs ca. 205-185 B.C., after which a change in letter forms occurs; the second group runs ca. 185-145 B.C. They deal, in addition, with the different coin standards mentioned in the inscriptions. In concurrence with D.Behrend, in *Akten des VI. Internationalen Kongresses für griechische und lateinische Epigraphik, München 1972* (Munich 1973) 145-168, they conclude that the terminology used is different from that of 'normal' lease contracts; they observe parallels with the vocabulary of royal δωρεαί, and propose that the Mylasa leases are to be viewed within that tracition.

1228-1229. Nysa. Honorary inscriptions, 1st cent. B.C. Inscriptions found in the theater. Ed.pr. M.Kadıoğlu, *Die Scaenae Frons des Theaters von Nysa am Mäander* (*Forschungen in Nysa am Mäander* 1; Mainz 2006) 143-144 nos. 1 and 4 (ph.; German translation). On 143 no. 3, K. re-edits of *SEG* XLV 1536.

1228: 143 no. 1. **Honorary inscription for Cn. Domitius Calvinus, mid-1st cent. B.C.** Round statue base with Ionic fluting, inscription on the upper moulding. Republished by W.Blümel, T.C.Brennan, C.Habicht, *ZPE* 169 (2009) 157-161 (ph.; German translation); Greek text also in *An.Ép.* (2009) [2012] no. 1440.

vacat Ὁ δῆμος vacat

εἶνον ἀντιστράτηγον τὸν ἑατοῦ
4 ν πάτρωνα καὶ εὐεργέτην

2-3. Cn. Domitius Calvinus (*PIR*² D 139): propraetor 56 B.C., cos. 54 B.C., ed.pr.; cos. 53 and 40 B.C., governor for Caesar of the Anatolian provinces 48/47 B.C., H. || 3. first attestation of the title ἀντιστράτηγος for Calvinus, H. and B., who suggest that it translates legatus pro praetore, an office given to him by Caesar in 48/47 B.C. [for ἀντιστράτηγος cf. also our lemma no. 1479 A, app.cr. ad L. 14].

1229: 144 no. 4. **Honorary inscription for Marcus Vinicius, 40/39 B.C.** Rectangular block found outside the theater in a pile of stones. Greek text and French translation in *An.Ép.* (2009) [2012] no. 1442 (J.-Y.Strasser).

Ἡ βουλὴ καὶ ὁ δῆμος καθιέ-
ρωσεν Μάρκῳ Οὐινουκί[ῳ] τῷ ἀν-
θυπάτῳ ἀποδεδωκότι ἡμῖν σὺν
4 τοῖς λοιποῖς πᾶσιν καὶ τὸ ἄλλον καὶ
δίκαιον ἔν τε τοῖς ἐπικρίμασι καὶ
[ἐν - - ca. 9 - -] τοῖς [- ca. 5 -] βίοις [- - -]

2. M. Vinicius/Vinucius (*PIR*¹ V 444), ed.pr.; J.-Y.Strasser in *An.Ép.* prefers identifying him with M. Vinicius, cos. 19 B.C., who may also have been honored in Aphrodisias (*I.Aphr.* 3.101; there also with the spelling Οὐινούκιος) || 4. Strasser suggests correcting ἄλλον to ἁ(γν)όν || 6. [ἐν] τοῖς [κ]ριτηρίοις, Strasser, who refers to *An.Ép.* (2008) [2011] no. 58.

1230-1233. **Nysa. Building inscriptions.** Fragments of architraves. Ed.pr. M.Kadıoğlu, *op.cit.* (our lemmata nos. 1228-1229) 144 nos. 7-10 (ph. [except no. 10]).

1230: 144 no. 9. **Inscribed architrave block, 2nd/1st cent. B.C.** Fragment of an architrave-frieze with two fasciae, reused in the western door of the proscenium.

[- - -]ου λίθῳ ποικίλῳ τ[- - -]

1231: 144 no. 7 (German translation). **Inscription of Kydoros, Imperial period.** Five pieces of the architrave-frieze of the proscenium with two fasciae, inscription on the upper fascia; Kat. 22 (second part of a) and 25 (c) were found re-used in the Byzantine staircase, Kat. 23 and 24 (b) within the theater, Kat. 21 (first part of a) is kept in the Aydın Museum [therefore first published under Tralleis: *SEG* LVIII 1295; *An.Ép.* (2008) [2011] no. 1376]. Greek text also in *An.Ép.* (2009) [2012] no. 1443.

a [- - -]ν ὁ ἀσιάρχης Κύδωρος ὑπὲρ στεφαν[ηφ]ορίας Ἰούστου καὶ Στρατονείκης τῶν ἑαυτο[ῦ - - -]
b [- - - προσκ]ηνί[ου σκο]ύτλω[σιν - - -]

c [- - - τ]ούτῳ ὑποκειμένῳ [- - -]

a. In translating, ed.pr. proposes that Iustus and Stratoneike are Kydoros' children || initio [—]ε̣ν, J.-Y. Strasser in *An.Ép.*

1232: 144 no. 8. **Inscribed architrave block, undated.** Fragment of an architrave-frieze with three fasciae, found reused in the western door of the proscenium.

[- - -]η καὶ στρώσεως [- - -]

1233: 144 no. 10. **Inscribed architrave block, undated.** Fragment of a limestone architrave-frieze with three fasciae, found reused in the foundation of the third podium.

[- - -] Ἀντίοχος καὶ Μαύσσ[ωλλος - - -]

1234. Nysa. Dedication for the eternal Pax Augusta, after 9 B.C. Rectangular statue base, inscription in an ivy wreath on the front (our lemma no. 1235 is inscribed on the right side); found in the orchestra of the theater. Ed.pr. M.Kadıoğlu, *op.cit.* (our lemmata nos. 1228-1229) 143 no. 2 (ph.; German translation); Greek text also in *An.Ép.* (2009) [2012] no. 1441. Εἰρήνηι | διαμόνωι | Σεβαστῆι

1235-1240. Nysa. Topos inscriptions. Inscriptions found in the theater. Ed.pr. M.Kadıoğlu, *op.cit.* (our lemmata nos. 1228-1229) 144-145 nos. 11-16.

1235: 144/145 no. 11 (ph.; German translation). **5th-6th cent. A.D.** On the right side of the rectangular statue base in our lemma no. 1234. Greek text also in *An.Ép.* (2009) [2012] no. 1444. Ἀγαθῇ τύχῃ· | τόπος νεωτέρων | Ἀγουστιανῶν

3. Ἀγουστιανῶν for Αὐγουστιανῶν, ed.pr. || 'un collège de iuvenes Augustiani?', J.-Y.Strasser in *An.Ép.*

1236: 145 no. 13. **Early Byzantine period?** Upper part of a limestone column shaft found in the middle vault of the hyposcenium; of the inscription of presumably four lines only parts of the two upper lines are readable: [- - -]ηλι|[- - -]ανου

1237: 145 no. 14. **Early Byzantine period?** Upper part of a limestone column shaft found in the theater: [- - - τ]όπος | [- - -]κελ[- -? | - -]υο[- - -?]

1238: 145 no. 15. **Early Byzantine period?** Upper part of a limestone column shaft found in the theater: Ἀσκλη|πιάδο[υ]

1239: 145 no. 16. **Early Byzantine period?** Upper part of a limestone column shaft found in the theater; a on the uppermost part of the shaft, b below a.

a [- - -]αιλιο[- - -] b [- - -]φων

1240: 145 no. 12. **Undated.** On the eastern embrasure of the western lower entrance of the theater: Ἀττά|λου

1241-1242. Nysa. Acclamations of the circus faction of the Greens, 5th-6th cent. A.D. Inscriptions found in the theater. Ed.pr. M.Kadıoğlu, *op.cit.* (our lemmata nos. 1228-1229) 145 nos. 17-18 (German translation).

1241: 145 no. 17. Cornice of the first podium on the eastern side of the theater façade.

Front: νικᾷ ἡ τύχη πρασίνον † **Left side:** νικᾷ ἡ τύχη τοῦ πρασ[ίνου]

1242: 145 no. 18. Inscription on the base of the fourth podium of the theater façade:

νικᾷ ἡ τ[ύχη πρασίνων]

1243-1244. Nysa. Incerta, undated. Inscriptions found in the theater; ed.pr. M.Kadıoğlu, *op.cit.* (our lemmata nos. 1228-1229) 145 nos. 19/20.

1243: 145 no. 19. Limestone block: Ἀπολλωνίου

1244: 145 no. 20. Square architectural block: Ἀγάθωνος

1245-1248. Nysa. Inscriptions, 2nd cent. A.D./undated. Inscriptions found in the theater; ed.pr. M.Kadıoğlu, *op.cit.* (our lemmata nos. 1228-1229) 144 nos. 5/6 (ph.) and 146 nos. 21/22.

1245: 144 no. 5. **Statue base, 2nd cent. A.D.** Upper part of a rectangular statue base with inscription on the front. Found in the corridor in front of the fourth door of the scaenae frons: [- - -]τον πάτριον θ[- - - | - - -] ἔχων ὁ ἱεροφάν[της - - -]

1246: 144 no. 6. **Statue base, 2nd cent. A.D.** Upper moulding of a statue base found inside the theater: vac. Ἀγαθῆι τύχηι vac. | - - - - - - - - - -

1247: 146 no. 22. **Incertum, 2nd cent. A.D.** Slab.

[- - -]χλ[- - - | - - -]οχαι[- - - | - - -]ιαρχι[- - - | - - -]ιδοχαν[- - - || - - -]λικινι[- - -]

1248: 146 no. 21. **Incertum, undated.** Square block, re-used as a lintel.

[- - -]ου
[- - -]πτ
[- - -]τος
[- - -]ου
[- - -]τω
[- - -]πω
[- - -]χε
[- - -]εως
[- - -]τρο

1249. Sebastopolis. Honorary inscription for a gymnasiarch, 2nd cent. A.D. *La Carie* 320 no. 172. In *L'Asie Mineure* (cf. our lemma no. 1525) 442/443, S.Mitchell adduces this inscription (Greek text) as evidence against L.Robert's view that in Roman Imperial Phrygia (e.g. in Synnada) and in eastern Caria no olives were grown (*OMS* VII 51/52). The anonymous gymnasiarch is praised for having promised and delivered oil instantly to the visitors of the gymnasion. This must have been oil from homegrown olive trees rather than oil imported from the coastal area. Cf. for an elaborated version *SEG* LV 1146.

1250. Stratonikéia (area of: Lagina). See under Lagina.

1251-1252. Stratonikeia. Honorary inscriptions. Ed.pr. M.Aydaş, *Gephyra* 6 (2009) 114/115 nos. 3/4 (ph.).

1251: 115 no. 4. **Honorary inscription, Imperial period.** Right part of two joining marble blocks; found in the North Street.

[- - -] Διονύσιον | [- - πολλὰ κ]αὶ μεγάλα | [- - τοὺ]ς κόμβους | [- - Ἀσ]κλη̣π̣ιάδου || [- -]ν Ἰούλιον · ΙΕ|[- - τ]ειμαῖς vacat

3. κόμβους: 'grandsons', ed.pr. || 6. possibly [ταῖς μεγίσταις καὶ - - τ]ειμαῖς, ed.pr., referring to *I.Stratonikeia* 293, 509 and 1055.

1252: 114 no. 3. **Statue of Demos, undated.** Large marble statue base moulded above and below; found near the city gate; cuttings in the top of the base for a statue; inscription in the middle of the front: ὁ Δῆμος

Ed.pr. refers to an [ἄγαλ]μα τοῦ Δήμου in *I.Stratonikeia* 1026.

1253-1254. Stratonikeia (area of: Beybağ). Public inscriptions. Ed.pr. M.Aydaş, *Gephyra* 6 (2009) 124/125 nos. 27/28 (ph.).

1253: 124/125 no. 27. **Epistyle, before 30/29 B.C.** Large marble epistyle broken into five joining fragments (preserved width 171.2 cm).

[---]ύσαντες καὶ ὁ γραμματεὺς τῆς βουλῆς Χρυσάωρ Πολέμ[ωνος]

No text above or below this line || ed.pr. proposes [πρυτανε]ύσαντες in view of the secretary of the boule, mentioned next, with whom the prytaneis are likely to have acted together; Χρυσάωρ Πολέμωνος is probably the father of Πολέμων Χρυσάορος τοῦ Πολέμωνος, priest in Lagina in 30/29 B.C. (*I.Stratonikeia* 510 LL. 16/17 and 609 LL. 19-21), ed.pr., who interprets this fragment as a 'list of public officers' [perhaps the officials responsible for the construction or repair of a building to which the epistyle belongs, Pleket].

1254: 125 no. 28. **Statue of Euethios and Aristeas, late Imperial period.** Two joining marble fragments.

[Εὐ]ηθίου καὶ Ἀριστέου τῶν [---]
vacat MA[---]

1. [Φιαλ]ηθίου, [Κυνν]ηθίου and [Συν]ηθίου are also possible, ed.pr., who refers for Εὐήθιος to *I.Stratonikeia* 444 || 1-2. τῶν [ἀδελφῶν τὰ ἀγάλ]|μα[τα], ed.pr.

1255-1256. Stratonikeia. Dedications, Imperial period. M.Aydaş, *Gephyra* 6 (2009) 113/114 nos. 1/2 (ph.), publishes the following texts.

1255: 113/114 no. 1. **Dedication to Zeus Hypsistos.** Marble block found in the North Street.

Διὶ Ὑψίστῳ | Διόδοτος | καὶ Ἀμμιάς | σωθέντες || ὑπ[ὸ] τοῦ Θί|ου Ἀγγέλου | πανοίκιοι χα|[ριστή]ριο[ν]

Upsilon: V || for Ζεὺς Ὕψιστος and Θ(ε)ῖος Ἄγγελος cf. our lemma no. 1257, *I.Stratonikeia* 1117-1120 and 1307/1308, ed.pr.

1256: 114 no. 2. **Dedication.** Marble block.

---- | Ἑρμάδ[ου με]|τὰ τῶν ἰδί|ων πάντω|ν χαριστή||[ριον]

1257. Stratonikeia (area of: Hacamız, near Kumyer). Dedication to Zeus Hypsistos and Theios Angelos, late Hellenistic period. Marble block; the inscribed field is bordered by a moulding (below) and a band (above); above the band, a field that seems at present uninscribed and without traces of a relief. Ed.pr. M.Aydaş, *Gephyra* 6 (2009) 127 no. 33 (ph.).

Διὶ Ὑψίστῳ καὶ | Θ[ε]ίῳ Ἀνγέλῳ | Ἀ[ν]τίπατρος | ὑπὲρ
ἑαυτοῦ κα||ὶ τῶν ἰδίων πάντ[ω|ν] χαριστήριον

1-2. Cf. our lemma no. 1255, ed.pr.

1258-1263. **Stratonikeia. Epitaphs.** Ed.pr. M.Aydaş, *Gephyra* 6 (2009) 115-117 nos. 5-10 (ph.).

1258: 117 no. 10. **Epitaph of the wife of Samios, Hellenistic period.** Marble column, moulded above, with boukrania and wreaths; found in the Basilica in the North Street: [- - -] | Ἀριστ̣α̣ίου, | γυνὴ δὲ | Σ̣α̣μ̣ί̣ο̣υ, | χαῖρε

1259: 115 no. 5. **Epitaph of Publius Attennius Polites, Imperial period.** Rectangular marble block found in the North Street. Greek text also in *An.Ép.* (2009) [2012] no. 1448.

[Π]ούπλιος Ἀτ|τέννιος θ[ρε]|πτὸς Πουπλ̣ί̣|ου Ἀττεννίου || Πολίτου τοῦ | ἡαυτοῦ πάτρω|νος, μνείας ἕ|vvvεκεν vv

Right vertical stroke of the pi shorter than the left one || 1-2. for the name Attennius ed.pr. refers to W. Schulze, *Zur Geschichte lateinischer Eigennamen* (Göttingen 1904) 68/69 || 6. ἡαυτοῦ for ἑαυτοῦ, ed.pr.

1260: 116 no. 7. **Epitaph of Chryseros, Imperial period.** Marble funerary altar moulded above and below; found in a field in Eskihisar.

Ἑκάτων Χρυσέ|ρωτι τῷ πατρὶ v| μ̣ν̣ίας χάριν vvv

1261: 116/117 no. 8. **Epitaph of N(e)ikephorion, Imperial period.** Marble stele with pediment; in the pediment a disk; found in the North Street.

[Ἔ]ρως ὑπὲρ vv | [Νικ]ηφορίωνος | ἵνεκεν μνίνν|ννας χάριν vvv· || χαίρετε οἱ πά|vacat ροδοι vv

1. Initio one or two letters missing, ed.pr. || 2. [Νικ]ηφορίωνος instead of [Νεικ]ηφορίωνος, ed.pr., pointing to μνίας (LL. 3/4) instead of μνείας || 3. for ἵνεκεν cf. *I.Stratonikeia* 1104, ed.pr.

1262: 117 no. 9. **Epitaph of the gladiator Porphyr[- -], Imperial period.** Marble funerary stele; wreath in the top left corner, left of the head of the gladiator (partly preserved); inscription above the relief: Πορφυρ̣[- -]

Πορφύρ̣[ιος] or Πορφυρ̣[ίων], ed.pr., who refers to other stelai for gladiators (*I.Stratonikeia* 303, 1015/1016 and 1025; *SEG* LVI 1209-1214; LVIII 1256).

1263: 116 no. 6. **Epitaph of Aurelius Charidemos, after 212 A.D.** Large marble block found near the city gate. Greek text also in *An.Ép.* (2009) [2012] no. 1449.

Αὐρ(ηλία) Χαριδημὶς ἐποίησεν ὑπόμ[νη]|μα ταφῆς Αὐρ(ηλίῳ) Χαριδήμῳ χρηστῷ πα(τ)ρὶ | vacat μνίας χάριν vacat

Upsilon: V || 2. in fine, ΠΑΓΡΙ, lapis.

1264-1266. Stratonikeia (area of: Beybağ). Epitaphs. Ed.pr. M.Aydaş, *Gephyra* 6 (2009) 125/126 nos. 29, 30 and 32 (ph.).

1264: 125 no. 29. **Epitaph of Demylos, Hellenistic period.** Lower part of a marble stele; traces of a niche and of figures above the inscription.

Αδας Ἀθηναγόρου, γυνὴ δὲ Δημύλου·
Πύρρος vv Μενέδημος vv Ἀθηναγόρας
vacat Υ vacat
vacat Δημύλου vacat

3. υ(ἱοί), ed.pr. [the isolated upsilon may be a mason's error, Pleket].

1265: 126 no. 30. **Epitaph of Pan(t)auchos, Imperial period.** Marble pedimental stele; in the pediment a rosette. Στρατοκλ|[ῆ]ς Παναύ|[χ]ῳ τῷ παι|[δίῳ] μνίας || [χάριν]

Square sigma || 2-3. Πάναυχος = Πάνταυχος (Macedonian name), ed.pr.

1266: 126 no. 32. **Epitaph of Nikolaos, Imperial period.** Marble stele with triangular pediment; in the pediment a disk with a cross; in the left corner of the pediment probably a lion or horse; on the akroterion at left representation of a figure on horseback (or lionback): Ἰρήνη v Ν[ικο]|λάῳ τῷ [ἰδί]|ο ἀνδρ[ὶ μνί]|ας χάριν

Probably an early Christian monument in view of the names (common Christian) and the cross in the pediment.

1267-1269. Stratonikeia (area of: Börükçü = Koliorga). Epitaphs, Hellenistic period. Ed.pr. M.Aydaş, *Gephyra* 6 (2009) 127/128 nos. 34-36 (ph.).

1267: 127 no. 34. **Epitaph of Antiphaos and his wife Dymene.** Cylindrical marble funerary altar moulded above and below.

Ὁ δῆμος ἔθαψεν | Ἀντίφαον Ἐπαινέτου Κ(ωρα)ζ(έα) | vacat καὶ vacat | Δυμένην Ἀριστέου || Διονυσίου | τοῦ Ἀχωρείσ|vvστου vvv

4. Δυμένη: previously unattested, ed.pr. || 6-7. Ἀχώρεισ(σ)τος = Ἀχώριστος, ed.pr., with parallels.

1268: 128 no. 35. **Epitaph of Britho.** Marble stele with the lower part of a relief in a recessed field; seated woman on a chair; in a lower corner a small figure; at right a person standing in front of the woman; inscription on the band below the field.

Βριθὼ Ἱεροκλείους, | γυνὴ δὲ Φανίου

1269: 128 no. 36. **Epitaph of Menandros sr..** Cylindrical marble funerary altar moulded above and below.

Μένανδρος | Μενάνδρου Κ(ωρα)ζ(εὺς) | Μενάνδρου τοῦ | Ἑκατόμνονος Κ(ωρα)ζ(έως) || τοῦ ἑαυτοῦ πατρὸς | μνέας ἕνεκα

2. In fine horizontal stroke above ΚΖ || 4. in fine horizontal stroke above K; after the kappa in smaller script the abbreviation sign S|| [6. μνέας for μνείας, Pleket].

1270. Stratonikeia (area of: Beybağ). Christian inscription (trisagion), early Christian period. Marble epistyle from the period of Augustus (width: 2.34 m.). Ed.pr. M.Aydaş, *Gephyra* 6 (2009) 126 no. 31 (ph.): [† ἅγι]ος ὁ Θεός, ἅγιος εἰσχυρός, ἅγιος ἀθάνατος· ἐλέησον ἡμᾶς †

Εἰσχυρός = ἰσχυρός, ed.pr., who refers to various other so-called Trisagion-texts.

1271. Stratonikeia (area of: Börükçü = Koliorga). Christian text, Christian period. Marble block re-used for a door. Ed.pr. M.Aydaş, *Gephyra* 6 (2009) 128 no. 37 (ph.). Ἅ(γιος) | † | Ἅ(γιος) Ἅ(γιος)

1272. Tralleis. Tax-register, ca. 310 or late 4th cent. A.D. *I.Tralleis* 250. In a study of the late Roman tax-system in Asia Minor, P.Thonemann, *Chiron* 37 (2007) 443-463, republishes the inscription (English translation). For Col. I, he bases his reconstruction generally on the facsimile given by A.Fontrier, *BCH* 4 (1880) 336-338 (pl. IV). – Cf. also our lemma no. 1328. K.Harper, *JRS* 98 (2008) 85-90, prefers the later date. Texts and French translations in *An.Ép.* (2007) [2010] nos. 1374 (a) and (b).

Col. I

- - - - - - - LL. 1-4 illegible - - - - - -
[- - - τῆς?] αὐτῆς
[- - -]Ν κ(εφαλαὶ) νδ ς'ι'ε (?)ρ'ν
- -
[- - - ?ζώ]ων κ(εφαλαὶ) ε<ς'ν'σ'μ
[- - - ζ]ώων κ(εφαλαὶ) σ<ξ'
[- - - ζ]ώων κ(εφαλαὶ) γ ε'ν'υ'
- -
[- - -] κ(εφαλαὶ) β
[- - -]ονδαμοις· ζυ(γὰ) β ν'α'σ
- -
- -
[- - -]ω· ζυ(γὰ) δ, κ(εφαλαὶ) δ<
[- - -]π'ε ρ'ν ω
[- - -]Κ
[- - -] ζυ(γὰ) β
- -
[- - -] κ(εφαλαὶ) ς γ'ι'π'
[- - -]ι'ε ρ'κ
[- - -]ιν· ζυ(γὰ) γ η'λ'
[- - -]Δ ρ'ν α'σ
[- - -]τ', κ(εφαλαὶ) γ ε'ξ'ρ'
[- - -]ΜΑΔ, κ(εφαλαὶ) δ υ'
[- - -]της· ζυ(γὰ) η γ'ι'ε ο'ε
[- - χω(ρίῳ) Κε]ρασκόρδοις· ζυ(γὰ) ι ρ'
- -

[- - -] ζυ(γὰ) β<δ´μ´
[- - -] ζυ(γὰ) γ<γ´κ´δ
[- - -]Σ
- -
[- - - Τραλλιανὸ]ς βουλ(ευτής)
- -
- -
- -
[- - -]Υ κ(εφαλαὶ) ι´ς
- -
[- - -]κοπίῳ Βασιλικοῦ
- -
- -
[- - -] ζυ(γὰ) β γ´η´π´α´, κ(εφαλαὶ) α<
- -
- -
[- - -] κ(εφαλαὶ) ι´ς
- -
[- - -]Γ, κ(εφαλαὶ) β<δ´κ´ο´

5. Not in *I.Tralleis*; cf. Col. II 20, T. || 6. K I I Γ´ I´, *I.Tralleis*; the capitatio (more than 54 capita) is unusually high, but cf. *I.Magnesia* 122 c 2 with more than 52 capita (cf. our lemma no. 1328), T. || 8-10. part of a list of slaves and livestock from various villages; cf. Col. II 15-17, 34-36, and 46, where these entries follow the name of the proprietor; L. 8 may, therefore, have started a new list, and L. 7 contained the total of the previous entries, T. || 8. κ(εφ) E N < Λ, *I.Tralleis* || 9. [—]ων κ(εφ) B \ E, *I.Tralleis* || 10. [- - -]ων K Γ N̄ Y´, *I.Tralleis* || 12. ΚΔ, *I.Tralleis* || 13. [- - -]νδαμοι ζ(υ) P´N A´E, *I.Tralleis* || 16. ζ(υ) < Δ κ(εφ) Δ <, *I.Tralleis* || 17. I´EPNΩ, *I.Tralleis* || 19. ζ(υ) P, *I.Tralleis* || 21. ■ S´Γ´I´H´, *I.Tralleis* || 22. IEP κ(εφ) , *I.Tralleis* || 23. [- - -].N ΖΓΗΔ, *I.Tralleis* || 24. ΔPN´ ΑΣ, *I.Tralleis* || 27. ΤΗΣ ζ(υ) H< Γ´I´EOE, *I.Tralleis* || 28. [- - Κε]ρασκόρδοις ζ(υ) I´P, *I.Tralleis*; for the place name cf. Col. II 35, T., who suggests ἐν or πρός at the beginning of L. 28 || 30. ΓΑΥΟ ζ(υ) AI´B, *I.Tralleis* || 31. ζ(υ) Γ´IE || 33. ΖΓ< ΓΚΔ, *I.Tralleis* || 36. [—]ς βουλς, *I.Tralleis* || 42. initio, Κοπίῳ, *I.Tralleis*; 'an agricultural resource of some kind', perhaps [χορτο]κοπίῳ or [ξυλο]κοπίῳ, presumably yielding [σὺν ξυλο/χορτο]κοπίῳ (cf. *IG* XII.2.76, Mytilene), T. || 48. IS´, *I.Tralleis*.

Col. II

[- - -]K[- - -]
[- -]ΤΟΛΕΠΗ[- -]
ἀγρ(ὸς) ?Λινος ἤτο[ι - -]
τόπος Ἰωνιον[- -]
τοπάρια Διονυ[σ- -]
ἀγρ(ὸς) ΣΗΛΕΧΗΡΙΟΝ [- -]ΛΒΛΣΟΥΚ[- -]
■ ζυ(γὰ) [- -]
Ζωτικὸς <ὁ> καὶ Τρόφιμος οἰκῶν ἐν [- -]
ὑπὸ ἐμβαθρώνην πρόσοδον K[- -]
Φούλβιος ἱερεύς vac.
ἀγρ(ὸς) Κοζανατα· ζυ(γὰ) γ ξ´, κ(εφαλαὶ) α<ι´ε ρ´ν
ἀγρ(ὸς) Συανα πρὸς Λευκοπέτρ(οις)· ζυ(γὰ) ε´ξ´χ´, κ(εφαλαὶ) β<η´
ø ζυ(γὰ) γ ε´ξ´χ´
Τατιανὸς Τραλλι<α>νὸς βουλ(ευτής)· ζώων κ(εφαλαὶ) δ´ι´ς
ἐν χω(ρίῳ) Μονναροις· δούλων καὶ ζώων κ(εφαλαὶ) γ<ς´μ´ε
ἐν χω(ρίῳ) Μονναροις· ζώων κ(εφαλαὶ) γ<γ´ι´ν´
ἐν χω(ρίῳ) Παραδείσῳ· δούλων καὶ ζώων κ(εφαλαὶ) δ δ´κ´ρ´
ἀγρ(ὸς) Τόμος καὶ Ὑπερβολὴ τὸ κ(αὶ) Πύργιον· ζυ(γὰ) ιζ<ξ´, κ(εφαλαὶ) θ
ἀγρ(ὸς) Τραρα συνκτή(σεως) τῆς περὶ Παράδεισον· ζυ(γὰ) ι´ς

ἀγρ(ὸς) Τραλλικῶν συνκτή(σεως) τῆς αὐτῆς· ζυ(γὰ) <η′
τόπος ἐν Παρκαλλοις Ἀλεξάνδρου κοπιδέρμου· ζυ(γὰ) ε′κ′ε
χω(ρίον) Μονναρα· ζυ(γὰ) <γ′ι′ν′ς′μ, κ(εφαλαὶ) ιε<λ′μ′
ἀγρ(ὸς) Νεικοστρατιανός· ζυ(γὰ) β<γ′[.]α′ς
ἀγρ(ὸς) Αραρα ἐν κώ(μῃ) Αραροις· ζυ(γὰ) δ<[..]η′ξ′γ′, κ(εφαλαὶ) γ′λ′ρ
ἀγρ(ὸς) Πριάπιον καὶ Ἑκατέου αὐλή· ζυ(γὰ) ι′ν′τ′, κ(εφαλαὶ) ς<ς′υ′
ἀγρ(ὸς) Νύμφαι· ζυ(γὰ) δ′κ′π′ε, κ(εφαλαὶ) α<
ἀγρ(ὸς) Κολεα ἤτοι Κυπαρίσσιον· ζυ(γὰ) γ<η′, κ(εφαλαὶ) ς<ε′λ′
ἀγρ(ὸς) Καλύβια· ζυ(γὰ) α<ε′π′
ἀγρ(ὸς) Μόναυλις πρὸς κώ(μῃ) Ορδομου κήπ(οις)· ζυ(γὰ) ε<ι′β ο′, κ(εφαλαὶ) ε
ἀγρ(ὸς) Ορβηλα· ζυ(γὰ) ε<γ′η′ξ′υ′, κ(εφαλαὶ) γ<η′μ′
ἀγρ(ὸς) Αλκιζω κώ(μη)· ζυ(γὰ) ς ι′ν′τ′, κ(εφαλαὶ) ζ<ι′β π′
■ ζυ(γὰ) να<η′ξ′ο′
Κριτίας Τραλλιανὸς βουλ(ευτής)· ζώου κ(εφαλαὶ) η′
ἐν ἀγρ(ῷ) Ορδομου κήποις· δούλων καὶ ζώων κ(εφαλαὶ) β
ἐν ἀγρ(ῷ) Πλατάνῳ, χω(ρίου) Κερασκόρδων· ζώων κ(εφαλαὶ) [-]
ἐν χω(ρίῳ) Πεισωνιανοῖς· ζώων κ(εφαλαὶ) δ′
ἀγρ(ὸς) Κλαστανους καὶ Λύκου Μόναυλις· ζυ(γὰ) ς ς′ο′
ἀγρ(ὸς) Εὔκαρπος ἐν κώ(μῃ) Ορδομου κήπ(οις)· ζυ(γὰ) γ γ′η′ν′ο′
ἀγρ(ὸς) Ορδομου κῆπ(οι)· ζυ(γὰ) γ<δ′ι′ε ο′ε υ′
ἀγρ(ὸς) Μόνοικος· ζυ(γὰ) α<γ′ι′κ′σ′ω′, κ(εφαλαὶ) γ<η′ρ′
ἀγρ(ὸς) Λευκὴ κώ(μη) πρὸς τῷ χάρακι Μ Πο(?)· ζυ(γὰ) δ<γ′ξ′υ′, κ(εφαλαὶ) [-]
ἀγρ(ὸς) Ῥοδέα· ζυ(γὰ) <λ′μ′τ′, κ(εφαλαὶ) ε (?)
τόπος Βλέπων· ζυ(γὰ) π′
ø ζυ(γὰ) κ<ε′ι′β ρ′ν
Λάτρων Τραλλιανὸς βουλ(ευτής)·
ἐν χω(ρίῳ) Δάφνῃ· δούλων καὶ ζώων κ(εφαλαὶ) γ<κ′ρ′ν
ἀγρ(ὸς) τὰ περὶ Δάφνην καὶ Μυρσίνην καὶ Δρῦν· ζυ(γὰ) η
χω(ρίον) Βουνὸς ἐνβαθρ(ικόν)· ἀγρ(ὸς) Ἀμπελών· ζυ(γὰ) α<γ′ι′β
ἀγρ(ὸς) Ἱππικὴ καὶ Σύμβολος, χω(ρίου) Βουνῶν· ζυ(γὰ) ■ ι′
ἀγρ(ὸς) Βουνὸς τοῦ αὐτοῦ χω(ρίου)· ζυ(γὰ) ς κ′
ø ζυ(γὰ) ιζ γ′π′
Παυσανίας ὁ καὶ Ἀχόλιος· ζώων κ(εφαλαὶ) ς′μ′η′
ἀγρ(ὸς) Λύγος· ζυ(γὰ) δ<γ′[.], κ(εφαλαὶ) ΓΙ[.]ΧΓΖΒ′Η′Μ′Ι
ἀγρ(ὸς) Λ[- -] ΓΙΓΚ′ΔΒ′ΝΑΓΡ
- - - - - - - - - - - - - - - - - - - -

On 451-453 T. comments on the place names in the text. He rejects the legendary Argive and Thracian origins of Tralleis (Strabo 14.1.42) and explains Thracian onomastics (Ἀμάτοκος: *IG* XII.8.190) and place names (here ll 19 Τραρα and 30 Ορβηλα) as being based on these very legends. Ορδομου κῆπ(οι) in ll 29, 34 and 38/39 may go back to an ancient Iranian owner by the name *Ορδομος/ας, Iranian personal names starting with Ορδ- being known (e.g., Ορδανης: Arrian, *An.* 6.27.3); although names with the same element in Pisidia, Pamphylia, and Lycia are also attested, they would be rather

isolated in Tralleis, whereas an Iranian origin could be more easily explained as a survival from Achaemenid rule in western Asia Minor || on 454-457 remarks on the terminology: ἀγρ(ός) is, in general, a plot of agricultural land, but smaller plots are presumably called τόπος (II 4, 21 and 43); χω(ρίον) in II 15-17, 22, 36, 46 and 48-50 (as one of the earliest examples of this usage) means 'village, hamlet' || on 457-459 T. addresses the problems of the decurial declarations (II 14, 33, and 45), and on 459-463 tentatively explains the 'enbathric' villages and land-holdings (II 48, also in *I.Magnesia* 122 b L. 6; cf. II 9: ὑπὸ ἐμβαθρώνην πρόσοδον) as 'civic or curial lands under emphyteutic lease' (i.e., hereditary) || on 463-472, T. attempts to determine the schedule of conversion for the diocese Asiana, on which the relationship between actual resources and the iugum as an artificial tax-unit was based (impossible in the case of the capita since evidence is insufficient), using as a starting point column a LL. 1-5 of the tax-register from Thera (G.Kiourtzian, *Recueil des inscriptions grecques chrétiennes des Cyclades de la fin du IIIe au VIIe siècle après J.-C.* [Paris 2000] no. 142; republication of LL. 1-5 with English translation). T. suggests that an area of land per tax-unit measured ca. 43.5 iugera per iugum, from which he then calculates the extent of some of the estates in the present inscription; for some doubts cf. Harper, *art.cit.* 92-94 || in the conclusion (475/476) T. states that in the lower Maeander valley in the early 4th cent. A.D. (1) land-holding was 'extraordinarily fragmented', (2) the land-holdings were 'regularly clustered together around villages', and (3) there is 'little or no sign of an ongoing process of predatory acquisition and conglomeration'.

2. [- - -]Ι[-]λεπη?[- - -], *I.Tralleis* || 5. Διονυ[σίου - -], *I.Tralleis* || 6. Σηλεχειριον[- - -], *I.Tralleis* || 7. ø missing in *I.Tralleis* || 8. Ζωτικὸς καὶ Τρόφιμος, lapis; the participle οἰκῶν indicates that only one person is meant; the indication of his place of residence, singular in this text, may point to Zotikos being the only declarant not permanently resident in Tralleis, T., who refers to *I.Eph.* 3804/3805 and H.Cotton, *ZPE* 119 (1997) 255-265 (Nabataea) || 11. Κοζανάται, *I.Tralleis* || 12. Σιανα πρὸς Λευκόπετρ[α], *I.Tralleis*; T. argues that Συανα 'looks more authentically Carian' (cf. *SEG* XLVIII 1321). Leukopetra is also attested on coins (F.Imhoof-Blumer, *Monnaies grecques* [Paris, Berlin 1883] 391), but may there be a second cognomen or alias of the man mentioned, C.Schuler apud T. || 13. the total differs from the sum of the single entries (cf. II 51), either a stone mason's error or the result of rounding-off (cf. *IG* XII.3.180 from Astypalaia), T. || 17. Παράδεισος may here simply mean 'walled tree-garden', T. || 18. καὶ Πύρνιον, *I.Tralleis*; Πύργιον, 'the Tower', was amalgamated from the plots called Τόμος and Ὑπερβολή, and so became the largest plot in this register, T. || 19 and 20. σὺν ΚΤΗ=, *I.Tralleis*; σύνκτησις: rare term, here presumably meaning 'parcel (of plots)', T. (with parallels) || 20. for Τραλλικῶν T. refers to Pliny, *NH* 5.109 (village of this name near Harpasa, no longer existing in Pliny's time) || 21. Κοπιδέρμου ζ(υ) ε' κ(εφ) ε', *I.Tralleis*; κοπίδερμος usually is a term for 'eunuch', but the existence of a guild of κοπίδερμοι in Hierapolis/Phrygia (*SEG* XLV 1747) suggests that it can also mean 'leather-cutters', T. || 22. χω(ρία), *I.Tralleis* || 23. the ἀγρ(ὸς) Νεικοστρατιανός is named after an earlier proprietor; cf., e.g., here II 36 (village-name) and *I.Magnesia* 122 b L. 17, T. || 29. κῆπ[οι], in fine κ(εφ) η', *I.Tralleis* || 30. ζ(υ) β <γηζυ, *I.Tralleis* || 32. in fine ζ(υ) ια < η'ζ'ο', *I.Tralleis* || 36. ἐν χω(ρίοις), *I.Tralleis*; the χω(ρίον) Πεισωνιανά/Πεισωνιανοί may have been connected with P. Lucilius Pisonianus (owner of a gladiatorial familia in *I.Tralleis* 100), T. [who is, however, named Πεισωνῖνος, Corsten] || 37. Κλαστανους: unattested word of unclear morphology, perhaps refering to vine-dressing, T. || 38. ἐν κώμῃ Ορδομου κῆπ(οι), *I.Tralleis*; for the name see above (introduction of app.cr.) || 41. the meaning of Μ Πο is unclear, unless it signifies in this context 'the fort of the city of Magnesia' (τῷ χάρακι Μ(αγνήτων) πό(λεως); for πο = πόλις cf., e.g., *TAM* V.2.873-876 (Thyateira) and *SEG* XLIV 909 L. 10 (Mylasa)), T.; in fine κ(εφ) [β?], *I.Tralleis* || 42. ζ(υ) < δ'μ'τ' κ(εφ) ε, *I.Tralleis* || 43. Βλήπων, *I.Tralleis* || 44. in fine β ι' ν, *I.Tralleis* || 48. ἐν Βαθρς, *I.Tralleis* || 51. here again, the total differs from the sum of the single entries (cf. II 13), but comes closer if one supposes that ζυ(γὰ) ϛ κ' (II 50) is an error for ζυ(γὰ) ϛ γ', T. || 53. ἀγρς Αυ.ος ζ(υ) δ <γ'ι' κ(εφ) γι' [-].χγ ζ(υ) βημ'ι, *I.Tralleis* || 54. ἀγρς Α[- - - - -]ΙΙΟ γιγκδβνδΓ?[- - -], *I.Tralleis*.

1273. Tralleis. Boundary stone of the temple of Dionysos, 1st cent. A.D. *I.Tralleis* 3. P.Thonemann, *Chiron* 39 (2009) 390-393, argues that the indication of the year-numeral (7) in L. 1 by seven parallel

vertical strokes reflects Aramaic practice in Late-Achaemenid documents, which testifies to the authenticity of the text as a Late-Achaemenid document, re-inscribed in the 1st cent. A.D. He also shows that 'year 7' ('when Artaxerxes was king, when Idrieus was satrap') cannot be correct, since Idrieus did not start his satrapy until 351/350 B.C. (the 8th or 9th year of Artaxerxes III); he suggests that the numeral ||||||| is 'an attempt to reproduce the number 16 inscribed in the "Aramaic" style': ἔτεος ||| ||| ⌒ [= 10]; baffled by the last sign, the 1st cent. A.D. copyist transformed it into another vertical stroke. This yields a date of 344/343 or 343/342 B.C., the last year of Idrieus' satrapy (351/350-344/343 B.C.). – Similarly the date ἐτέων τρήκοντα ἐννέα in *SEG* XLVI 1531 (cf. XLVIII 2188; Sardis; normally one finds ἔτει τριακοστῶι) can be explained as an expansion of an '"Aramaic"-style cardinal number (||| ||| ||| ¯)'.

1274. **Tralleis. Dedications to Zeus, Imperial period.** *I.Tralleis* 6 and 7. S.L.Budin, in C.A.Faraone, L.K.McClure (edd.), *Prostitutes and Courtesans in the Ancient World* (Madison 2006) 86-90, argues that the terms παλλακή, παλλακίς and παλλακεύω have nothing to do with sacred prostitution but refer to the status of a virgin priestess. [She does not mention that already K.Latte, *Kleine Schriften zu Religion, Recht, Literatur und Sprache der Griechen und Römer* (Munich 1968) 164, quoted in the commentary in *I.Tralleis*, rejected a connection to prostitution. Cf. on this topic S.L.Budin, *SEG* LIV 1175 and in general also S.L.Budin, *The myth of sacred prostitution in antiquity* (Cambridge 2008). Corsten.]

IONIA

1275. **Assesos. Inscribed bronze staff, late 6th cent.** B.C. Bronze staff decorated with the head of a duck on one end and broken on the other end; found in the temple of Athena in Assesos, southeast of Miletos on the hill Mengerevtepe. Ed.pr. G.Petzl, *ZPE* 169 (2009) 89-92 (ph.; German translation):
Παίων καὶ Τύχων Ἀθηναίηι Ἀσσησίη[ι - - - (?)]

Παίων and Τύχων appear without ethnika; they are probably Milesians; the name Τύχων is attested in Miletos in a later period (cf. *Milet* I.9.386b; VI.3.1406); the name Παίων was not previously attested in Miletos, ed.pr.

1276. **Didyma. Cultural contacts with Egypt and the Orient.** M.Lubos, in R.Einicke et al. (edd.), *Zurück zum Gegenstand. Festschrift für Andreas Furtwängler* (Langenweißbach 2009) 405-414, discusses the finds of weapons and other objects from the temple of Apollo, of which several are of Egyptian or Oriental origin. They were probably dedicated by Greek mercenaries or traders in the Archaic period. As part of the analysis, the epigraphic evidence for the intensification of cultural contacts between Greece and Egypt in this period is briefly reviewed (408/409).

1277. **Didyma. The adyton of the temple of Apollo, Late Antiquity.** On the basis of archaeological and epigraphic finds, P.Schneider, in R.Einicke et al. (edd.), *op.cit.* (our lemma no. 1276) 159-168,

discusses the Late Antique construction works in the adyton of the temple of Apollo at Didyma. The following inscriptions are adduced: *I.Didyma* 89/90, 159, 357. S. reconstructs the following scenario: during the siege by the Goths in 262/263 A.D., the temple experienced a problem with the water supply, which was solved when a new spring of water in the adyton was developed through 'divine' intervention. Under Diocletian and Maximinian, the proconsul Titus Flavius Festus had a well house built at the place of the new spring, which became known as the 'spring of Festus' (identified by S. as 'Brunnen 3'). For this well house, building material from the Hellenistic naiskos as well as from another late Archaic building (probably located in the cult district on the so-called 'Felsbarre' in the northwestern part of the Apollo temple) was used. Moreover, a bathron was built, which carried the statues of Zeus and Leto, dedicated by Diocletian and Maximinian.

1278. Didyma. Inscriptions on statue bases, Hellenistic and Imperial periods. Filges, *Didyma* 93-110, gives an overview of the subjects and chronology of the inscriptions on statue bases from the sanctuary of Apollo. F. discusses the different forms and types of the bases, their spread in time and space, the possible dating of previously undated bases, the occasions when the statues were set up, the categories of honored persons and dedicants, the types of statues used and how they were fixed to the bases. Ἀπόλλων Διδυμεύς is the only god who received dedications throughout the entire period; for Ἄρτεμις Πυθεία/η depicted alone, there are statues from the 3rd and 2nd cent. B.C., and for that goddess together with Apollo, there is one from the early 1st cent. A.D.; also preserved from the early 1st cent. A.D. are dedications for Apollo and deified members of the Imperial family. Honorary inscriptions for emperors, senators, and donors are known from the 2nd cent. B.C. through the 3rd cent. A.D. Two early inscriptions for victors are from ca. 200 B.C. and from the 1st cent. B.C., whereas the bulk of such texts can be dated to the 2nd and 3rd cent. A.D. Remarks about the gods and persons involved, and about the different shapes of the bases. On 111-118, F. compares Didyma to other sanctuaries (Labraunda, Letoon, Lindos, Tenos, Isthmia, Sidon, Caesarea Philippi) on the topics of the decoration and equipment of sanctuaries with statuary display. – The inscriptions on bases are (re)published on 123-175 nos. 117-159 (description of the bases by A.Filges, inscriptions by W.Günther; ph.; some dr.; German translations), inscriptions possibly on bases are discussed on 177-179 (these are *I.Didyma* 73, 143/144, 170/171, 176, and 195; W.Günther; German translations). We give a comparatio numerorum for the published inscriptions on bases; for the two new texts see our lemmata nos. 1290 and 1294.

Dedications to kings,		*I.Didyma*	*Filges* (nos.)	*I.Didyma*	*Filges* (nos.)
emperors, etc.:		156	156	175	123
I.Didyma	*Filges* (nos.)	**Honorary inscriptions**		177	129
113	144	**for victors:**		178	130
148	135	107	128	181	131
154	117	161	118	186	124
Honorary inscriptions		164	119	187	125
for officials:		165	120	188	157
141	154	171	121	189	126
147	155	172	141	190	127
149	140	174	122	201	158

Dedications by victors:		*I.Didyma*	*Filges* (nos.)	*I.Didyma*	*Filges* (nos.)
I.Didyma	*Filges* (nos.)	74	143	89	137
77 A	149	81	134	108	136
95	138	86	145	109	153
Dedications to gods		87	146	110	151
(and emperors):				114	147
72	142			115	139

1279. Didyma. Masons' marks on the naiskos, Hellenistic and Imperial periods. U.Weber, in M. Bachmann (ed.), *Bautechnik im antiken und vorantiken Kleinasien* (Istanbul 2009) 295-308, analyzes the masons' marks used for the assemblage of the blocks on the Hellenistic naiskos in Didyma. Three different types of assembly marks are identified: 1) marks on the western basement, 3rd cent. B.C.; the same letter is found to the left and right of the joint between blocks, which seems to suggest that parts of the basement were re-used; 2) marks on the column drums of the naiskos, 3rd cent. B.C.; they were used to number the columns when the naiskos was first built; 3) a large number of marks on the superstructure of the naiskos, later Imperial period: they were probably used in the context of the dismantling of the naiskos, perhaps during the invasion of the Goths in ca. 262/263 A.D.; W. suggests that the stone blocks were needed for the construction of the 'Gotenmauer' in order to protect the sanctuary; the naiskos was then re-built toward the end of the 3rd cent. A.D. and finally demolished between 392 and 500 A.D.

1280. Didyma. Dedication to Caligula, 40/41 A.D. *I.Didyma* 148. W.Günther, in Filges, *Didyma* 146/147 no. 135 (ph.; German translation), follows Robert, *OMS* III 1628, in reading νομοθέτου in L. 7 (Νομοθέτου, *I.Didyma*); in L. 10 he reads σεβαστονέωι (σεβαστονέω(ι), *I.Didyma*); L. 16: Μοιτᾶ (following Robert; ⟨?Δα⟩|μοίτα, ⟨?Θυ⟩|μοίτα, *I.Didyma*).

1281-1289. Didyma. New readings in honorary inscriptions for athletes, Imperial period. W.Günther, in Filges, *Didyma* 123-179, provides new readings in several inscriptions published in *I.Didyma*.

1281: 127-129 no. 120 (ph.; dr.; German translation). **Honorary inscription for Aur. Dionysios, after 212 A.D.** *I.Didyma* 165. Ligatures in LL. 2 (ἐτείμησεν) and 8 (παίδων πα-); in L. 9, the stone has ΕΠΡΟΦΗΤΟΥ (ἐ(πὶ) προφήτου); L. 12 is missing in *I.Didyma*: τοῦ ἀνδριάντος.

1282: 129/130 no. 121 (ph.; dr.; German translation). **Honorary inscription for Stephanos (?), 2nd cent. A.D.** *I.Didyma* 171 a. G. provides a completely new reading.

[Ἡ βουλὴ καὶ]
[ὁ δῆμος ca. 3]
[Στέ]φα[νον?]
4 [Ἡγ]ήμον[ος]
[χορ]ηγόν, [νι]-
[κή]σαντα π[αί]-
[δ]ων πάλη[ν]

2. In fine, abbreviated nomen gentile, G.

1283: 130/131 no. 122 (ph.; German translation). **Honorary inscription for Aur. Epigonos, after 212 A.D.** *I.Didyma* 174. G. argues that in L. 6 [Διδύμεια] is the correct supplement ([τὰ Μεγάλα Δι|δύμεια], *I.Didyma* LL. 6/7). Because the same man was honored in *Didyma* III 5 no. 123 of the following year for a victory in the (penteteric) 'Great Didymeia', no. 122 should record a victory in the 'normal' Didymeia.

1284: 138-140 no. 128 (ph.; German translation). **Honorary inscription for Meniskos, ca. 40 A.D.** *I.Didyma* 107. L. 15 Μειλησίων (Μιλησίων, *I.Didyma*).

1285: 140/141 no. 129 (ph.; German translation). **Honorary inscription for T. Iul. Valerius Dionysius and T. Iul. Valerius Publius, 2nd cent. A.D.** *I.Didyma* 177. The name in L. 7 is to be read Ῥοδίπ[π]ου (Ῥοδοπ[αί]ου, *I.Didyma*).

1286: 141/142 no. 130 (ph.; German translation). **Honorary inscription for M. Umbricius Demetrius, ca. 200 A.D.** *I.Didyma* 178. In LL. 6/7 G. suggests reading στρα|τηγοῦ (Στρα|τήγου, *I.Didyma*), since the name Στράτηγος is rather rare.

1287: 172-175 no. 158 (ph.; German translation). **Honorary inscription for a Milesian periodonikes, after 20 A.D.** *I.Didyma* 201. G. follows Robert, *Hellenica* VII 119, in restoring Νέμε[ια πάλιν] in L. 9 (Νέμε[ια τὸ τρίτον], *I.Didyma*).

1288: 178 (German translation). **Honorary inscription for Teukros, ca. 117-138 A.D.** *I.Didyma* 171. G. tentatively suggests reading in L. 4 initio Βλάστο(υ) (Βλάστον, lapis, *I.Didyma*).

1289: 179 (German translation). **Honorary inscription for Hygi--, after 177 A.D.** *I.Didyma* 195. G. follows the supplement in *I.Didyma* LL. 5/6 (Ὑγῖ|[νον?]) against Robert, *OMS* I 636 (Ὑγι|[ανόν]).

1290. **Didyma. Honorary inscription for a victor, 3rd cent. A.D.** White marble base, broken below; found in the adyton of the temple of Apollo. Ed.pr. W.Günther, in Filges, *Didyma* 143/144 no. 132 (ph.; dr.); for the date see 102/103. Only the first line of the inscription is (in part) preserved.: Ἀγαθῇ τύ[χῃ]

1291. **Didyma. Dedication to Apollo Didymeus, after 200 B.C.** *I.Didyma* 77 A. W.Günther, in Filges, *Didyma* 162/163 no. 149 (ph.; German translation), reports that in L. 7 the stone has κόμαις (κόμας, *I.Didyma*).

1292. Didyma. Dedicatory epigram to Artemis Pythie, 2nd cent. B.C. *I.Didyma* 118; Merkelbach-Stauber, *SGO* I 105 no. 01/19/33. W.Günther, in Filges, *Didyma* 163-165 no. 150 (ph.; German translation), republishes the epigram with some changes to the *I.Didyma* text. L. 2: initio [Ἀγναῖς] (following W.Peek, *Helikon* 4 (1964) 561 and *ZPE* 7 (1971) 194; [Νυμφῶν], *I.Didyma* [G. misprints the *I.Didyma* reading as [Νύμφαις], Corsten]); in fine μ[ολόντες] (following Peek; μ[---], *I.Didyma*; μ[ολοῦσαι], *SGO*); L. 3: initio [δῶμα] (following Peek; [νᾶμα], *I.Didyma*); L. 4: initio [νᾶμα] (following Peek; [---], *I.Didyma*).

1293. Didyma. Dedication to Apollo Didymeus and the Augusti, 1st cent. A.D. *I.Didyma* 108. W. Günther, in Filges, *Didyma* 148/149 no. 136 (ph.; German translation), reads in L. 3 ὀλυνπιονίκου (ὀλυμπιονίκου, *I.Didyma*).

1294. Didyma. Dedication to Apollo Didymeus, 1st cent. A.D. Round white marble base, found east of the temple of Apollo. Mentioned by W.Günther, in Filges, *Didyma* 166 no. 152 (ph.; dr.); no text given. [Judging from the ph., the inscription consists of three lines: L. 1 is in large part illegible; LL. 2/3 seem to read Ἀπόλλωνος Διδυ|vac. μέως vac., Corsten.]

1295. Didyma. Dedication of statues of Zeus and Leto, 286-293 A.D. *I.Didyma* 89. W.Günther, in Filges, *Didyma* 149/150 no. 137 (ph.; German translation), restores LL. 8/9, partly on the basis of *I.Didyma* 90 (underlined): ἄμ̣[α τοῖς] διδύμοις θ̣[ε]οῖς | [σὺν ταῖς βάσεσιν καὶ τοῖς βωμοῖς] (ἄ̣μ̣[α τοῖς] διδύμοις [θε|οῖς - - 9-10 - - καὶ τοῖς ...οις], *I.Didyma*; διδύμοις ο̣[ἴκοις | καὶ τῇ στοᾷ καὶ τοῖς βωμοῖς], H. Grégoire, *Byzantion* 14 (1939) 319-321; διδύμοις θ̣[εοῖς σὺν ταῖς βάσεσιν καὶ τοῖς βωμοῖς], A.Wilhelm, *JÖAI* 35 (1943) 164-169).

1296. Didyma. Epigraphic evidence for the temple of Apollo, Imperial period. D.Steuernagel, in G. Schörner, D.S.Erker (edd.), *Medien religiöser Kommunikation im Imperium Romanum* (Stuttgart 2008) 123-140, studies the evidence for the temple and the oracle of Apollo and, on 126-130, examines the architectural decoration of the parts that were added in the Imperial period. In this context he briefly refers to several inscriptions testifying to the continuation of the construction during this time (126/ 127): *I.Didyma* 107, 148, 293, 306a, 318, 407, 494. On 132, S. remarks that the fountain mentioned in *I.Didyma* 159 should not be identified with the oracular fountain.

1297. Didyma. Epithets of Artemis. See our lemma no. 1362.

1298. Vacat.

1299. **Ephesos. Bilingual inscriptions.** B.Burrell, in W.A.Johnson, H.N.Parker (edd.), *Ancient Literacies. The Culture of Reading in Greece and Rome* (Oxford 2009) 69-95, attempts to reconstruct reading experiences in the city of Ephesos by providing an overview of the bilingual inscriptions in Ephesos and focusing on the spatial development of the plaza south of the Hellenistic Agora as the space with the highest density of bilingual inscriptions. The following monuments and their inscriptions are discussed in greater detail in an effort to reconstruct the messages that were sent to the viewers: the Gate of Mazaeus and Mithridates (*I.Eph.* 3006), the 'Neronian Hall' at the east side of the Agora (*I.Eph.* 3003), the Library of Celsus (*I.Eph.* 5101-5103, 5113), the so-called 'Hadrian's Gate' (*I.Eph.* 329, 422A, 1351). B. also discusses the U-shaped building on the plaza, which is identified as the 'auditorion' (*I.Eph.* 3009). Evaluating the function of this building, B. argues that 'perhaps, then, this open-fronted auditorion was designed so that the stars of the Second Sophistic could display their talents to crowds beyond the lawcourt' (87). *I.Eph.* 426, 3029 and 3047 are adduced for the context of sophistry in this public space. Cf. also *SEG* XLVII 1617.

W.Eck, in *From Hellenism to Islam* 15-42, analyzes the use of Greek and Latin in the epigraphic record of Ephesos. Statistical overview on 21 and 23: ca. 275 inscriptions are either bilingual (Latin and Greek) or in Latin; out of the ca. 40 Imperial letters and ca. 30 edicts issued by proconsuls and other Roman officials, only 11 were written in Latin: 9 by the emperor (*I.Eph.* 41-43, 207/208, 224, 1328, 4136/ 4137), of which one is bilingual; only one proconsular edict is in Latin, but a Greek version existed as well (*I.Eph.* 17-19 [for this text cf. our lemma no. 1309]); hence 'the great majority of all imperial and proconsular documents found in Ephesus, ca. 60 examples, are all in Greek' (24). The letter by Septimius Severus and Caracalla to Ephesos and the dedications made by the liberti Mazaeus and Mithridates (*I.Eph.* 3006) are discussed in greater detail. E. notes that honorific dedications to the emperors are hardly ever in Latin (with discussion of the dedication to Matidia (*I.Eph.* 283) as an example of an exception). Latin is rarely used on bases of statues to emperors until the late 3rd/4th cent. A.D. (cf. *I.Eph.* 305-313, 313A, 316, 3020/3021). E. emphasizes that 'the need to stress the Latin language as a means of expressing identity was not present in Ephesus until the middle of the third century, not even in the case of the representatives of Rome, the governors or the proconsular legates, nor in that of senators who originated from Ephesus' (27). Out of the 140 inscriptions for Roman senators in Ephesos, 120 are in Greek and 20 in Latin; the dedicators of the 20 Latin inscriptions are publicani, Italian traders or soldiers of the proconsul's officium; the boule and demos as well as the majority of private citizens used Greek when awarding honors to senators (27/28; discussion of *I.Eph.* 811 as an exception). It was in the Greek language, too, that both the city and private citizens honored procurators and other equestrian officials (see, however, the group of dedications in Latin made by their own subordinate personnel, Imperial slaves, liberti or cornicularii: *I.Eph.* 647, 651/652, 660E, 666, 680, 684B, 696A/B, 820, 861, 3043-3045; E. notes that these statues must have been erected 'inside the administrative precinct of the procurators themselves, in a self-contained Latin enclave where it was natural to use the language employed by administration in its daily functions' (29)). On 28/29, E. stresses that 'there were no hard and fast rules, but in each case different factors operated'; 'there were no norms governing the use of one language or another, at least not in the sense of a set of fixed rules which one had to observe but rather guidelines to be followed in certain contexts'.

1300. **Ephesos. Territory and population.** After a brief introduction on the Classical and Hellenistic period, F.Kirbihler, in *L'Asie Mineure* (cf. our lemma no. 1525) 301-333, focuses on the Imperial period, with special reference to the size of the city's territory (a tabular survey of the villages belonging to Ephesos' χώρα on 317, based entirely on inscriptions [see also our lema no. 1380]) and the size of its population (implication of the number of ca. 40 to 50 χιλιαστύες on record in inscriptions). Conclusion: 'la cité dans son ensemble comptait vers 160-165 un nombre total d'habitants situé entre 200.000 et 250.000 personnes' (321 [see also *SEG* XLV 1570, Pleket]).

1301. **Ephesos. Antoninus Pius' relation to the city.** As part of her discussion of the Parthian monument, M.Fuchs, *JDAI* 124 (2009) 347-377, re-examines the relationship between Antoninus Pius and the city of Ephesos, mainly on the basis of epigraphic evidence (351-356). The following inscriptions are adduced: *I.Eph.* 21, 279, 814, 1489/1490; *IG* II² 3297. F. rejects the idea that Antoninus Pius had a particularly close relationship with Ephesos (contra F.Chausson, in W.Seipel, W.Oberleitner (edd.), *Das Partherdenkmal von Ephesos* [Vienna 2006] 33-69 [for the Parthian Monument cf. also our lemma no. 1304]).

1302. **Ephesos. Library of Celsus.** V.M.Strocka, in S.Ladstätter (ed.), *op.cit.* (our lemma no. 1315) 247-259, explores the function of the Library of Celsus as an intra-urban honorific tomb. Discussion of the epigraphic evidence on 247/248; the following inscriptions are adduced: *I.Eph.* 5101-5111, 5113/5114.

1303. **Ephesos. Magnesian Gate.** As part of his archaeological investigation of the building phases and function of the Magnesian Gate, A.Sokolicek, *JÖAI* 78 (2009) 321-347, briefly discusses the epigraphic evidence: 1) The Magnesian Gate is mentioned as one of the stops on the religious procession established by Vibius Salutaris (*I.Eph.* 27; cf. *SEG* XLI 974). S. discusses the existence of canopies in the forecourt of the Magnesian Gate and suggests that they played a significant role in the procession: 'Im Zentrum der Baldachine sind eine Basis oder ein Altar denkbar, auf dem die Kultobjekte gestellt oder auf denen Opfer vollzogen wurden, während die Prozession gemäß den Anweisungen in der Salutaris-Inschrift an dieser Stelle Halt machte' (340). The symbolic and ritualistic significance of the Magnesian Gate in the procession is explored on 346. 2) Overview of the history of the Magnesian Gate in Late Antiquity (342-344): S. proposes that τείχεσιν in l. 2 of the honorary inscription for the architect Scaurianus (*I.Eph.* 452; 3rd cent. A.D.) might refer to building works on the city walls at the main entrance to the city; the building program mentioned in the rescript of Valentinian (*I.Eph.* 42; ca. 370 A.D.) might form the background to the construction works that took place on the Magnesian Gate in Late Antiquity.

1304. **Ephesos. Parthian Monument.** W.Oberleitner, *Das Partherdenkmal von Ephesos. Ein Siegesmonument für Lucius Verus und Marcus Aurelius* (Vienna 2009), briefly reviews the epigraphic evidence (e.g., *I.Eph.* 721, 3009) and argues that there is no single epigraphic document that originates from or can safely be connected with the Parthian monument. On 297-301, O. discusses all mason's marks and other letters found on the monument (texts in majuscules). We report the more substantial

ones: 1. On FR2 and SG22: Ῥώμη; 2. On FR24: Κῆ[τος?]; 3. On FR24: Τύ[χη?]. [Cf. also *SEG* XLI 975 and our lemma no. 1301, Kuhn.]

1305. **Ephesos. Statues and statue bases on the Kuretenstraße, Late Antiquity.** J.Auinger, in S. Ladstätter (ed.), *op.cit.* (our lemma no. 1315) 29-52, discusses the role of statuary display in the 'Kuretenstraße' during Late Antiquity. On 30-38, an analysis of the excavation diaries and photographs taken during the excavation campaigns in 1904-8 (R.Heberdey and J.Keil) and 1956-8 (F.Miltner) and an attempted reconstruction of the exact find spots and contexts of the statues and their corresponding bases: while exact find contexts were not recorded for the vast majority of the statues, A. summarizes the excavators' comments on the statues and bases of Stephanos (*I.Eph.* 1310), Damocharis (*I.Eph.* 1302), the doctor Alexandros (*I.Eph.* 1320), the proconsul Nonnus (*I.Eph.* 1308) and a certain Andreas (*I.Eph.* 1301); the original photographs showing the statue bases when discovered by the excavators are reprinted on 47-52. Most of the statue bases were found in situ, and A. discusses those locations: there was a concentration of statue bases at the Hydreion, in front of the North Stoa, at the eastern end of the 'Alytarchenstoa', in front of the temple of Hadrian and at the Heroon and Octagon; the space in front of the temple of Hadrian was reserved for the representation of the Imperial family. A. argues that it was probably in the tetrarchic period that the Kuretenstraße underwent a major transformation, as Imperial statues were removed and replaced by new ones. [Cf. also *SEG* XLIX 1453, Kuhn.]

1306. **Ephesos. Women.** F.Kirbihler, in F.Briquel-Chatonnet, S.Farès, B.Lion, C.Michel (edd.), *Femmes, cultures et sociétés dans les civilisations méditerranéennes et proche-orientales de l'Antiquité* (*TOPOI* Suppl. 10; Lyon 2009) 53-66, examines marriage-patterns and strategies in Ephesos. In the 1st cent. B.C. and at the beginning of the Imperial period the Italians who settled down in Ephesos tended to marry freedwomen, Italian women being rare and Ephesian women peregrines. From the reign of Claudius marriages increase between the descendants of the Italian immigrants and enfranchised Ephesian women. Alliances between provincial families of the elite resulted in the appearance of citizens of smaller cities in Ephesos. Cf. *An.Ép.* (2009) [2012] no. 1410 (B.Puech).

Ibidem 67-92, Kirbihler examines the magistracies and liturgies held by women in Ephesos. Tabular survey of 48 Ephesian women: 'les fonctions de représentation l'emportent nettement'. K. discerns a sort of cursus honorum for women: κοσμητεῖρα or ἱέρεια of Artemis; provincial ἀρχιέρεια, πρύτανις, θεωρός at the Ephesian Olympia (from 150-200 A.D.); one female ἀγωνοθέτις is recorded in contrast with many female γυμνασίαρχοι. Women probably used opportunities offered by local and Roman law (ius trium liberorum) to control the use of their wealth. Cf. *An.Ép.* (2009) [2012] no. 1411 (B.Puech).

1307. **Ephesos. Slave market.** M.Trümper, *Graeco-Roman Slave Markets: Fact or fiction?* (Oxford-Oakville 2009), discusses the existence of a slave market (*statarium*) in Ephesos on the basis of *I.Eph.* 646, 3025/3026 (Latin), which are reprinted with English translation. T. rejects the idea that the Serapeum in Ephesos served as a 'purpose-built slave market' and stresses that 'nothing can be concluded from the find spot of the Ephesian inscriptions', and that 'the location and design of the Ephesian *statarium* currently remain unknown' (73/74). See also our lemma no. 870.

1308. Ephesos. The family and house of C. Flavius Furius Aptus. E.Rathmayr, *MDAI(I)* 59 (2009) 307-336, on 327 provides a stemma of the family of C. Flavius Furius Aptus, recorded from the beginning of the 1st cent. A.D. until the reign of Marcus Aurelius and Commodus. The family belonged to the Ephesian elite from the Flavian period onward and owned a fashionable 'Hanghaus' on the Kouretes-street. R. shows that the evolution of the originally Hellenistic house reflects Roman/Italian architecture. On record are T. Flavius Perigenes (Aptus' grandfather), C. Flavius Furius Aptus himself (Roman knight), and his son T. Flavius Lollianus Aristoboulos (senator under M. Aurelius). On 328-330 a tabular survey of all inscriptions recording the members of the family.

1309. Ephesos. The decree of Paullus Fabius Persicus and the riot of the silversmiths, 1st cent. A.D. *I.Eph.* 17-19; *SEG* XXXIX 1177; LI 1573, 2305. A.Weiß, *Biblische Zeitschrift* 53 (2009) 69-81, suggests that the overreaction of the Ephesians during the Demetrius riot in the theater (cf. Acts of the Apostles XIX 23-40) was a result of the Ephesians' perception of a new threat on the Artemision and a violation of the city's goddess that had been the main topic of the decree of Paullus Fabius Persicus (44 A.D.) some years before. Corruption and mismanagement of the sanctuary's finances had led to the necessity of publishing the decree at least four times in stone in several public spots in the city.

1310. Ephesos. Customs Law of Asia, 62 A.D. *SEG* XXXIX 1180; LVIII 1304*. T.Spagnuolo Vigorita, in M.Avenarius, R.Meyer-Pritzl, C.Möller (edd.), *Ars iuris. Festschrift für Okko Behrends zum 70. Geburtstag* (Göttingen 2009) 507-513, briefly comments on LL. 103-105 (clause added in 12 B.C. and recording the privilege that the import- and export taxes on goods transported in the territory and in the harbors of the Ἀποικία Σεβαστὴ Τρωάς [Alexandria Troas] shall belong to the city and not to the publicani). S.V. argues in favor of Augustus as founder of the colony and as donor of the ius Italicum but doubts that the privilege was a result of the ius Italicum-status.

1311. Ephesos. Letter of Iulia Domna to the Ephesians, 211-217 A.D. *I.Eph.* 212; *SEG* XXXIII 938; LI 1579. G.Souris, *Chiron* 39 (2009) 359-362, suggests reading LL. 12-14 of Iulia's letter as follows: διὰ [τὸ μέγεθος] | καὶ κάλλος καὶ τὴν λοιπὴν [γν]ῶσιν καὶ τὸ παιδ[εύσεως] | εἶναι τοῖς πανταχόθεν Ἕ[λλησιν] ἐργαστήριον [vacat?]

Cf. the app.cr. of *SEG* LI 1579 for various variae lectiones || 13. γνῶσιν: 'fame', S. || 13-14. for παιδεύσεως ἐργαστήριον S. refers to Gregory of Nazianzus, *Or.* 7.6 (*PG* 35.761 A: Alexandria as παντοίας παιδεύσεως ἐργαστήριον), to other authors using ἐργαστήριον in a figurative sense and to Ephesian inscriptions in which Ephesos turns out to be 'one of the capitals of the Second Sophistic attracting students from everywhere' (361).

1312. Ephesos. Honorary inscription for L. Lucilius Pansa Priscillianus, early 3rd cent. A.D. *I.Eph.* 3053. Cf. our lemma no. 264.

1313. Ephesos. Governor's letter concerning privileges of the city, 3rd/early 4th cent. A.D. *An.Ép.* (1966) no. 436; *I.Eph.* 217. Cf. E.Schönbauer, *Iura* 16 (1965) 108-115; Robert, *OMS* V 386; V.Marotta, *Ulpiano e l'impero* II (Milan 2004) 37-100 (ph.). G.Kantor, in R.Haensch, *Selbstdarstellung* 249-254, discusses the date of the inscription and various restorations proposed for LL. 8/9, where the governor refers the city to a treatise (or treatises) by Ulpian. There is no compelling reason to date this text to the tetrarchic period, as has been the communis opinio. The Roman Senate is styled ἱερὰ σύνκλητος in references to senatorial decrees beginning in the late 2nd century A.D. (cf. *I.Stratonikeia* 1101 LL. 3/4); as noted already by S.Mitchell, *CR* 34 (1984) 297, the style of reference to the decisions of the Senate and Imperial constitutions in this document closely resembles the letter of Gordian III to Epaphras (*Aphrodisias and Rome* 22 = *I.Aphr.* 8.100 LL. 5/6). The lettering (confirmed by D.Feissel [pers. comm.]) would agree with any date between the Severans and Constantine.

In L. 8 in fine, K. argues that the restoration by Schönbauer (ἐν τοῖς Δὴ ὀφφ' [προκοσ' ἐπ'] | Οὐλπιανῷ) cannot stand; as Marotta observed (*op.cit.* 41 n. 82) the iota in ὀφφι is visible on the stone; abbreviations of book titles do not have a parallel. Marotta's restoration ἐν τοῖς Δὴ ὀφφι[κίῳ βιβλίοις ἐπ'] | Οὐλπιανῷ is too long for the lacuna. The version of the edd.pr. Δὴ ὀφφι[κίις παρ'] | Οὐλπιανῷ (Δὴ ὀφφι[κίῳ], *An.Ép.*) remains the most plausible.

1314. Ephesos. Honorary inscription for Constantius II, ca. 340-350 A.D. Moulded statue base; the upper mouldings are chipped away to prepare the base for re-use; the right and lower left sides are chipped; found in the house south of the bouleuterion. Ed.pr. C.Roueché, in S.Ladstätter (ed.), *op.cit.* (our lemma no. 1315) 155-169 (ph.; English translation), who points out that the base was originally set up in front of the Nymphaeum together with a statue base for Constans (*I.Eph.* 1316) by the proconsul Lucius Caelius Montius (155). R. also discusses the location and function of Imperial statues and related texts in the 'Kuretenstraße' during Late Antiquity and republishes the following inscriptions with English translations and photos: *I.Eph.* 205, 306, 308/309, 316, 1318. R. concludes that 'the material suggests that the Kuretenstraße presented a display of imperial power which was actively acknowledged and celebrated there' (162).

τῷ δε̣σ̣π̣ότῃ [ἡμῶν]
Κωνσταντί̣[ῳ]
μεγίστῳ ν̣ειχη[τῇ]
καὶ τροπεούχ[ῳ]
διηνεχεῖ scroll σεβ[αστῷ]
Λ(ούκιος) Καίλ(ιος) Μόντιο̣[ς]
v ὁ λαμπρότατος ἀνθύπ[ατος]
[δι]καστὴς · θείων
[δι]αγνώσεω[ν]
[ἀ]νανεωθέντ̣[ος]
[τ]οῦ μ̣έ̣ρους τοῦ
[Ν]υμφείου vac.
[ἀ]νέστησεν · καὶ
vac. καθιέρωσεν ·
vac.
vac. εὐτυχῶς vac.

1315. Ephesos. Inscriptions of the stoa of the alytarches, early 5th cent. A.D. U.Quatember, V. Scheibelreiter, A.Sokolicek, in S.Ladstätter (ed.), *Neue Forschungen zur Kuretenstraße von Ephesos* (*Akten des Symposiums für Hilke Thür vom 13. Dezember 2006 an der Österreichischen Akademie der Wissenschaften = DenkschrWien* 382; Vienna 2009) 111-154, discuss the building and furnishing of the

stoa of the alytarches to the south of Curetes Street in Ephesos. The dating of the Late Antique phase of the stoa as seen today is based on the stylistic analysis of its mosaic floor as well as on the inscriptions recovered in the area of the building, which postdate the stoa's construction: the rescript of a letter to the proconsul of Asia Flavius Heliodorus, published on a column (*I.Eph.* 43) between 439 and 441 A.D., and the ensemble of the three statue bases with honorary inscriptions on the eastern side of the stoa (*I.Eph.* 1307, 1312, 2841) that must have been placed there shortly after 410 A.D. – In this context, Scheibelreiter discusses the office of the ἀλυτάρχης, mentioned on the architrave-fragment found in the vicinity of the stoa (*I.Eph.* 447). It is uncertain whether this alytarches, who is otherwise unknown, financed the building. The inscription shows that the office of alytarches gained prestige in Late Antiquity and could be used in an eponymous function. [For the alytarches cf. also our lemma no. 1953.]

1316. **Ephesos. The cult of Dionysos, Hellenistic and Imperial period.** A.Schäfer, in J.Rüpke (ed.), *Gruppenreligionen im römischen Reich* (Tübingen 2007) 162-167, based on a study of several inscriptions (*I.Eph.* 1267; *SEG* XXXI 962-963), set up by the priest of Dionysos C. Flavius Furius Aptus in his own house (Terrace House 2, unit 6), concludes, that the house was at least temporarily used as a meeting place for a cult association of Dionysos (πρὸ πόλεως?). A fragmentary boundary stone of a sanctuary (*I.Eph.* 106 = *SEG* LVIII 1326; 300 B.C.?), a list of mystai (*I.Eph.* 1268; cf. *SEG* LVI 862) found in the destruction debris of Terrace House 2, and a dedication of thyrsus rods from the neighboring Terrace House 1 (*I.Eph.* 1211) provide additional evidence that Dionysos was worshipped at locations other than rural sanctuaries, inner city public buildings, and the theater (*I.Eph.* 1601-1602; cf. *SEG* LVI 862). The Dionysiac cult was thus strongly embedded in the life of the polis.

1317. **Ephesos. Christian dipinti in the diaconia in Insula M01, ca. 400–450 A.D.** Ed.pr. H.Taeuber, in D.Boulasikis, H.Taeuber, *MiChA* 14 (2009) 53–70, esp. 69-70 (ph.; German translation), publishes three dipinti painted in red on the whitewashed eastern wall of room M01-44 of the insula between the Curetes and the Marble Street. 1) Θ(ε)ὲ βο†ήθει – 2) Immediately below 1, a staurogram on the horizontal bar of which are an A and a lunate Ω. 3) Next to (2): [Ἰησ]οῦ, φύλαξον | [τὴ]ν διακονίαν | staurogram. The vocative Ἰησοῦ is rarely attested elsewhere in the position before φύλαξον; cf. e.g. A.Bandy, *The Greek Inscriptions of Crete* (Athens 1970) 68. – For διακονία, here first mentioned in Ephesos in the Late Antique meaning of an ecclesiastic charity institution supporting people with meals but also with spiritual assistance, cf. e.g. C.B.Welles, in: C.H. Kraehling, *Gerasa. City of the Decapolis* (New Haven 1938) no. 331.

1318. **Ephesos. Funerary epigram for the slave Hyllos, a teacher, early Imperial period.** Ostotheke from the tomb precinct of the familiae of C. Sextilius Pollio and C. Ofilius Proculus. Edd.pr. P.Büyükkolancı, M.Gronewald, H.Engelmann, *ZPE* 169 (2009) 87-88 (ph.; German translation). See also R.Kassel, *ZPE* 170 (2009) 28 (LL. 9/10; German translation), and M.Gronewald, *ZPE* 171 (2009) 70.

Ὕλλε δυσοιώνιστον ἔχων ὄνομα ἀλλοπρόσαλλον,
ἐκ Μοιρέων ὀλοοῖς νήμασιν οἰχόμενε,

κλαίει μέν σε Τύχη, θρηνεῖ δὲ ἀφόρητος Ἀνάνκη
δουλοσύνην, ἥν σοὶ Μοῖρ' ἐ{.}πέκλωσεν ἔχειν,
καὶ ψυχῆς ἀγαθῆς τρόπον εἵμερον, ἦθος ἄμωμον,
γραμματικῆς τε ἀρετῆς ἄνθεα δρεψάμενον·
ἀλλὰ τὰ μὲν δὴ πάντ' ἄνεμοι φορέουσιν ἄτακτοι,
σῶμα δὲ σὸν φλογερὸς πυρσὸς ἀπηνθράκισεν·
εἰς τὸ μάτην δέ σ' ἔθρεψεν ἀδελφεὸν ὥστε Μένανδρο<ς>
ὄφρ' ἂν ἔχοι βιότου δεξιόχειρα πρόμον·
οὐδέ τιν' εὐφροσύνης ὅρον ἔδρακες οὐδ' ἐνόησας,
γεινώσκειν μέλλων δ' ἐξαπίνης ἔθανες·
τῶν σ' ἕνεκεν κλαίω καὶ ὀδύρομαι, ὦ βαρύδαιμον
Ὕλλε, βραχὺν ζωῆς ἐκτελέσαντα χρόνον·
ὦ θνητοί, τί μάτην παιδοτρόφον ἐλπίδ' ἄτακτον
στέργετε τὴν σφαλεροῖς πνεύμασι θρυπτομένην;

1. ἀλλοπροσάλλ<ω>ν (ἐκ Μοιρέων)?, edd.pr. || 5. εἵμερον for ἥμερον, edd.pr. || 9. Μενάνδρῳ (or Μένανδρο<ς>?), edd.pr.; Μένανδρο<ς>, Kassel || 10. βιωτοῦ (= βιοτοῦ), edd.pr., Kassel; βιότου, G. (*ZPE* 171); Δεξιόχειρα (female personal name), edd. pr.; δεξιόχειρα (adjective), Kassel.

1319-1321. Ephesos. Epitaphs, Imperial/Byzantine period. Four inscriptions (three in Greek and one in Latin) kept at the 'Domitiansdepot'. Ed.pr. P.Sänger, *JÖAI* 78 (2009) 313-319. We reproduce the Greek inscriptions below.

1319: 315-317 no. 2. **Epitaph, ca. 2nd/3rd cent. A.D.** Thick marble plaque; letters heavily eroded (ph.; German translation).

[- - -] μνημεῖον
[- - -]ω καὶ τέκνοις καὶ
[- - ἐξ]ουσίαν μήτε ὅλον
[- - -]σαι μηδενὶ τρόπῳ μη
[- - -]......... καὶ κηδευθῆ-
[ναι - - -]ΟΥΑΙΘΩ εἰ δὲ ὁ παρὰ
[ταῦτα ποιήσας - - -, μὴ μ]ετεχέτω τοῦ μνημεί-
[ου - - - ἀποδό]τω τῇ Σμυρναίων φυλ[ῇ]

From either Ephesos or Smyrna, ed.pr. || 1-2. the formula could have been as follows: name of the builder of the tomb [κατεσκεύασεν/ἠγόρασε τὸ μ]νημεῖον | [ἑαυτῷ/ἑαυτῇ καὶ - (wife/husband) -]ῳ καὶ τέκνοις καί; other members of the family (ἔγγονοι, θρέμματα, ἀπελεύθεροι) could have been named in the space in L. 3 (L. 2 [- - -]ω: perhaps the ending of a name or [καὶ συμβί]ῳ, cf. *I.Smyrna* 197 L. 7; 206 L. 2), ed.pr. || 3-8. these lines included a clause prohibiting the use of the tomb for the burial of other people and mentioning specified fines, ed.pr. || 3. [- - ἐξ]ουσίαν: probably [μηδενὸς ἔχοντος ἐξ]ουσίαν, ed.pr. || 3-4. μήτε ὅλον | [- - -]σαι μηδενὶ τρόπῳ: the clause probably prohibited the selling of the tomb as a whole (cf. *I.Smyrna* 213 LL. 5-9;

242 LL. 7-10; *I.Eph.* 2419 LL. 8-9), ed.pr. || 4-5. μη|[- -]: another sanction, which may have prohibited the selling of part of the tomb; cf. *I.Smyrna* 252 LL. 4-5: μηδενὸς ἔχοντος ἐξουσίαν | ἀπαλλοτριῶσαι αὐτὸ ἢ μέρος | αὐτοῦ, ed.pr. || 5-6. καὶ κηδευθῆ|[ναι - - -]ΟΥΑΙΘΩ: the clause probably states that the burial of other persons in the tomb is prohibited (cf. *I.Eph.* 2299C LL. 6-8; *I.Smyrna* 239 LL. 5-6), ed.pr. || 6-8. εἰ δὲ ὁ παρὰ [ταῦτα ποιήσας - - -, μὴ μ]ετεχέτω τοῦ μνημεί[ου - - - ἀποδό]τω τῇ Σμυρναίων φυλ[ῇ]: specifies the consequences if the tomb is sold or if other people are interred in it; cf. *I.Smyrna* 252 LL. 6-8; 253 LL. 7-9; probably a 'mixed' formula, ed.pr. || 8. Σμυρναίων φυλ[ῇ]: not previously attested in Ephesos or Smyrna; the fine was apparently paid to this phyle, ed.pr.

1320: 317-319 no. 3. **Epitaph, ca. 2nd/3rd cent.** A.D. Inscription on a decorated sarcophagus (ph.); Text also in *An.Ép.* (2009) [2012] no. 1425: [- - -] Λόλλιος Πάρις

Λόλλιος Πάρις: probably the name of the deceased; first attestation of this person in Ephesos; first attestation of the name Πάρις in Ephesos, ed.pr.

1321: 319 no. 4 (ph.). **Epitaph, Byzantine period.** Marble plaque; broken at left. Text also in *An.Ép.* (2009) [2012] no. 1424.

[- - -] μετὰ τῆς θή-
[κης - - -] κιμένης Η
[- - -]θήκης γεγ-
[- - -] ἐκῖνο ΚΑΙΡ
[- - -]ου ὀθονιακοῦ
[- - -]οδώρου νῦν εἰς
[- - -] δικεώματων ΜΕΤΗ
[- - -]. Μάξιμον ξυλώνην
[- γ]υνέκα αὐτοῦ Φλαβια-
[- κληρο]νόμων αὐτ-
[ῶν - τῶ]ν ζώντω(ν)

1-2. Probably description of the tomb: e.g. τοῦτο τὸ μνημεῖον ἡρῷον μετὰ τῆς θήκης, ed.pr. || 2. κιμένης: cf. *SEG* XXXIV 1143 LL. 1-3; *I.Eph.* 2523 LL. 1-3, ed.pr. || 3. perhaps διαθήκης?, συνθήκης?, ed.pr. || 3-4. perhaps γεγραμμένης?, ed.pr. || 5. ὀθονιακός: linen merchant, ed.pr. || 5-6. three genitives; probably names, ed.pr. || 7. METH: the beginning of an aorist or perfect form of μεταλλάσσειν, ed.pr. || 8-9. names in the accusative; perhaps the names of those who held rights over the tomb, ed.pr. || 8. probably a sigma before Μάξιμον, ed.pr. || 8. ξυλώνης, ὑλώνης (cf. *SEG* XXXVII 100, 103, 141), ed.pr. || 9. Φλαβία[ν] or Φλαβια[νήν], ed.pr. || 10-11. [κληρο]νόμων αὐτ[ῶν - τῶ]ν ζώντω(ν): cf. *I.Eph.* 2274E LL. 6-8, ed.pr.

1322. **Ephesos. Amphora stamps, Hellenistic period.** M.L.Lawall, in V.Mitsopoulos-Leon, C.Lang-Auinger (edd.), *Die Basilika am Staatsmarkt in Ephesos*, 2. Teil: *Funde klassischer bis römischer Zeit* (*Forschungen in Ephesos* IX.2.3; Vienna 2007) 28-60 (ph.), discusses amphora stamps found in fills of the Roman period Stoa-Basilika and the Hellenistic Stoa on the Staatsmarkt of Ephesos.

Rhodian stamps are listed by period (ca. 304-88 B.C.) with the eponym stamps first in alphabetical order followed by the fabricants. Ἄγησις, Ἀρητ[ακλῆς], Ἀριστάναξ, Ἀρίσταρχος, Ἀριστίων, Δαμο|κράτης, [ἐπὶ] Εὐ|[φ]ρανορί(δα), ἐπὶ Ἱππο|κλεῦς, Ἱππο|κλῆς, Ἰσόδοτος, ἐπὶ Λυ|σάνδρου, Πολυκλῆς, ἐπὶ ἱε[ρέ]|ως Πο[λυ]|κλεῦς, ἐπὶ Πολ[υ]|χά[ρ]μο[υ], ἐπὶ Πολυχάρ(μου), ἐπὶ Πο|λυχάρ|μου, Σθεν|έλας, ἐπὶ Σθενέλα, Τιμο|κλῆς, Τιμοστράτου, Φιλῖνος, παρὰ Β|οΐσκου, Δώρου, Εὔφ[ρων], παρὰ Εὔφρ(ωνος) | ἐπὶ Τιμα(-),

Ἱεροτέλης, Κλέων, Κρέων|τος, Μικύθου, Ὀνα|σίμου, Ἀρισ(-), Ἱερωνύμου; ἐπὶ Ἀστυ|μήδευς, [Σι]μυλίνου; Σμινθίου | Ἀγησίλα, Ἀριστοκράτευς; [ἐπὶ] Θεαιδήτου Πανάμου, ἐπὶ Ἰασικράτευς Σμινθίου, ἐπὶ Νικασ[α|γόρα | Ἀρ[ταμιτίου], ἐπὶ Σωδάμου Ἀ(ρ)ταμιτίου, ἐπὶ Σωδάμου | [Δα]λίου, Δαμοκρά[τευς], Φιλαινίου; Πανάμου | ἐπὶ Ἀνδρί(α); Δαμοκράτευς, Διοδότου, Τιμοξένου.

The Nikandros group from the region of Ephesos includes monogram stamps (late 3rd-2nd cent. B.C.): AN, AP, ATK, Δ, EZ, EYΔ, IE, MAY, MT, ΠA, ΠAN, ΠY and name stamps (late 2nd-1st cent. B.C.?): Ἑκαταί(ο)υ, Ἐπιγέ(νου), Θράσωνος, Ἰσοκράτου, Καστορίδου, Κ[α]στορίδ[ου], Μέλανο(ς), Μέλανος, Μηνοδώρου, Μηνοδ|ώρου?, Μιννίωνος, Νικάν[δρου], Ξεῖνις, Πειθοκράτου.

Stamps from the Miletos-Didyma region ([Α]ὔξησι), from Kos (ΓΝΩΜ, Ζωπύ(ρου), Θεύδωρος, Ἀντι(-), ΕΥΦ, Ἱκεσίου, Ἱκεσίο[υ]), the region of Mende (Παρμε|νίσκου, Νικο(-), Σωκρ|άτου) and Thasos (Θα[σί]ων Ἡγησίπ[ο]λις, [Θασίων Π]ρηξί[πολις]).

1323. **Ephesos. Brick stamps.** H.Thür, in M.Bachmann (ed.), *op.cit.* (our lemma no. 1279) 483-496, discusses the following unpublished brick stamps from 'Hanghaus 2' in the context of her analysis of brick constructions in Ephesos: 1) FN 76/80 / Inv.-Nr. 80/401, from room 38 of unit 7: APT with a bee (ph.) [cf. *BE* (2010) no. 528: Ἀρτ(εμιδος)]; 2) FN 78/80 / Inv.-Nr. 80/411, from room 36d of unit 6: MHNOΦΙΛΟΥ (another specimen of this brick stamp (K 24-1981) was found in taberna IVc (Kanal W)). T. announces the publication of two more monogram stamps from units 1 and 2 of 'Hanghaus 2' (cf. H.Taeuber, in F.Krinzinger (ed.), *Das Hanghaus 2 in Ephesos. Die Wohneinheiten 1 und 2: Baubefund, Ausstattung, Funde* [Vienna 2010]) and draws attention to more brick fragments with stamps kept in the 'Grabungshausdepot' of the Efes Müzesi, Selçuk; due to their small number and various find contexts, the brick stamps cannot be used for the dating of the brick walls.

1324. **Klazomenai. The cult of Ζεὺς Σωτήρ, Imperial period.** *I.Erythrai* 519. In publishing a new coin type from Klazomenai featuring Zeus Soter (2nd cent. B.C.), A.Meadows, in *Ancient History* 248, reprints the only epigraphic attestation for the cult of this god in the territory of Klazomenai (*I.Erythrai* 519). The inscription comes from the island of Drymoussa off the coast of Klazomenai, which became a possession of the city after 188 B.C.; with the acquisition of the island, Klazomenai took over the cult and depicted the god on her coins.

1325. **Magnesia on the Maeander. Letter of Darius I to Gadatas, early 2nd cent. A.D.** *I.Magnesia* 115; *SEG* LVI 1230*; LVIII 1338. C.Tuplin, in *Greek History and Epigraphy* 155-184, subjects the inscription to a thorough analysis. He deals with the provenance of the stone, examines phrases and expressions as to their possible Persian counterparts from which they could have been translated, and follows the history of the text with the aim of shedding new light on the question of its authenticity. While slightly favoring authenticity, he concludes that a secure answer cannot be given. T. doubts that the rites in the cult of Apollo (at Aulai?) described in Pausanias 10.32.6 were already performed in the Archaic period. – A brief summary in *EBGR* (2009) [2012] no. 167.

1326. Vacat.

1327. Magnesia on the Maeander. Slave market. M.Trümper, *op.cit.* (cf. our lemma no. 1307), discusses the existence of a slave market (στατάριον) in Magnesia on the basis of *I.Magnesia* 240. T. notes that 'the find spot and function of this inscription suggest that this slave market was just an open area, which was either delineated or simply marked by boundary stones and was probably located in the vicinity of the Agora' (21). On 69-73, T. discusses the archaeological evidence for the so-called Prytaneion in Magnesia and rejects the idea of identifying the building as a slave market.

1328. Magnesia on the Maeander. Tax-register, late Roman period. *I.Magnesia* 122 (a LL. 1-7, c L. 2, g L. 1). In a study of the late Roman tax-system in Asia Minor, P.Thonemann, *Chiron* 37 (2007) 441/442, reprints a LL. 1-7 with several suggestions (English translation). L. 1: The name Ῥῶμος is extremely rare; this may instead be an abbreviation for Ῥωμ(αῖ)ος, although its meaning here would be unclear. L. 2: T. cautiously suggests [χω(ρίον) Αὐλ?]ητρίδες ([χω. Α.]ητρίδες, *I.Magnesia*), given that the person declaring the tax is an ἀκροβάτης; cf. the combination of these in *I.Magnesia* 237. L. 7: From a squeeze in Berlin T. reads χω(ρίον) Ἀνθιανήν (χω. Ἀνθιώην?, *I.Magnesia*). – On 445 app.cr., he gives a new reading of c L. 2 (from a squeeze in Berlin): κε(φαλαὶ) νβ < γʹιʹκʹαʹσ (κε(φαλαὶ) μβ <ʹ γʹκʹαʹσ, *I.Magnesia*). – On 449 app.cr. ad L. 19, he reports a new reading (squeeze in Berlin) of g L. 1: [σ]ύνκτησις ἡ περὶ Διδασσας ([σ]υνκιμένη? περὶ Διδασσας?, *I.Magnesia*; for σύνκτησις see our lemma no. 1272 Column II, app.cr. ad LL. 19/20). – On 472-474, T. calculates, based on his study summarized in our lemma no. 1272, the total iugatio for Magnesia at 4260.2 iuga, which corresponds to 185,319 iugera (= 180 square miles), of which more than half were in the hands of only five or six proprietors. Owners also include citizens from cities other than Magnesia, even from Kolophon, and one owner was an absentee landlord, represented by his slave bailiff. Cf. also our lemma no. 1272.

K.Harper, *JRS* 98 (2008) 87/88, calculates that there must have been 60-75 senators in the complete list, which leads him to date the inscription to the late 4th cent. A.D., i.e. after the expansion of the Eastern Senate in the 350s, perhaps around the time of the census of 371. Cf. further the discussion of the list on 94-97 (on the conversion rate: he argues that it included only urban proprietors and that the conversion rate was based on a 'small' iugum, i.e., of ca. 12 iugera), and 99/100 (on labor).

1329. Magnesia on the Maeander. The festival of Artemis Leukophryene. *I.Magnesia* 16-89; Rigsby, *Asylia* nos. 66-131; *SEG* LV 1252. J.D.Sosin, *TAPA* 139 (2009) 369-410, re-examines the historical process behind Magnesia's foundation of crown games in honor of Ἄρτεμις Λευκοφρυηνά. S. argues that 'there was no failed campaign of invitations in 221, [and] that Magnesia did not canvass the Greek world until 208/7' (370). Rigsby, *Asylia* no. 66 LL. 16-35 (reprinted with English translation) is discussed on 370-372. Rigsby, *Asylia* no. 67 and the second strategia of Ἀγέλαος, is dated to 206/205 B.C. rather than to 222/221 B.C. or the years between 217/216 and 206/205 B.C. (372-377). On 377-385, analysis of the different reactions to Magnesia's campaign of invitations on the basis of Rigsby, *Asylia* nos. 68-70, 78/79, 83, 90/91, 97, 99, 104, 111; S. concludes: 'The decrees, then, do not reveal a universe in which all responses were flat acceptances or flat refusal, but one in which even accepting authorities could be coy, subtle, bewildered,

or even peeved. All of this could affect the wording of their decrees, especially the preambles, and none of it need imply refusal in 208 or prior acceptance in 221' (385). On 385-398, analysis of the different versions of the Magnesian requests that were put forward by the ambassadors; S. divides these requests into 'suggestive' and 'direct' ones; two tabular surveys are provided listing examples of these two types on 389-393; a tabular survey on 394 maps the different versions and types of requests. S. explores the meaning of παρηλκύσθησ[αν] on 398-406 and argues that the 'Magnesians' efforts were not derailed by others, but by themselves' (406) – for whatever reason, the Magnesians were slow to put the god's request into action.

R.Sammartano, *ὅρμος - Ricerche di Storia Antica, n.s. online* 1 (2008/2009) 111-139, discusses the notions of οἰκειότης and συγγένεια [cf. also *SEG* LVII 2187] by contrasting their use in the decrees issued by federal states (*I.Magnesia* 25: Boiotian League; 38: Megalopolis, perhaps representing the Arkadian League; 52: perhaps Mytilene, representing the Aeolian/Lesbian League), groups of cities which had had a joint government at least for specific purposes (*I.Magnesia* 52: Lesbos; 35: Kephallenia), ethne (*I.Magnesia* 47.1-4: Macedonia) and individual poleis (*I.Magnesia* 26: Larisa; 33: (Gonnoi-Phalanna); 61: Antiocheia in Persis; 70: unknown Cretan polis; 79+80: Antiocheia in Pisidia) (120-127; table with all references on p.121). S. comes to the conclusion that the use of συγγένεια seems to follow specific criteria 'basati non solo su genealogie mitiche ma anche su precisi filoni etnografici che rinviano all'antichissimo sostrato etnico tessalo-acheo, pre-dorico ■ pre-ionico, e che spesso trovano un puntuale riscontro nelle tradizioni di storia locale confluite nell'opera geografica di Strabone' (127), whereas the references to οἰκειότης are adopted in a systematic way for the remaining cases of non-Aeolian identity and for expressing bonds of 'kinship' with the federal states. Subsequently, S. focuses on the decrees from Syracuse (*I.Magnesia* 72) and Epidamnos (*I.Magnesia* 46) and particularly on the motivation for the use of συγγένεια in both decrees in contrast to the use of οἰκειότης in the decrees issued from Corinth (*I.Magnesia* 42) and Kerkyra (*I.Magnesia* 44), respectively homelands of Syracuse and Epidamnos (127-136). Considering the political situation in the last decade of the 3rd cent. – the slow recovery of Syracuse from its conquest and partial destruction by Marcellus (212 B.C.), the seizure of Epidamnos by the Romans (229 B.C.) – S. argues for a conscious choice of using the notion of συγγένεια as 'il mezzo più efficace per enfatizzare la propria matrice identitaria di stampo ellenico' (137). [For *I.Magnesia* 17 and the foundations myths see now C.Biagetti, *Klio* 92 (2010) 42-64, and F.Pezzoli, in J.Martinez (ed.), *Mundus vult decipi. Estudios interdisciplinares sobre falsificación textual y literaria* (Madrid 2012) 285-294; for a further analysis of the Magnesian *syngeneia*-decrees as cultural processes see E.Stavrianopoulou, in ead. (ed.), *Shifting social imaginaries in the Hellenistic period* (Leiden/Boston 2013) 177-206, Stavrianopoulou.]

1330. Magnesia on the Maeander. Cult regulation, 2nd cent. B.C. *I.Magnesia* 99; *LSAM* 34; K.J. Rigsby, *ZPE* 170 (2009) 77-78, reconsiders Ll. 9-13 (English translation).

καταστήσει δ̣ὲ κ[αὶ βωμὸν ἐν τῶι]
[τ]εμένει τῶι ἀνατεθέντι τῶι θεῶι· λήψεται δ[ὲ τῶν θυομένων]
[ἐ]ν τῶι τεμένει ἀφ' ἑκάστου ἱερείου σκέλος καὶ [τῶν τιθεμένων?]
12 [τ]ῶι θεῶι τὰ τρίτα μέρη· ἐν ἄλλωι δὲ τόπωι μὴ [καθιστάτω? βω]-
[μ]ὸν Σαράπιδος·

9. βωμόν, R. (no supplement in *I.Magnesia*; κ[αὶ ἱερέα], *LSAM*); an altar is what one would expect of a cult in its beginnings, and the most that an individual was economically able to have built, R. || 12-13. μὴ [ποιείτω ἱε]ρ]όν, *LSAM* || the cult had certainly been in a private space before, perhaps in the house of Pharsalius or in various and changing places; the city of Magnesia had taken over the cult and provided land for a new precinct, while Pharsalius was responsible for building a new altar in it, R.

1331. **Magnesia on the Maeander. Decree concerning the cult of Zeus Sosipolis, just after 196 or 186 B.C.** *I.Magnesia* 98 (*Syll.*[3] 589; *LSAM* 32). For some brief reflections on the organization of the cult by the citizens of Magnesia see H.-U.Wiemer in *Stadtbilder im Hellenismus* (see our lemma no. 2014) 123-127. He compares this cult with the Ἀντιόχεια and Λαοδίκεια organized by the city of Teos in honor of Antiochos III and his wife Laodike (*SEG* XLI 1003 II), and with the ceremonies organized by Pergamon for Attalos III (*I.Pergamon* 246; *OGIS* 332; *SEG* LIV 1241).

1332. **Metropolis. Honorary decrees for Apollonios, May 132 B.C. (A) and 145/144 (or 144/143) B.C. (B).** *SEG* LIII 1312. For brief discussion of the policies of urban elites during and just after the Attalid kingdom, with special reference to Apollonios' role, see B.Dreyer in *Greek History and Epigraphy* 33-45.

1333-1353. **Metropolis. The cult of Ares, late Republican/Imperial period.** Cf. *SEG* LVIII 1341. Edd.pr. B.Dreyer, H.Engelmann, *ZPE* 168 (2009) 161-176, present 23 inscriptions from the sanctuary of Ares in Metropolis. The inscriptions record the annual personnel for the cult of Ares according to the following pattern: names of the priest and the priestess of Ares – names of the διάκονοι – name(s) of the ὀδρογός (i.e. the master of ceremonies). A summary of the organization and characteristics of the cult of Ares in Metropolis is given on 174-176; cf. also A.Chaniotis, *EBGR* (2009) [2012] no. 53. The texts are inscribed on columns and pillars, sometimes several texts on one object (*SEG* LV 1262 and our lemmata nos. 1333-1337; nos. 1338/1339; nos. 1341-1345; nos. 1347-1349; nos. 1350/1351); nos. 1/2 are presented in *SEG* LV 1262.

1333: 162 no. 3. **List of cult personnel, late Republican/Augustan period.** Inscription on a column drum, broken above.

[-------------|-------- ὀδρογός]· | Φιλίσκος Ε[ὐκλ]έους

1334: 163/164 no. 4. **List of cult personnel, late Republican/Augustan period.** Inscription in a tabula ansata on a column drum, broken above.

ἱερεὺς Ἄρεως·
Μηνόφαντος Φιδίου
ἱέρηα·
Μόσχα Μηνοφάντου
διάκονοι·
Φιδίας Φιδίου,
Ἀπολλώνιος Ἀγαπομένου
ὀδρογός·
Φίλιππος Διομήδου

Omikron and omega are written with a horseshoe-shaped sign, edd.pr. || 2. Μηνόφαντος: reference to the Phrygian moon god (other names attested in Metropolis: Menophilos, Menodotos, Menogenes, Menokritos, Menion), edd.pr. || 5-7. only two διάκονοι are recorded here, which makes this the shortest list of all, edd.pr.

1335: 164 no. 5. **List of cult personnel, late Republican/Augustan period.** Inscription on a column drum, broken above. Greek text also in *An.Ép.* (2009) [2012] no. 1404.

ἱερεὺς Ἄρεως·
Πόπλιος Ποπλίου
Πλάνκιος· ἱέρεια· Στρα-
τονείκη Μενίππου ἡ μή-
τηρ τοῦ ἱερέως· διάκονοι·
Φαῦρος β´, Δαμᾶς καὶ Ἀλέ-
ξανδρος οἱ Δαμᾶ, {Φαῦρος}
⌊ Ἄτταλος β´ ⌋, Θάλλουσα
Στρατονείκης·
ὀδρογός·
Πρωτογένης Ἅγνου

3. For another Πλάνκιος see our lemma no. 1338, edd.pr. || 6. Φαῦρος = Φαῦλος, edd.pr. || 8. Ἄτταλος β´ inscribed over an erased text, edd.pr. || 8. Θάλλουσα: daughter of Στρατονίκη; no father is mentioned; perhaps an illegitimate child, edd.pr.

1336: 165 no. 6. **List of cult personnel, late Republican/Augustan period.** Inscription in a tabula ansata on a column drum, broken above.

[---------]
[---------]
ἱέρηα· Ἄμμιον
Ἀπολλωνίου·
διάκονοι·
Διογένης γ´ Ἀττάλου,
Ἄτταλος Ἀττάλου,
Ποσιδώνιος Βασιλεί-
δου vacat
Βασιλείδης (Βασιλείδου)

8. The name of the ὀδρογός is missing (cf. also *SEG* LV 1262 A), edd.pr.

1337: 165/166 no. 7. **List of cult personnel, late Republican/Augustan period.** Inscription in a tabula ansata on a column drum, broken above. Greek text also in *An.Ép.* (2009) [2012] no. 1405.

ἱερεὺς Ἄρεως·
Φαῦστος β´ τοῦ β´·
ἱέρεια· Ἄπφιον
Διογνήτου·
διάκονοι·
Κλ. Τροφίμη, Διό-
γνητος Φαύστου,
Ἄνδρων β´, Ζωτίων β´,
Φιλόστοργος β´,
Ἀβάσκαντος Φαύ-
στου Ἀθηναγόρας,
Ῥοῦφος β´· Διογέ-
νης καὶ Φαῦστος
οἱ Ἀσιατικοῦ· ὀδρο-
γός· Σεραπᾶς Εὐκλέους
vacat

2. Φαῦστος β' τοῦ β' = Φαῦστος δ', edd.pr. || 15. for Serapas see also our lemmata nos. 1338, 1340/1341; his son and his brother also acted als odrogoi: our lemmata nos. 1333, 1344, and 1347, edd.pr.

1338: 166 no. 8. **List of cult personnel, late Republican/Augustan period.** Column drum, broken above.

[------------]
Ταῦρος Πλάνκιο[ς]·
Τυχικὸς Τυχικοῦ·
ὀδρογός·
❦ Σεραπᾶς Εὐκλέ[ους]

1. The gens Plancia also attested in our lemma no. 1335, edd.pr. || 4. Σεραπᾶς Εὐκλέ[ους]: see our lemma no. 1337, edd.pr.

1339: 166/167 no. 9. **List of cult personnel, late Republican/Augustan period.** Column drum, broken above.

ἱερεὺς Ἄρεως·
Ἑρμόλαος Ἑρμολάου τοῦ Μ-
ηνοκρίτου· ἱέρηα·
Μόσχιον Ἑρμολάου
διάκονοι·
Μηνόκριτος Ἑρμολάου,
Παπύλος Εὐκλέους τοῦ
Ἀριστογένους,
Μουσαῖος Φιλοδ[εξίνου],
Νεικάνωρ Φιλοδεξίνο[υ]
ὀδρογός·
Λεωνίδης Λεωνίδου
helmet

7-8. Παπύλος Εὐκλέους τοῦ Ἀριστογένους: his father was First strategos of the city, edd.pr. || 13. the helmet refers to Ares, edd.pr.

1340: 167 no. 10. **List of cult personnel, late Republican/Augustan period.** Inscription on a column drum.

ἱερεὺς Ἄρεως·
Φερεκλῆς Σκυμν-
ίωνος· ἱέρεια· Στρ-
ατονείκη Ἀγαθο-
κλέους· διάκονοι·
Σκυμνίων Σκυμν-
ίωνος, Ποσίδ-
ιππος Ἀσκληπι-
άδους,
Περι-
γένης Περι-
γένους, Ἔρως
Ἔρωτος, Ἅγνος
Πολυβίου, Φανί-
ας Φανίου· vac. ὀδρογός·
Σεραπᾶς Εὐκλέους
[-------------]

The personnel in this list are related to those in our lemma no. 1345, edd.pr. || 3-5. Στρατονείκη is priestess again; see our lemma no. 1345; she does not have a διάκονος, edd.pr.; A.Chaniotis, *EBGR* (2009) [2012] no. 53, remarks that the case of Stratoneike shows that the women named as priestesses in theses lists, whose relation to the designated priest is not indicated, were relatives of their priests but were not their wives: Stratoneike served with two different priests who belonged to the same family || 10-12. Περιγένης II served

as διάκονος several times (see our lemmata nos. 1341 and 1353), edd.pr. || 16. Σεραπᾶς Εὐκλέους: see our lemma no. 1337, edd.pr.

1341: 168 no. 11. **List of cult personnel, late Republican/Augustan period.** Column drum.

ἱερεῖς Ἄρεως
γενόμενοι κα{τ}θ' ἑξῆς ἐπὶ
ἔτη δύω Περιγένης
καὶ Στράτων οἱ Φιλήτου ⟨τοῦ⟩
Σωσάνδρου τοῦ Ἀρτεμι-
δώρου· ἱέρεια Διοκλέ-
■ Μενεκράτους· διάκο-
νοι· Σεξ⟨τ⟩ίδιος Ῥηγεῖνος,
Περιγένης Περιγένους,
Αὖκτος Περιγένους,
Τήλεφος Τηλέφου,
Ἀρέσκουσα Στράτωνος
[[---------- ΟΣ]]
ὀδρογός·
Σεραπᾶς Εὐκλέους
rosette, leaf with two pomegranates, rosette

6. ἱέρεια: the stonecutter has left out the alpha, which was inserted in smaller letters later, edd.pr. || 8. ΣΕΞΙΔΙΟΣ, lapis || 9-10. Περιγένης (cf. our lemma no. 1340) and Αὖκτος were brothers, edd.pr. || 12. Ἀρέσκουσα: for the formation of this type of name cf. our lemma no. 1335 L. 8, edd.pr. || 15. Σεραπᾶς Εὐκλέους: cf. our lemma no. 1337, edd.pr.

1342: 168/169 no. 12. **List of cult personnel, late Republican/Augustan period.** Column drum.

ἱερεὺς Ἄρεως·
Ἀνείκητος Ζωσί-
μου τοῦ Διογένους·
ἱέρεια· Σωτηρὶς Ζωσί-
μου – διάκονοι· Ἀνείκη-
τος καὶ Διογένης οἱ
Ἀνεικήτου, Ἄμεμπτος
Ἀπελλᾶ· διάκονος· Καλλι-
τύχη Μηνοφίλου
ὀδρογός· Πρωτογένης
{Α} vacat Ἅγνου vacat

7. The father of Ἄμεμπτος belonged to the influential association of the *presbyteroi* (cf. *SEG* XLIX 1522 L. 21), edd.pr. || 9. Μηνόφιλος: for names beginning with Μηνο- cf. our lemma no. 1334 L. 2, edd.pr. || 10. Πρωτογένης served as ὀδρογός several times; cf. our lemma no. 1335, edd.pr.

1343: 169 no. 12a. **List of cult personnel, late Republican/Augustan period.** Column drum.

ἱερεὺς Ἄρεως·
Θαρσύνων Ἀπολ⟨λ⟩ωνίδου
ἱέρηα·
Ἀμὰς Μητροφάνους
διάκονοι·
Φιλίσκος Εὐκλέους,
Λίβανος Ἑρμοδότου,
Ἀσκληπᾶς (Ἀσκληπᾶ),
Ὑγεῖνος Θαρσύνοντος

6. Φιλίσκος Εὐκλέους: cf. our lemma no. 1333, edd.pr. || 8. Ἀσκληπᾶς (Ἀσκληπᾶ): a horizontal stroke indicates homonymy of the father and son as in our lemma no. 1336 L. 8, edd.pr.

1344: 169 no. 13. **List of cult personnel, late Republican/Augustan period.** Column drum, inscription in a tabula ansata.

ἱερ[εὺς Ἄρεω]ς·
Ἀλέξανδρος Ζευξί-
ου· ἱέρεια Μελιτίνη ἡ
4 ἀδελφή· διάκονοι· Ζεύ-
ξιος β΄, Παῦλος β΄, Δημό-
στρατος β΄, Ἐλπίς·
ὀδρογός· Σεραπᾶς
8 Σεραπᾶ

6. Ἐλπίς: cf. *I.Eph.* 3418; perhaps identical?, edd.pr. || 7-8. Σεραπᾶς Σεραπᾶ: his father in our lemma no. 1337, edd.pr.

1345: 170 no. 14. **List of cult personnel, late Republican/Augustan period.** Column drum, inscription in a tabula ansata.

ἱερεὺς Ἄρεως·
Διογένης Φερεκλέ-
ους Φερεκλῆς·
4 ἱέρεα· Στρατονίκη
Ἀγαθοκλέους – διάκονοι·
Ἀσκληπιάδης - Ἀσκληπιά-
δου – Διογένης Σκυ-
8 μνίωνος – Στέφανος
Ἀγαθοκλέους,
Ἀγαθοκλῆς Ἀγαθο-
κλέους
12 ὀδρογός·
Ἄτταλος Ἀρτεμᾶ

6. Ἀσκληπιάδης: his brother Ποσίδιππος was a servant of Ares under the priest Φερεκλῆς (cf. our lemma no. 1340); the two brothers may belong to the family of the Ἀσκληπιάδης who appears on the subscription list of the *presbyteroi* under Augustus (cf. *SEG* XLIX 1522), edd.pr. || 7. Διογένης: brother of the priest in our lemma no. 1340, edd.pr.

1346: 170 no. 15. **List of cult personnel, late Republican/Augustan period.** Column drum, broken below.

ἱερεὺς Ἄρεως·
Μηνίων Ποσιδίππου
Ποσίδιππος - ἱέρηα
4 [- - - Ποσιδ]ίππου
[ἡ ἀδελφὴ τοῦ ἱερέως]
[- - - - - - - - -].Η

1347: 171 no. 16. **List of cult personnel, late Republican/Augustan period.** Column drum.

ἱερεὺς Ἄρεως·
Μοσχιανὸς Μοσ-
χιανοῦ· ἱέρεια τὸ β΄
4 Ἄννιον, ἡ μήτηρ τοῦ ἱε-
ρέως· διάκονοι· Τύ-
ραννος Μοσχι-
ανοῦ, Μενεκρατί-
8 ων Ειλαμόου,
Ἡρακλείδης
Ἡ{σ}ρακλείδου
Τρόφιμος· δι-
12 άκονος· Μόσ-
χιον Μοσχια-
νοῦ· ὀδρογός
Σεραπᾶς Σερα-
16 πᾶ

4. Ἄννιον served as a priest twice (cf. Stratonike in our lemmata nos. 1340 and 1345), edd.pr. || 5-6. Τύραννος: cf. *I.Eph.* 4317 Ia, edd.pr. || 7-8. Μενεκρατίων Ειλαμόου: priest of Zeus Krezimos (*I.Eph.* 3414), edd.pr. || 15-16. Σεραπᾶς Σεραπᾶ: his father in our lemma no. 1337, edd.pr.

1348: 171/172 no. 17. **List of cult personnel, undated.** Column drum.

[ἱερεὺς] Ἄρεως· Φωτεῖνος
Γλύκωνος· ἱέρεια
Ὑπώρα ἡ ἀδελφὴ τοῦ
ἱερέως
διάκων· Ἄφφιον
διάκονοι·
Παπαρίων καὶ Ἀσιατι-
κός· ὀδρογός· Ἀλέξαν-
δρος

From this and the following lemma it appears that the family of Glykon takes on the organization of the cult in two consecutive years, edd.pr. || 3. Ὑπώρα: the name also in *I.Eph.* 1687 l. 3, edd.pr. || 7. Παπαρίων: probably a son of Glykon as was Asiatikos (cf. our lemma no. 1349), edd.pr. || 8-9. Ἀλέξανδρος: patronymic missing, probably a pubic slave, edd.pr.

1349: 172 no. 18. **List of cult personnel, undated.** Column drum.

ἱερεὺς Ἄρεως· Ἀσι-
ατικὸς Γλύκωνος·
ἱέρεια· Ὑπώρα ἡ ἀδελ-
φὴ τοῦ ἱερέως· διάκων·
Ἄφιον· διάκονοι· Ἀρτε-
μίδωρος καὶ Γλύκων·
ὀδρογός· Ἀλέξαν-
δρος

[5. Ἄφιον: the same as Ἄφφιον in the preceding text, Pleket] || 7-8. Ἀλέξανδρος: cf. our lemma no. 1348, edd.pr.

1350: 172 no. 19. **List of cult personnel, undated.** Pillar. Greek text also in *An.Ép.* (2009) [2012] no. 1406.

ἱερεὺς Ἄρεως· Κλ. Νεικηφόρο[ς]·
ἱέρεια· Κλ. Τροφίμη ἡ μήτηρ
τοῦ ἱερέως· διάκων· Κλ. Τρο-
φίμη ἡ ἀδελφὴ τοῦ ἱερέως·
διάκονοι· Μενεκράτης καὶ
Γαμικὸς Ξέστου, οἱ ἀδελφοὶ
τοῦ ἱερέως· ὀ(δ)ρογός·
Ἀλέξανδρος

1. Κλ. Νεικηφόρο[ς]: cf. also *I.Eph.* 3415, edd.pr. || 5-6. edd.pr. consider Menekrates and Gamikos 'Halbbrüder' of the priest and add that Xestos is a rare name || 8. Ἀλέξανδρος: cf. our lemma no. 1348, edd.pr.

1351: 172/173 no. 20. **List of cult personnel, late 2nd/early 3rd cent.** A.D. Pillar. Greek text also in *An.Ép.* (2009) [2012] no. 1407.

ἱερεὺς Ἄρεως· Φλ. Δαμᾶς
ἔγγονος καὶ προέγγονος
ἱερέων· ἱέρεια· Τύχη ἡ μή-
τηρ τοῦ ἱερέως· διάκων·
Φλ. Πωλλιανή· διάκονοι·
Φλ. Ζωτικός, Αὐρ. Μενεκρά-
της· ὀδρογός· Τυχικός

7. Τυχικός: probably a public slave; cf. also our lemma no. 1352, edd.pr.

1352: 173 no. 21. **List of cult personnel, early 3rd cent.** A.D. Column. Greek text also in *An.Ép.* (2009) [2012] no. 1408.

ἱερεὺς Ἄρεως· Αὐρήλιος
Φίρμος Ζωσίμου τοῦ
Σωκράτους· ἱέρεια· Εὐπρό(σ)-
δεξις ἡ τειθείς· διάκονος·
Ἰουλιανὴ ἡ ἀμμάς· διάκο-
νοι· Χρυσέρως, Λεῖτος, Ῥηγεῖ-
νος· ὀδρογός· Τυχικός
palm branch

1-3. Dated on the basis of the Aurelian name; the priest's father Aur. Zosimus, also a priest of Ares, is on record in *I.Eph.* 3454 a, edd.pr.; before 2012, since Αὐρήλιος is not abbreviated and the other members of the family are not Aurelii, J.-Y.Strasser, in *An.Ép.* || 3-4. ΠΡΟ|Δ, lapis || 4. τειθείς = τηθίς, edd.pr. || 5. Ἰουλιανή was probably the foster mother of the priest, edd.pr. || 6-7. διάκονοι without patronymics; they probably belonged to the family of the priest, edd.pr. || 6. Λεῖτος: probably a Celtic name, edd.pr. || 7. Τυχικός: cf. our lemma no. 1351, edd.pr.

1353: 173/174 no. 22. **List of cult personnel, early 1st cent.** A.D. Column.

[ἱερεὺς] τοῦ πρὸ πόλεω[ς θεοῦ Ἄρεως·]
[-----]νος Στεφάνου· [ἱέρεια· ---]
[--- Με]νάνδρου ἡ μήτη[ρ τοῦ ἱε]-
[ρέως· διάκ]ονος· Εὐτυχια[νὴ ---]
[--- διάκονοι]· Περιγένης .[-----]
[-----] καὶ Διογ[-----------]
[------]ς Προτ[-----------]

1. προπόλεω[ς], edd.pr., who add that this reflects the idea that Ares stands as a protector in front of the city; cf. also local coinage [rather πρὸ πόλεω[ς]; for the significance of these priesthoods see the comments in *SEG* LVIII 1605, Chaniotis] || 2-4. for mothers as priestesses cf. also our lemma no. 1335, edd.pr. || 5. perhaps Περιγένης Π[εριγένους]?, cf. our lemmata nos. 1340/1341, edd.pr. || 6. Διογ[ένης], Διόγ[νητος], edd.pr.

1354. **Miletos. Date of the sympolity of Miletos and Myous.** On the basis of *Milet* I.3.33 (234/233 B.C.) and *SEG* XXXVI 1047, and comparing *Milet* I.3.149 (sympolity Miletos-Pidasa), R.Mazzucchi, *Studi Ellenistici* 20 (2008) 387-407, argues that the sympolity of Miletos and Myous (Strabo 14.1.10) should probably be dated somewhere within the five-year period following 234/233 B.C. [For συμπολιτεία see also our lemma no. 2014.]

1355-1360. Miletos. Lists of new citizens, proxenoi, and benefactors, 3rd/2nd cent. B.C. Ed.pr. W. Günther, *AA* (2009) 167-185 (ph.; dr.; German translation), publishes six lists of names from the Delphinion. The first four inscriptions (our lemmata nos. 1355-1358) are wall ashlars from the Delphinion, which were discovered during sondages in the 'Friedhofskirche' in 2006, where they had been re-used as spolia; the other two inscriptions (our lemmata nos. 1359/1360) are inedita from the excavations of 1918; drawings of these inscriptions have been discovered in the estate of P.Herrmann. The fact that such a high number of ashlars from the Delphinion were re-used in the construction of a cemetery church in the post-Justinian period may indicate that the Delphinion survived as an intact building or as a ruin until the 6th century A.D. (cf. P.Niewöhner on 181-183). Cf. also *SEG* XXXVIII 1195-1204; XL 1643.

1355: 167-170 no. 1 (ph.). **List of citizens, proxenoi, and benfactors.** Grey marble block; the text is laid out in two columns; the text in col. II must have continued on another block, now lost.

I
['Ἐπὶ] σ̣τεφανηφόρου Αἰσχυλίνου
[vac.] οἵδε πολῖται·
Ἀριστόμαχο(ς)
Ἀρχίδημος Αἰσχύλου Μαλιεύς
Μοσχίων Μελανθίου Θηβαῖος
Μελά̣ν̣θιος Καλλιμάχου Μαλιεύς
[π]ρόξενοι καὶ εὐεργέται·
Ἀγτίπ̣ατρος Ἀντιπά̣τρου .Ι̣εύς
[Θε]ό̣φιλο[ς ---]

II
Δημήτρι̣|[ος --------]
Π̣[ρ]όδ̣ι̣[κ]ος | [------]
Καλλιππ|[----------]
Φιλοκρά̣[τ|ης -------]
Πρόδικος|[---------]
Ν̣ικοκράτη|[ς -------]
Χα̣ριμ̣έν̣|[ης --------]
Ν̣ικίας Ἀπ|[--------]

I 1. Αἰσχυλῖνος: Αἰσχυλῖνος Αὐτοφῶντος (stephanephoros 231/230 B.C.) or, more likely, Αἰσχυλῖνος Θεοκρίνου(ς) (stephanephoros 274/273 B.C.), ed.pr. || 3. ΑΡΙΣΤΟΜΑΧΟΖ, lapis || 8. letters slightly smaller in this line, ed.pr. || II 3. Κάλλιππος or Καλλιππίδης, ed.pr.

1356: 170-173 no. 2 (ph.). **List of new citizens.** Right side of a grey marble block; found below our lemma no. 1355. The inscription had at least 5 columns of text which were laid out next to each other, containing the names of ca. 30 new citizens.

['Ἐπὶ στεφανηφόρου --- οἵδε ἐγένοντο πολῖται κατὰ τὰ] ψηφίσματα τοῦ δήμου·

I
[--------------------]ιος

II
Φίλων Σωστράτου ἡβῶν
Θαλλίων Δίωνος
Εὔδημος Θαλλίωνος ἄνηβος
Δίων Μεγακλείους
Μεγακλῆς Μεγακλείους

III
Ἡράκλειτος Ἡρακλείδου
Ἡράκλειτος Ἡρακλείτου ἄνηβος
Διονύσιος Ἑκαταίου
Ἀσκληπιάδης Ἀγαθοκλείους

IV
Χαρίτων Ἀρτέμωνος
Μενεκράτης Βίωνος
Αἰσχυλῖνος Βίωνος
Λαμέδων̣ Ἐπιά̣γακ[το]ς

Θεοδοτίδης Ἀσκληπιάδου ἡβῶν
Ἀσκληπιόδωρος Ἀσκληπιάδου
vac. ἡβῶν vac.

Φιλῖνος Θρασύλλου
Ἀπολ[λώνι]ος Σ̣ιλ̣ηνοῦ

II 4. Εὔδημος Θαλλίωνος ἄνηβος: probably identical with the stephanephoros who donated 10 talents for the education of the free boys 10 years after his tenure of office (*Milet* I.3.145); born ca. 250 B.C., he must have been awarded citizenship in the 240s B.C., ed.pr., with a stemma of the family on 173.

1357: 173-177 no. 3 (ph.). **List of new citizens. White marble block with two columns of text; the text must have continued on adjacent blocks (the division between blocks is marked here by '|'); the block was probably re-used in the Delphinion.**

I

[- - - - - - - - Πα|ν]τ̣άκλη, Ἀρτεμὼ
[- - - - - - - - - -]| υἱὸς Μαιάνδριος
[- - - - - - - - - -]|ου, γυνὴ τούτου
[- - - - - - - - θυ]|γάτηρ Ἀρτεμισία
[- - - - - - - - - -]| γυνὴ τούτου
[- - υἱὸς - - ἄνη]|βος, Μιννίας Βάττου
[- - - - - - - - γυ]|νὴ τούτου
[- - θυγάτηρ -]|ρία, Σῖμος Σ̣ω̣τηρ̣ί̣χου
[- - - - - - - - - -]|νος, Ἱκέσιος Ἑρμίου
[- - - - - - - - - -]|δότου, Μένιπ̣π̣ος
[- - - - - - - ἄνη]|βοι, Μυωννίδ̣η̣ς

II

Ἡρακλείδου τοῦ Παυσανίου, [- - - - - - - - - | - - - - - - - - - - - - - - -]
ἐπὶ τὴν Πανδιονίδα· vac. Κλε[- - - - - - - - -, | - - - - - - - - - - - - υἱός]
Ξένων ἡβῶν, Διονύσιος Μενίπ̣[που, γυνὴ τού|του - - - - - - - - - - - -]
ἀδελφὴ Χοιρίνη, Ἀρτεμίδωρος Ε[- - - - - - - - | - - - -, γυνὴ τούτου]
Κιλλανή, Ἰάσων Ἀρτεμιδώρου, γ̣υ̣ν̣[ὴ τούτου | - - - -, υἱοὶ - - - - - -]
Ἀρτεμίδωρος ἄνηβοι, ἀδελφὴ Φίλα, [υἱοὶ - - | - - - - - - - - - ἡβῶν,]
Ἰατροκλῆς Παυσανίου ἄνηβος, Πυρ[ρ]ίας Α|[- - - -, γυνὴ τούτου]
Παντάκλη, θυγάτηρ Ἀρτεμωνίς, Διοσ[κ]ουρίδ|[ης καὶ - - - - - - - - -]
Διονυσίου, μήτηρ τούτων Ἀρτεμώ, ἀδ̣ε̣λφὴ Α|[- - - - - -, - - - - - - -]
Μαιανδρίου, Ἀριστόνικος Ἑκατόμνω, γ[υ]νὴ το|[ύτου - - -, μήτηρ]
Ἀριστ[ον]ίκη, ἀδελφὴ Ἀρτεμισία, θυγα̣[τέ]ρες | [- - - - - - - - - - - -]

Exceptionally long list of citizens, among whom are many families; some of the names indicate that the new citizens come from the Karian region, probably from Myous; it seems that the list records the incorporation of a whole community in the context of the sympolity between Miletos and Myous, ed.pr. [for the date of this sympolity cf. our lemma no. 1354, Corsten] || I 6. Μιννίας instead of Μιμνίας, ed.pr.

1358: 177/178 no. 4 (ph.). **List of names. Fragment of a white marble block.**

	[- - - θυγά]τ̣ηρ Μινν̣[- - - - - - -]		[- - - Δι]ο̣νυσίου, [- - - - - - - - -]
	[- - - Ἀ]ρτεμισία, [- - - - - - - - -]		[- - - Ἀντιο?]χὶς Ἀπολ[λ - - - - -]
	[- - - θυγατέ]ρες Μεν[- - -, - - -,]		[- - -], γυνὴ τ[ούτου - - - - - - -]
4	[- - - ο]δώρου, [- - - - - - - - - - -]	8	[- - - -]ΣΩ̣Ν[- - - - - - - - - - - - -]

1. Μίνν[α], Μίνν[ιον] or Μιννι[ίς]: cf. *Milet* I.3.64 L. 7 and IV.3.1060 II 6, ed.pr.

1359: 178/179 no. 5 (dr.). **Grants of proxeny.** Fragment of the left corner of a white marble block; broken above and at right.

	I	Ἐπὶ σ[τεφανηφόρου - - - - - - - - - - - - - - - - -]
		ἐδόθ̣[η προξενία κατ' εὐεργεσίαν]
		Δημη[τρίωι ? -]
4	II	ἐπὶ σ[τεφανηφόρου - - - - - - - - - - - - ἐδόθη]
		προξ[ενία κατ' εὐεργεσίαν - - - - - - - - - - - -]
		τελ[ει- -]
	III	ἐπ[ὶ στεφανηφόρου - - - - - - - - - - - - - - - - - -]
		- -

The inscription contains the lists of three different years; the chronological order is not entirely clear; list I may be later than lists II and III, ed.pr. || 4. name of the stephanephoros, probably a short one consisting of 5-6 letters; perhaps the stephanephoros Σῖμος (272/271 B.C.)?, ed.pr. || 5-6. e.g. [Ἀνδρο]τέλ[ει], [Ἀριστο]τέλ[ει], [Δημο]τέλ[ει], [Καλλι]τέλ[ει] or [Ἀκρο]τέλ[ει], ed.pr.

1360: 179/180 no. 6 (dr.). **Grant of proxeny.** Fragment of a white marble block; broken at right and upper left.

	[Ἐπὶ στεφανηφ]όρου τοῦ θεοῦ		[δόθη προξενία κα]τ' εὐεργεσίαν vac.
	[τοῦ - - 7-8 - -] μετ' Εἰρηνίαν ἐ-	4	[- - - 12-13 - - -] Ἑ̣στιαίου Βηρυτίω[ι]

2. [τοῦ δευτέρου or τετάρτου], ed.pr.; Εἰρηνίας: probably identical with the man in *Milet* I.3.103 and VI.3.1054 (Εἰρηνίας Ἀσκληπιάδου), ed.pr. || 4. Ἑστιαῖος is the first man from Berytos attested in Miletos, ed.pr.

1361. Miletos. Justinianic building inscription from the Market Gate, 538 A.D. *Milet* I.7.206; *SEG* LVIII 1346. V.Kästner, in O.Dally (ed.), *Zeit-Räume. Milet in Kaiserzeit und Spätantike* (2009) 205-211, examines the find context of this inscription in the light of quotations from the excavation diaries. Detailed description of the stone (ph. of the inscription *in situ*, dating to ca. 1905) and discussion of the original function of the marble block ('der Marmorblock ist eine Spolie, die in erster Verwendung als rechtes Gewände eines monumentalen dorischen Türrahmens in einem Quaderbau diente', 211; dr.) and related inscriptions (*Milet* VI.1.205 a/b (2nd cent. A.D.) and a small Latin cross (ph.)).

1362. Miletos/Didyma. Epithets of Artemis. N.Trippé in Prêtre, *Le donateur* 273-285, gives an overview of the various epithets of Ἄρτεμις in Milesian and Didymaean inscriptions and tries to establish a correlation between the various aspects of the deity, as shown by these epithets, and the donors, offerings and specific fields of activity. The epithets are Βουλαία, Ἐπιπυργιδία (ἐπὶ πύργοις), Λοχίη, Λυκείη, Πατμία/Πατνία, Πυθίη and Χιτώνη. Many inscriptions are adduced, sometimes with Greek texts and French translations: *SEG* III 557; XV 683; XXXVIII 1213 (*Milet* VI.3.1239); XXXIX 855 (Merkelbach-Stauber, *SGO* I 169/170 no. 01/21/01); *IDidyma* 115 and 315; *Milet* I.7.202 (VI.1.202); *Milet* II.3.400 (VI.1.400); *Syll.*³ 1152.

1363. Miletos. Inscribed votive panels and stelai, 2nd cent. B.C.-2nd cent. A.D. Edd.pr. N.Ehrhardt, W.Günther, P.Weiß, *AA* (2009) 187-203 (ph.), publish all of the inscribed and uninscribed votive panels and stelai from the Milesian sanctuary of Aphrodite at Oikous, including 30 new finds discovered in the excavation campaigns of 2006 and 2007. They argue that these votives are not anatomical offerings but dedications made to Aphrodite in her function as a deity who 'hears their prayers' (ἐπήκοος). The inscribed votives depict an ear (examples of both the right and left ear) or a pair of ears together with the stereotypical inscription: N.N. (ἡ δεῖνα) Ἀφροδίτῃ εὐχήν. The dedicators are exclusively female: Αἶσχρα, Ἀμμ[ιάς], Ἀντιοχίς, Ἀπολωνία, Ἀρτεμισία, Ἀταλάντη, Δωυζα, Ἑκαταία, Ἐλπίς, Ἐρώτιν, Ζωσίμη, Ἡροφίλη, ΙΠ[—], [Καλλ?]ιόπη, Λαοδίκη, Μητρώ, [—]ιόνη (e.g. Διόνη), [—]οδώρα (e.g. Μηνοδώρα, Θεοδώρα), [—]ΚΑΤ[—] (e.g. Ἑκαταία).

1364. Miletos. Graffiti and a dipinto on Archaic amphorae, 7th and 6th cent. B.C. I.Birzescu, *AA* (2009) 121-145, discusses Archaic amphorae from Miletos (Byblos type, Oikous type and small banded amphora types). The catalogue (127-133) comprises 13 amphorae, of which four are inscribed. Our nos. 2-4 (Birzescu nos. 4, 7, 10) were found in the sanctuary of Aphrodite at Oikous. B. notes that the amphorae must have played an important role in the cult of Aphrodite (124); the dipinto (our no. 3) shows that these amphorae 'were produced for the sanctuary' (134): 1) Ξ(?) (no. 1; on a Byblos amphora; ca. 750-725 B.C.); 2) Ἀφροδίτηι [- ? -] (no. 4; on an Oikous amphora, ca. 650-625 B.C.); 3) ΑΦΡ (no. 7; dipinto on an Oikous amphora; ca. 550-500 B.C.; cf. *SEG* XLIII 846); 4) Ἀρχαΐδης Ἀφροδίτη(ι) (no. 10; on an Oikous amphora; ca. 550-500 B.C.; Ἀρχαΐδης in much larger letters than Ἀφροδίτη(ι); the name is attested on several ceramic finds from the sanctuary).

1365. Mykale Peninsula (area of: region of Güzelçamlı and Davutlar). Edict of Hadrian containing regulations concerning public transport and illegal actions of soldiers, 129 A.D. Marble stele with a slightly recessed field topped by a pediment with akroteria on both sides, and with a tenon below; seen by H.Malay in 1996 in a private collection in Söke. Malay took photos and made a squeeze, and P.Herrmann made a provisional transcript. The squeeze is now in Berlin (*IG*), where K.Hallof has made a transcript. Edd.pr. T.Hauken, H.Malay in Haensch, *Selbstdarstellung* 327-348 (ph. of stone and squeeze; English translation). Text and French translation in *An.Ép.* (2009) [2012] no. 1428 [for another edict of Hadrian concerning abuses in the public transport system cf. now C.P.Jones, *Chiron* 41 (2011) 313-325: republication of *SEG* XLIX 886 and LV 744 (*I.Thrac.Aeg.* E 185; from Maroneia; 132 A.D., Pleket].

Ἀγαθῇ τύχῃ·
Αὐτοκράτωρ Καῖσαρ
Θεοῦ Τραιανοῦ υἱός, θεοῦ Νέρβα
υἱωνός, Τραιανὸς Ἀδριανὸς Σε-
βαστός, ἀρχιερεὺς μέγιστος, δημαρ-
χικῆς ἐξουσίας τὸ τρὶς καὶ δέκατον,
ὕπατος τὸ τρίτον, πατὴρ πατρίδος, ἀνθύ-
πατος λέγει· κατὰ τὴν ἐπιδημίαν ἣ ἐπεδήμησα
τῷ ἔθνει ὑμῶν ᾐσθόμην τὰς πόλεις καὶ
τὰς κώμας πλέον τῶν δικαίων ἐνοχλου-
μένας ὑπὸ τῶν διοδευόντων στρατιωτῶν·
ὡς δὴ ἐντεῦθεν ἐκεῖνοι εἰδεῖεν ὧ(ν) μὴ ἀπ(ο)σ-
χέσθαι αὐτούς, (ὑ)μ(εῖ)ς δὲ ἃ δεῖ τελεῖν καὶ
μὴ ἀνέχεσθαι ἀπαιτούμενοι διατάγματ[ι]
ἐδέησέν με (δηλῶσαι)· ὄχημα μόνοις διδόσθω τοῖς
δίπλωμα ἔχουσιν· ὁ χρώμενος τῷ ὀχήματ[ι]
διδότω τὸ ἐπὶ τοῖς διπλώμασιν τεταγμέ-
νον· ὁδηγὸν μηδενὶ ἐξέστω λαμβάνειν,
οὔτε γὰρ ἐκτρέπεσθαι τῆς δημοσίας ὁδοῦ
τοὺς στρατιώτας ἀνανκαῖον καὶ μὴ ἐκ-
τρεπομένοις οὐδὲν δεῖ τῶν ὁδηγούν[των]·
εἰ μέντοι χειόνος ποτὲ μεγάλης ἐπιπεσού-
σης ἄδηλοι γένοιντο αἱ ὁδοί, τότε μ[ό]-
νον ἐξέστω λαμβάνειν ὁδηγόν·
ἄριστον ἢ δεῖπνον [ἢ] κ[ρ]ειθά{ι}ς ἢ χό[ρτ]ον
προῖκα μήτε α(ἰτ)εῖν ἐξέστω μήτε διδό-
τω τις αἰτούμενος· ἀλλὰ καταγωγὴν
προῖκα μηδενὶ δὲ τῶν καθ᾽ ἑαυτοὺς
ὁδοιπορούντων στρατιωτῶν ἔστω
λαμβάνειν· εἰ δὲ ὑπὸ σημείων τις πα-
ρ(ί)οιεν ἢ χρήματα τῆς ἀρχῆς κομίζον-
τ(ε)ς ἢ δεσμώτας ἄγοντες δὲ ἢ θηρία,
τούτοις μόνοις καταλύσεις δημο-
σία(ι) διδ(ό)σθωσαν καὶ ἀγορὰ τιμῆς
ἥτις ἦν πρὸ δέκα ἡμερῶν· καὶ ἂν παρὰ
ταῦτα ἀξιώσωσίν τινες ἢ βιάζωνται, [τὰ]
τῶν λαμβανόντων ὀνόματα τῷ τοῦ ἔθνο[υς]
ἡγουμένῳ πεμπέσθω καὶ τῷ ἐπιτρόπῳ μ[ου]
(οὐδὲν δὲ μεικρόν ἐστιν τὸ βοηθῆσον ταῖς πό-
λεσιν πρὸς τὸ μηδὲν βίαιον παθεῖν) καὶ
vacat πρὸς ἐμὲ ἐπιστελλέσθων vacat
vacat πρ[οτ]εθή[τω] vacat

Many ligatures || 9. ἠσθόμην: cf. cognovi in Latin edicts, edd.pr. || 12. ΩΝ(or M)ΗΑΠΕΣ, lapis according to edd.pr. || 13. ἡμᾶς, lapis || 14-15. reading of G.Souris, who refers to *I.Thrac.Aeg.* 185; LL. 12-15: 'In order that they shall know in the future what to keep themselves away from, that you (shall know) what you have to perform and what (you shall) not tolerate even if being requested, I found it necessary <to set forth> (these matters) by an edict', edd.pr. || 15-18. for the tariff fixed in diplomata for the requisition of wagons cf. *SEG* XXVI 1392, edd.pr. || 18. for ὁδηγοί ('guides') edd.pr. refer to Oliver, *Constitutions* 40 LL. 27/28, where Domitian does provide for guides in Syria to be used by holders of a diploma; Hadrian refuses to provide for them, except in the case of heavy snowfall (LL. 22/23) || 25. for ἄριστον and δεῖπνον cf. Hauken, *Petitions* (cf. *SEG* XLVIII 2117) 189 LL. 13-15, edd.pr. || 26. ΑΓΕΙΝ, lapis || 27. καταγωγήν: 'lodging', synonym of κατάλυσις in L. 33; the right to public lodging is limited to soldiers under regular command (LL. 30-32), for whom diplomata are necessary, edd.pr. || 30-31. ΠΑ|ΡΟΙΕΝ, lapis || 31-32. ΚΟΜΙΖΟΝ|ΤΟΣ, lapis || 32. θηρία: wild beasts for gladiatorial combats and executions ('ad bestias') held in amphitheaters and stadiums, edd.pr.; R.Haensch and H.Müller (apud edd.pr., 344 note 34) think of beasts destined for Imperial games in Rome; stadium and theater were adapted to make them suitable for gladiatorial games || 33-34. ΔΗΜΟ|ΣΙΑΣ, lapis || 34. ΔΙΔΕΣ, lapis || 34-35. the soldiers were to pay a fair, regular price, which was effective ten days earlier (and not the prices increased upon their arrival), edd.pr., who translate: 'and provisions (shall be given) at the market price which was in effect ten days earlier' [for this clause cf. also M.A.Speidel, *CCG* 20 (2009) 199-210 (see our lemma no. 1943), Pleket] || 39-40. 'nothing is small, i.e. insignificant, which assists the cities for the future so they suffer no harm', edd.pr. || 42. προτεθήτω: this authentification tag is not known from the edicts presented in inscriptions during the first three centuries A.D.; there are, however, examples in the case of edicts preserved in papyri, edd.pr. || we have a general edict directed to the province of Asia (L. 9: τῷ ἔθνει ὑμῶν); in this way the emperor answered the various petitions he received during his trip in Asia in 129 A.D. Hadrian's 13th trib. pot. (LL. 5/6) corresponds to 10 Dec. 128 – 9 Dec. 129 A.D. Hadrian is ἀνθύπατος (LL. 7/8), whereas in LL. 37/38 he calls the proconsul Asiae ὁ τοῦ ἔθνους ἡγούμενος; in case of conflict the emperor as proconsul had *imperium maius* over the provincial governor, edd.pr. || W.Blümel, *ZPE* 182 (2012) 215/216, argues that the fragment in *SEG* XXVIII 1120 (from Eumeneia) belongs to the same edict; this implies that Hadrian's edict was published widely in Asia Minor.

1366. Priene. Incertum, Imperial period. H.Lohmann et al., *AST* 26.2 (2009) 107 and 115 (ph.), mention a fragment of a slab (?) with a 'frühchristliche Grabinschrift', supposedly bearing the text [Ἀπολλ]όδωρος | [Ἀπ]ολλωνίου. [However, the text is neither early Christian nor necessarily an epitaph. The photo shows that there are faint letters of one more line above the first name, of four lines between the two names, and of at least three lines below the last name, Corsten.]

1367. Priene. Cult regulations. *I.Priene* 165, 195; *SEG* XV 688. See our lemma no. 2052.

1368. Smyrna. Associations. P.A.Harland, *Dynamics of Identity* – (cf. our lemma no. 1947) 145-160 [previously published in R.S.Ascough (ed.), *Religious Rivalries and the Struggle for Success in Sardis and Smyrna* (Waterloo, Ontario 2005) 53-63 (with 259-262)], gives an overview of associations, occupational and religious, in Smyrna and Sardis. Reflections on rivalries between associations for benefactors and between associations as benefactors, on multiple memberships and on the rare evidence for exclusivistic membership of a religious association. Many inscriptions are adduced in passing; discussion of *TAM* V.2.972 (English translation; Thyateira), *SEG* XLVI 1524 (English translation; Sardis), *I.Smyrna* 697 (the expression οἵ

ποτε Ἰουδαῖοι; H. opts for a geographic and ethnic understanding of the phrase: 'people formerly of Judea'; cf. *SEG* XLVII 2329), the dossier concerning the worshippers of Διόνυσος Βρεισεύς (*I.Smyrna* 639; English translation; cf. *SEG* LVI 1246) and *I.Manisa* 354 (English translation; unknown provenance).

1369. **Smyrna. The beauty of the city.** Mainly on the basis of literary sources (Aelius Aristides, Dio of Prusa), in which the beauty and the size of cities are emphasized, A.-V.Pont, in P.Fleury, O.Desbordes (edd.), *Roma illustrata. Représentations de la ville* (Actes Coll. Intern. de Caen, 6-8 octobre 2005; Caen 2008 [2009]) 341-364, examines the 'Valeurs culturelles et politiques du beau paysage urbain à Smyrna et à Nicomédie du IIe au IVe siècle'. On 353-359 brief comment on *I.Smyrna* 697 (gifts of various members of the elite for building-activities; award of the second neokoria by Hadrian at the intercession of Antonius Polemo) and on various other inscriptions in which the city is styled ἡ πρώτη τῆς Ἀσίας κάλλει καὶ μεγέθει, μητρόπολις and κόσμος τῆς Ἰωνίας; on 362 brief remarks on 4th-cent. A.D. epigrams in which governors are praised for their building-activities which increased the beauty of the city (cf. *SEG* XLVIII 2105) [See now also A.-V.Pont, *Orner la cité. Enjeux culturels et politiques du paysage urbain dans l'Asie gréco-romaine* (Bordeaux 2010), Pleket].

1370. **Smyrna. Romanization and local identity, Imperial period.** On the basis of literary, epigraphic, numismatic and archaeological sources, C.T.Kuhn, *SCI* 28 (2009) 93-111, analyzes the role of local myth and history for the construction of civic identity in Roman Imperial Smyrna. The following inscriptions are adduced: *I.Smyrna* 536 and 647. K. argues that the Smyrnaeans demonstrated an extraordinarily strong interest in their foundation legends and their local past in the 1st and 2nd centuries A.D., which is reflected in a variety of media (political speeches, festivals, local historiography etc.). This interest must be understood in the context of the process of Romanization, the intense rivalry between the cities and the diplomatic relations between Smyrna and Rome. K. emphasizes that the Smyrnaeans employed not only their mythical and classical past but also more recent events in the Republican period; the latter could be used particularly well as an argument of persuasion in the diplomatic interaction with the Roman government.

1371. **Smyrna. Nemeseis, Imperial cult and gladiatorial games, Imperial period.** A.B.Tataki, *Mnemosyne* 62 (2009) 639-648, provides a brief overview of the epigraphic material on gladiatorial games and animal hunts in Smyrna (639-641). Discussion of the relationship between Nemesis and gladiatorial games on the basis of the following documents: *I.Smyrna* 641, 644/645, 650, 697, 725, and 759. T. concludes that 'none of the evidence cited connects the Nemeseis of Smyrna directly with the Imperial cult and the gladiatorial games' (649). For the closest connection between the Nemeseis and Imperial cult T. refers to a dedication made to the Nemeseis, to all gods and to the emperors (*I.Smyrna* 628). T. argues that 'the temple of the Nemeseis was the first to be dedicated to the cult of the emperor; in the case of Smyrna the award of the first *neokoria* took place under Tiberius, in AD 23' [sic] (645) [Smyrna was chosen by the Senate as the site for the temple for the Imperial cult in 26 A.D.; cf. Tac. *Ann.* 4.55-56, Kuhn]. Discussion of the martyrdom of Pionios on 646/647 as evidence that 'the emperor shared his cult with the Neme-

seis' and that 'a certain connection between the Nemeseis and the gladiatorial games in Smyrna' must have existed.

1372. **Smyrna. Inscriptions in the Louvre collection.** I.Hasselin Rous, L.Laughier, J.-L.Martinez (edd.), *D'Izmir à Smyrne. Découverte d'une cité antique* (Paris 2009), present a general overview of the acquisition of Smyrnaean antiquities by the Louvre (14-19), including ■ discussion of the epigraphic material (*I.Smyrna* 236, 241/242, 246, 256, 267, 359, 424, 440, 456, and 773). The following inscribed funerary stelai are discussed in greater detail with accompanying photographs on 64-76 (we provide the corresponding exhibition catalogue nos. in brackets): *I.Smyrna* 48 (no. 26), 60 (no. 23), 98 (no. 27), 122 (no. 31), 128 (no. 24), 139 (no. 29), 158 (no. 28), 513 (no. 30); *I.Eph.* 2285c (no. 25).

1373. **Smyrna. Ceramic stamp, ca. 150-100 B.C.** Fragment of a bowl with stamp, found in Izmir. Ed.pr. A.Ersoy, *Arkeoloji Dergisi* 14 (2009) 6 no. 9 (ph.; dr.): Γλύκων

LYDIA

1374-1375. **Northeast Lydia. Epitaphs.** Y.Broux, W.Clarysse, *Tyche* 24 (2009) 31-33 (ph.; English translation), publish the following two epitaphs which were bought in the antiquities market and are now in private collections.

1374: 31/32. **Epitaph of Glykon, 192 A.D.** Marble pedimental stele with three akroteria; in the pediment a circle and in the corners two leaves; on the shaft above the inscription a wreath; parallels for the shape of the wreaths in *SEG* XXIX 1190 (182 A.D.); XXXI 1033 (190 A.D.); XXXV 1235 (171 A.D.); *TAM* V.1.84; now in a private collection in Durham.

῎Ετ(ους) · σ · ■ · ζ΄ ·, μη(νὸς) - Ἀρτε|μεισίου δ΄ · Γλύνν|κωνα Ἀρίου ἐτείμη|σεν Χρύσιον ἡ σύν||βιος καὶ Ἀρτεμίδω|ρος ὁ ὑὸς - ζήσαν|τα ἔτη - με΄

1. year 277 = 192 A.D. (Sullan era), edd.pr. || 1, 6, 7. Short strokes used as word dividers, edd.pr. || 2. the sigma of Ἀρτεμεισίου and the following delta are corrections by the stonecutter, edd.pr.

1375: 32/33. **Epitaph of Apollonios, 216 A.D.** Marble pedimental stele; pediment and tenon broken off; in a relief a bearded man standing on a protruding platform and clad in tunic and mantle; the same pose as in *TAM* V.1.127, 294; *SEG* XXVII 785; XXXI 1013; XXXII 1218; now in a private collection in Antwerp. Greek text also in *An.Ép.* (2009) [2012] no. 1463.

῎Ετους · τ · α΄ · μη(νὸς) · Αὐδναίου · Αὐρ(ηλία) | Ἀντωνία Ἀπολλώνιον τὸν ἄν|δρα καὶ · Αὐρ(ήλιοι) · Στρατονεικιανὸς καὶ | Ῥουφεῖνος τὸν πατέρα · ἐτείμησαν

1. Year 301 = 216 A.D. (Sullan era); eta superimposed on mu; horizontal strokes above TA, M and Y (in AYP) || [2. J.-Y.Strasser in *An.Ép.* suggests that it is the mother who may have transmitted Roman citizenship to the sons and that the father did not have Roman citizenship || 3. for names in –ιανός see now T.Corsten, in *Onomatologos* 456-463, Pleket] || on 27-31 edd.pr. present an analysis of 606 dated funerary stones (481 stelai + 125 tab. ans., altars, cippi); they give a survey of the chronological distribution of the stones per five years. In the years 165-169 A.D. the number of inscriptions nearly doubles in comparison with the harvest of 160-165 A.D.; there is a second peak in 190 A.D.; edd.pr. suggest that the peaks coincided with the outbreak of the plague, first in 165 and later in 189 A.D.

1376. Daldis. Two documents from the Attalid chancellery, 165/164 B.C. *SEG* LVII 1150. M.Wörrle, *Chiron* 39 (2009) 427/428 note 76, rejects the interpretation of the contents of B as 'decisions or measures taken' and sees in them a royal answer to requests [cf. Chaniotis in *SEG*, app.cr. ad B, Corsten], which are in the usual way summarized by the king. This entails that B is the front of the stele, A the back. The clause starting with ἵνα (B 6) is subordinate to the phrase with the infinitive ἀπολῦσαι (B 8), the δημόται (B 11) are the petitioners, the change of ὑμῶν to ἡμῶν (B 16/17) is unnecessary [cf. Chaniotis in *SEG*, app.cr. ad B, Corsten], and by συνκεχωρήκεις (B 21) the king is meant. [See now the revised text apud P. Thonemann, *Gephyra* 8 (2011) 19-30, who agrees with Wörrle about the nature of A and ■ and the subject of συνκεχωρήκεις (B 21), and accepts ὑμῶν in B 16/17 and the relation between ἵνα (B 6) and ἀπολῦσαι (B 8), Pleket.]

1377-1378. Dioshieron or Hypaipa. Dedications, Imperial period. Two stones of unknown provenance, now in the village of Birgi (near Ödemiş). Edd.pr. H.Malay, M.Ricl, in *Ancient History* 227-229 (ph.; English translation).

1377: 227/228 no. 1. **Dedication of a promenade to the emperor Nero, 54-68 A.D.** Right upper part of a marble plaque with tabula ansata. Text and French translation in *An.Ép.* (2009) [2012] no. 1399.

[Νέρ]ω̣νι Κλαυδίωι
[Καίσα]ρι Σεβα(σ)τῶι
[Αὐτο]κράτορι ὁ δῆ-
[μος], ἐργεπιστα-
[τήσα]ντος τῶν τε
[ἐργα]σ̣τηρίων καὶ
[τοῦ θ]ερμοῦ περι-
[πάτο]υ̣ Τιβερίου
[Κλαυ]δ̣ίου Ἐπινεί-
[κου υἱ]οῦ, Κυριεῖνα,
[vac. Ἀπολλ]ωνίου̣

2. ΣΕΒΑΤΩΙ, lapis || 7-8. for θερμὸς περίπατος (either a covered promenade along the ergasteria or ■ building heated by a hypocaust) cf. *SEG* XLV 1536 L. ■ (Nysa), *IGBulg* II 615 (Nicopolis), *MDAI(A)* 21 (1896) 261 (Dorylaion), and *I.Laodikeia am Lykos* 82 L. 6, edd.pr. || 10. Κυριεῖνα = Κυρεῖνα (Roman tribus), edd.pr.

1378: 228/229 no. 2. **Dedication of a fountain (?).** Marble block; inscription in the upper part of a recessed panel; below, a male head or theater mask through whose open mouth water may have poured into a fountain. Text also in *An.Ép.* (2009) [2012] no. 1400.

Διὶ Σωτῆρι καὶ
θεοῖς Σεβαστοῖς
καὶ τῷ δήμῳ
4 Νεικαεῖς κα-
θιέρωσαν,
ἐπιμεληθέν-
τος Τρύφω-
8 νος Ἀπιτα.

4. The Νεικα(ι)εῖς Κιλβιανοί in the Kayster Valley rather than the inhabitants of the Bithynian city, edd.pr. || 8. Ἀπίτας or Ἀπιτᾶς, a new name (if not an error for Καπιτᾶ, cf. *I.Anazarbos* 319), edd.pr. [J.-Y.Strasser in *An.Ép.* refers to *I.Apollonia* 331 where ΑΠΕΙΤΑ may well be another example of the name Ἀπ(ε)ίτας].

1379. **Hypaipa. Epitaph of C. Octavius Eutyches of Ephesos, Munatius Dionysios of Hypaipa, and their families, early 2nd cent. A.D.** *I.Eph.* 3850. Republished by J.Kubinska, *Eos* 92 (2005) 252-256, who examines the disposition of the tomb with its sarcophagi and the formula of the text. K. states that the formula is that used in Hypaipa, where Dionysios originated from; she leaves open the question why these two men constructed a common tomb.

1380. **Kaystros Valley.** R.Meric, *Das Hinterland von Ephesos: Archäologisch-topographische Forschungen im Kaystros-Tal* (Vienna 2009), examines the role of the Kaystros Valley for the historical, cultural and economic development of the city of Ephesos. On the basis of the epigraphic material, M. provides a general introduction to the valley and its main characteristics (17-28: geography, climate, agriculture, roads, water supply, etc.), the regions of Ephesos, Metropolis, Tire, Hypaipa, Dioshieron (Pyrgion) and the Kilbian Plain with their villages and settlements (29-122), and the development of settlements and fortifications (123-137). Ph. of the following inscriptions (we give M.'s page numbers in parentheses): *I.Eph.* 3909 (37), 3601 (75), 3239a (78), 3509 (83), 3293 (107), 3864 (109). M. reports the following new finds: 1) Dedetepe: boundary stone with letters of 15 cm height inscribed on the bottom of the rock of Bereket Tepesi (ph.; 30/31); 2) Göllüce: boundary stone of the sacred fields of Artemis, dating to the time of Domitian (ph.; 62); 3) Turgutlu (formerly Hamidiye): Trajanic boundary stone of the sacred fields of Artemis, dating to the procuratorship of Q. Fabius Postuminus (111/112 A.D.; ph.; 88). For the territory of Ephesos and its population cf. also our lemma no. 1300.

1381. **Kaystros Valley. New inscriptions, Hellenistic and Imperial periods.** M.Ricl, *AST* 26.1 (2009) 267-272, gives an overview of the epigraphic harvest of her survey in 2007: (A) A possible letter of Hadrian. (B) Two honorary inscriptions, Imperial period: 1. honors for Nonia [T]atein, γυμνασιάρχης and daughter of a νεωποιός and a priestess of Artemis (ph., readable in part); 2. honors for an anonymous πανηγυρίαρχος and λογιστής for life, erected on order of the κατοικία of the Βωνῖται by the two archons, M. Αὐρ. Μηνόφιλος, also called Σχοίνας, son of Μηνόφιλος and grandson of Τρύφων, and M. Αὐρ. Ἀλέξανδρος, son of Ἀλέξανδρος, who both contributed 500 drachms of their own money to the costs of

the monument. (C) A late Hellenistic/early Imperial dedication. (D) Two rock-cut boundary inscriptions. (E) Two late Hellenistic epitaphs: one mentions a Ἡρακλείδης, son of Μηνογένης, the other some ἥρωες saluted by Σωτάδας Σώτου (genitive of Σώτης). (F) Ten epitaphs of the Imperial period, among them one, previously overlooked, on the sarcophagus inscribed with *I.Eph.* 3229; the others mention Θάλεια and her parents Μίδας and Ζωΐς; the couple Χρήστη and Ἡρᾶς; Κόρτιος (?) Εὔφημος (on a fragmentary sarcophagus-side; mentioning a fine for grave-robbers); Αὐρ. Ζώσιμος; Μητρόδωρος and Ἀρτεμίδωρος for their father Ἀρτεμίδωρος; the daughter (name lost) of Ἀλέξανδρος; Παπίας for his son Βασιλείδης; Μᾶρκος, son of Μαρκελλῖνα; Ἀπολλώνιος and Μελτίνη for their son Ἡρώδης. (G) A late(?)-Byzantine epistyle block (ph., too small to be read). (H) A lead weight. (I) Five inscriptions of uncertain character.

1382. Kaystros Valley. Dedication to Zeus Tarigyenos, undated. Slab, mentioned by M.Ricl, *AST* 26.1 (2009) 270 (ph.). No text, we read from the photograph.

Ἀρτέμων Μητροδώρου καὶ υἱ|οὶ Ἀσκλαπίων, Θεογένης | Διὶ Ταριγυηνῷ εὐξάμενοι

3. For the cult of Ζεὺς Ταριγυηνός see *SEG* LVII 1190-1193. R.

1383. Kaystros Valley. Epitaph of Horaia, undated. Stele. Ed.pr. M.Ricl, *DHA* 35.2 (2009) 184 (ph.) and *AST* 27.2 (2010) 440 (ph.). Ὡραία Δημη|τρίου τοῦ Φω|κίωνος εὐσεβής, | φιλόθεος, ἁγνή

4. For φιλόθεος ed.pr. refers to *TAM* V.1.457 and *SEG* XXX 1382 C.

1384. Kaystros Valley. Inscribed game-board (*ludus latrunculorum*), early Byzantine period. Marble plaque with sunken panel. Ed.pr. M.Ricl, *DHA* 35.2 (2009) 185 and *AST* 27.2 (2009) 441 (ph.; English translation); text and French translation in *An.Ép.* (2009) [2012] no. 1427. The panel has six fields divided into six squares each; in each of these 36 squares a letter, yielding the text: [Ἡ] τάβλα, | τέρψις· | [ἰ] πέζῃς, | μὴ χόλα· | [ἰ χ]ολᾷς, | μὴ πέζε (English translation) [ἰ = εἰ; πέζῃς = παίζῃς; πέζε = παῖζε]; for a parallel R. refers to *SEG* XXVIII 877.

1385. Kilbian Plain. Honorary inscription (?) of the Kilbianoi, undated. Marble fragment, found in Kale Köy. Ed.pr. M.Ricl, *DHA* 35.2 (2009) 191/192 no. 4.

--- | Αὐ[ρ. ---] | κὲ Μ. Αὐρή[λιος | ---|| --- | ἡ] βουλὴ κὲ ὁ δῆ[μος | --] Κιλβία | [---]

[7. Ed.pr. prints a free space at the end of the line without indicating a vacat; perhaps [τῶν] Κιλβια[νῶν]?, Corsten.]

1386-1390. Kilbian Plain. Epitaphs. M.Ricl, *DHA* 35.2 (2009) 189-193, gives an overview of her research in the region in 2009. From the 17 new inscriptions she singles out the inscription in our lemma no. 1385, the incertum in our lemma no. 1391, and the following epitaphs.

1386: 192 no. 6. **Epitaph of Menekrates and his son Neoptolemos, and epigram, Hellenistic period.** White marble stele with relief in two registers, broken into 12 (or 13?) pieces (incomplete), found in Yeniköy.

[Μ]ενεκράτης Μενεκρ[ά]του, τούτου
ὁ υἱὸς Νεοπτόλεμος, ἥ[ρ]ωες χαίρετ[ε]·
τὴν δὲ γλυφὴν ἐπεσκεύασαν
Ἀριστοβούλα ἡ γυνὴ αὐτοῦ κα[ὶ]
Ἑμμενίδης ὁ υἱὸς αὐτοῦ, γεγον..
Ν.. δὲ καὶ ἱππάρχην ἐπι[------]
[------ Νι]καέων [---------]
ὅστις τὰς [---------------]
ἐκχοεῖ Δηοῖ θεσμοφόροι [-----]
εἴη γόνος εἰ δὲ [-----------]
vacat ΜΗΣΚ.ΑΣΔΙΕΡΑΝ vacat

Prose in LL. 1-7, an epigram in LL. 8-11, ed.pr. || 3. γλυφή = stele, ed.pr.

1387: 190 no. 1. **Epitaph (?) of Diodoros, undated.** White marble block, found in Suçıktı Köy: Διοδώ|ρου

1388: 191 no. 3. **Epitaph (?), undated.** Marble block, broken above, found in Akpınar Köy: ---|νων καὶ Ο[--- | Μ]ελίτωνος Μάρκου

1389: 192 no. 5. **Epitaph of Hellenokrates, undated.** Marble block, found in Yeniköy.

Ἑλληνοκράτ[ης]
πραγματευτής
καὶ ἑαυτῷ ἔτι ζῶν·
χαῖρε, παροδεῖτα
Ζ К Χ

1. The name Ἑλληνοκράτης is rare, ed.pr. (on 190).

1390: 190/191 no. ■ (ph.). **Christian epitaph of Georgios, Byzantine period.** Irregularly shaped black block, found in the village of Yusufdere.

Μνίθιτι, Κ(ύρι)ε, | Γεοργίου· | [Ἰ]ησοῦς Χ(ριστὸ)ς νικᾷ

1391. Kilbian Plain. Incertum, undated. Marble fragment, found in Mahmutlar Köy. Ed.pr. M.Ricl, *DHA* 35.2 (2009) 193 no. 7.

---|K[---]|ΡΟΣ[---]|ΑΣΚΛΗ[---]||ΚΑΙΑΣΚ[---]|ΤΟΥΕΡΩ[---]|ΥΙΟΥΑΥ[---]|ΤΙΙ[---]

[4. A name beginning with Ἀσκλη[π- -] || 5. καὶ Ἀσκ[ληπ- -]? || 7. υἱοῦ αὐ[τοῦ - -]?, Corsten.]

1392. Saittai. Epitaph of Stratoneike, 160 A.D. *SEG* LVI 1336. The stele (in 2006 sold by Christie's New York to a private collection in Great Britain; offered for sale again in the auction catalogue 154 Christie's New York, *Antiquities, Wednesday 3 June 2009*, 92 no. 186 (color ph.)) has been republished by S.Scheuble, *ZPE* 161 (2007) 173-176 (ph.; German translation). She assigns the stone to the region of Tarsi (cf. *TAM* V.1.162) on the basis of the similar lettering and typography (cf. *SEG*) and dates it to 15 July 160 A.D. S. reads in L. 1 μ(ηνός) (*SEG*: μ̣η̣(νός); the eta is written in small type above the mu), in L. 2 ἀ(πιούσῃ) (*SEG*: ἀ(πιόντος)); in L. 6, she interprets the deceased woman's designation νύμφην as 'daughter in law'.

1393. Sala. Site location. Cf. *SEG* LIII 1342. Revising his earlier judgement, P.Thonemann, *NC* 168 (2008) 50/51, now suggests locating ancient Sala at the site at Derbent.

1394. Sardis. Edict of Droaphernes concerning the cult of Zeus, 367/366 B.C.?/ca. 150 A.D. (Roman copy). *SEG* XXIX 1205, XLVI 1531; cf. XLVIII 2188. For the authenticity of the inscription see our lemma no. 1273.

1395. Sardis. The inscription of Mnesimachos, ca. 200 B.C. *I.Sardis* 1; *SEG* XXXV 1252. In the context of a discussion of mixed φόροι (tribute in cash and in kind) to be paid to Hellenistic sovereigns and Achaemenid rulers, P.Thonemann, *Chiron* 39 (2009) 385-389, discusses the mortgage offered by Mnesimachos to the Artemis sanctuary for a loan of 1,325 gold staters; the mortgage consisted of the usufruct of an estate (οἶκος) granted to him by Antigonos Monophthalmos. The estate consisted of κῶμαι and κλῆροι. Since M. was unable to repay the loan, he was requested to convey the οἶκος to Artemis 'in the form of a transfer of usufruct subject to redemption'. Specific comment on the list of the constituent parts of the οἶκος, with the annual φόροι commonly payable to the royal administration, on Descat's contribution (see *SEG* XXXV 1252; 'almost certainly correct') and on the ἐξαίρημα which Pytheos and Adrastos received: a farmstead (αὐλή) and housing-plots (οἰκόπεδα). T. subscribes to Descat's view that the ἐξαίρημα of the two men was identical with the two κλῆροι mentioned in the list of the constituent parts of the οἶκος. T. argues that the produce from the arable land, attached to each κλῆρος, 'was taxed in proportion to the annual yield and a fixed rate' (of 1/10 or 1/12); as a result the listed φόροι 'represent only the flat-rate taxes levied on the property (on non-arable agricultural produce, and perhaps immovable property and manpower)' (388). The mortgage taken out by M. reflects the 'valuation of *only*

those parts of the οἶκος which were subject to the φόρος ἀργυρικός'. Mnesimachos leased the land from the king.

1396. Sardis. Petition to the provincial governor, 221 A.D. Two joining fragments of a marble plaque; part of a frame preserved at left. Ed.pr. G.Petzl, in *Estudios de epigrafía* 377-386 (ph.; German translation). In his introduction P. briefly discusses three other inscriptions (German translations), in which a provincial governor is asked to confirm that sums of money, long ago given by the city to temples and cult associations for sacrifices and rituals, should not be diverted by the city to other purposes but should be continued: *SEG* XLIX 1676 (Sardis); *Milet* I.9.360 (VI.1 pp. 125/126 and 214); *I.Eph.* 213 (*Syll.*³ 820) [cf. also M.Wörrle, *Chiron* 41 (2011) 369/370; cf. also *I.Lindos* 419 for people who promise to serve for free as ἱεροθύται, implying that normally there is apparently an urban budget available, Pleket]. Greek text and French translation in *An.Ép.* (2009) [2012] no. 1391.

Ο̣[. .]Ι̣Κ̣Ι̣Ι̣Ι̣Ο̣[..... ....]
ΑΣ ἐπικαρπίους, · ἅτινα [..... ....]-
σαντες πρῶτον μὲν ΣΕ[..... ....]
ἀνθυπ(- -) κὲ ἐτύχομεν ὑπογ[ραφῆς ταύτης]·
vv δύνασθε τὰς ἐκ παλαι̣[οῦ ἔθους]
vv θυσίας ἐπιτελεῖν ΕΥΧ[..... ...]
vv τοῦ θείου οἴκου, ἐμοῦ Κ[..... ...]
vv μόνον τὰς παρανόμους Ε[..... ....]
ἀλλὰ κὲ Μαν(ιλίῳ) Φούσκῳ τῷ κρα(τίστῳ) ἀ[νθυπ(άτῳ) ἐτύχο]-
μεν ὑπογραφῆς ταύτης vv [..... ....]
vv ὑμεῖν ὑπογραφῇ ΧΡΗΣΘ[..... ....]
δεόμεθα οὖν σοῦ, κύριε, Θ̣[..... ... εὐ]-
λάβειαν ἡμῶν ἐπιτελούν[των τὰ μυστή]-
ρια κὲ τὰς εἰθισμένας σπο[νδὰς ....]
vv ἔχοντες ὑπογραφὰ[ς .... ἐ]-
vv τύχετε δυνάμεν[οι τὰς ἐκ πα]-
vv λαιοῦ ἔθους θυσία[ς ἐπιτελεῖν]·
ἐξεσφραγίσθη ἐν Σάρδ[εσι πρὸ - - καλαν- or (ε)ἰ]-
δῶν Δεκεμβρίων · Γράτ[ῳ - - - - - - - - -]
[ὑ]πάτοις, μηνὸς Αὐδνα̣[ίου - -]
vacat

Square sigma (except in L. 18: ΑΓΙΣ) || we probably have a petition of a cultic association, which adduced earlier gubernatorial subscriptiones (ὑπογραφαί); the acting proconsul confirms the earlier ὑπογραφαί; the official copy of his decision lies in the archives in Sardis, ed.pr. || 2. ἐπικαρπίους: presumably Ll.1/2 [θεοὺς καὶ θε]|ὰς ἐπικαρπίους, ed.pr., who points out that Ἐπικάρπιος is attested as an epithet of Zeus and Hermes and that in *SEG* XLIX 1676 τῶν ἀφθόνων καρπῶν and in *I.Eph.* 213 Δήμητρι Καρποφόρῳ are mentioned; in *SEG* XLVIII 1472 (Sardis) we hear about the priesthood of Δημήτηρ Καρποφόρος, ἥτις ἐνθάδε καθιέρωται; A.Chaniotis, in *EBGR* (2009) [2012] no. 127, prefers [θυσί]|ας ἐπικαρπίους: 'thanksgiving sacrifices after the harvest' || 3. πρῶτον μέν: probably correlating with L. 9 by ἀλλὰ κέ, ed.pr. || 3-4. possibly Σε[..... .. τῷ

κρα(τίστῳ)] | ἀνθυπ(άτῳ), ed.pr., who refers to LL. 9/10 || 5-6. for the restoration cf. LL. 16/17 || 6-7. prayers concern the imperial οἶκος; a restoration εὐχ[όμενοι ὑπὲρ] | τοῦ θείου οἴκου seems slightly too long, ed.pr. ['mais il est possible que le lapicide ait utilisé ici tout l'espace disponible, sans respecter le retrait en fin de ligne', J.-Y.Strasser in *An.Ép.*] || 7. ἐμοῦ: probably the governor; part of a gen. abs. containing a measure concerning illegal acts or decisions: ἐμοῦ κ[ωλύοντος]?, ed.pr. || 8. παρανόμους ἐ[πικρίσεις]?, ed.pr. || 9. MAN', lapis; probably Manilius Fuscus, governor of Asia ca. 210 A.D., ed.pr. || 9-10. cf. LL. 3/4, ed.pr. || 10. ὑπογραφῆς ταύτης: the next subscriptio, ed.pr. || 11. possibly ὑμεῖν ὑπογραφῇ χρῆσθ[αι συγχωρῶ], ed.pr. || 12. mu corrected from nu; in fine Θ̣ or Ο̣, ed.pr. || 15-17. possibly ἔχοντες ὑπογραφὰ[ς β' κὲ νέας ἐ]|τύχετε (so M.Ricl apud ed.pr.) or ἔχοντες ὑπογραφὰ[ς ταύτας ἐ]|τύχετε δυνάμεν[οι, ed.pr.; in the latter case ἐτύχετε δυνάμενοι is to be understood as an equivalent of ἐδύνασθε || 18-20. the originals of both the petition and the subscriptio lie in the archive in Sardis, authenticated with a seal; [πρὸ θ' (or η', ζ' etc.) καλαν]|δῶν or [πρὸ ὀκτὼ (or ἑπτά, ἕξ etc.) (ε)ἰ]|δῶν, ed.pr., who adds that in the calendar of Asia the month Αὐδναῖος (L. 20) corresponds to the period 23 Nov.-23 Dec.; Γράτ[ῳ κὲ Σελεύκῳ | ὑ]πάτοις, ed. pr., who opts for C. Vettius Gratus Sabinianus and M. Flavius Vitellius Seleucus, cons. ord. in 221 A.D., rather than for C. Vettius Gratus Atticus Sabinianus and C. Asinius Lepidus Praetextatus, cons. ord. in 242 A.D.; a restoration Γράτ[ῳ κὲ Πραιτεξτάτῳ] is too long.

1397. Sardis. Associations. See our lemma no. 1368.

1398. Sardis. Epitaph of Cl. Ant. Hermo and Aur. Thaleia, undated. Sarcophagus, found ca. 1.2 km north of the Artemis Altar and outside the Late Roman city wall; inscription on the chest, mentioned in English translation only by C.H.Greenewalt, *KST* 30.4 (2009) 193/194 (ph. [inscription not visible]): 'of Kl(audios) Ant(onios) Hermon and of Aur(elia) Thaleia'; the cognomen Ἕρμων is derived from the name of the river Hermos (G.Petzl apud G.).

1399. Thyateira. Dedication of a stoa, 27 B.C.–14 A.D. *SEG* XLIX 1706. P.Thonemann, *NC* 168 (2008) 43 note 3, suggests reading in LL. 3-5 οἱ κατο[ικοῦ]|ντες ἔν τε Λαγινοι[ς] | καὶ Ουαρνεαις καὶ Σιλβο[ις?] (ἐν Τελαγινοι[ς?], *SEG*) and refers to several places in Asia Minor named Λάγ(ε)ινα.

1400. Tripolis. Inscription mentioning a phyle, early Imperial period. Rectangular limestone block found in a field ca. 100 m northeast of the remains of a stoa; now in the garden of the town-hall in Yenicekent. Ed.pr. F.Dönmez-Öztürk, *Gephyra* 6 (2009) 165/166 no. 1 (ph.; German translation): Ἀγαθῆι τύχηι· | φυλῆς ❦ | Ἀτταλίδος

Perhaps a block from the stoa, assigning a place to the phyle, ed.pr., who adduces many parallels from other cities for a φυλὴ Ἀτταλίς [cf. now U.Kunnert, *Bürger unter sich: Phylen in den Städten des kaiserzeitlichen Ostens* (Basel 2012), Pleket].

1401. Tripolis. Incertum, early Imperial period. Upper part of a white marble statue base moulded above; two cuttings for a statue on the top; found near the stoa mentioned in our lemma no. 1400 and

now in the garden of the town-hall in Yenicekent. Ed.pr. F.Dönmez-Öztürk, *Gephyra* 6 (2009) 166/167 no. 2 (ph.; German translation): Ἡ βουλὴ καὶ ὁ δῆ[μος] | ---------------

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1402. Tripolis. Honorary inscription for Demetrios, shortly before 134/135 A.D. Marble statue base found during excavations in Yenice (site of Tripolis); re-used in a wall. Ed.pr. C.Tanrıver, *EA* 42 (2009) 81-83 (ph.; English translation). Text and French translation in *An.Ép.* (2009) [2012] no. 1401.

Ἡ βουλὴ καὶ ọ δ[ῆ]-
μος ἐτείμησεν
Δημήτριον Κώ- ❦
κου Ἄνδρωνα ἥ-
ρωα τὸν δι' αἰῶνος
στεφανηφόρον
ἀλείφοντα τὸ ιβ',
ἐπὶ ἀρχόντων ❦
τῶν περὶ Τι. Κλ. Του-
ενδιανὸν Μάγνον
Χαρίδημον, ἐπιμε-
ληθέντος τῆς κα-
τασκευῆς τοῦ ἀν-
δριάντος καὶ τῆς
ἀναστάσεως Στα-
τειλίου Παπίου β'
τοῦ Ἀδράστου Ἑρμο-
γενιανοῦ γυμνασι-
άρχου vacat

3-4. Κῶκος: see Robert, *Noms* 312, ed.pr. || 9-11. Tib. Claudius Touendianos Magnos Charidemos: probably identical with the homonym in *I.Eph.* 279 (high priest of Asia; 134/135 A.D.) || in Merkelbach-Stauber, *SGO* I 257 no. 02/10/01, found in Yenice, the city of Tripolis is called Μαιονίη, which points to Lydia, ed.pr.

1403. Tripolis. Honorary inscription for the boxer M. Aur. Menandros, ca. 200 A.D. Marble statue base found during excavations in Yenice; inscription in a framed field; now in the Denizli Museum. Ed.pr. C.Tanrıver, *EA* 42 (2009) 83/84 (ph.; English translation). Text and French translation in *An.Ép.* (2009) [2012] no. 1402; brief mention by A.Erdoğan, *KST* 30.4 (2009) 124 (ph.).

Μ. Αὐρ. Μέναν-
δρος Μενάν-
δρου τοῦ Φι-
λάνορος νει-
κήσας πυγμὴν
τὸν πρώτως πα-
ρ' ἡμεῖν ἀχθέν-
τα ἀγῶνα τῶν
Μεγάλων Ἀτ-
ταλιανείων Ὀ-
λυμπίων, πρώ-
του ἀθλοθέτου
καὶ ἀγωνοθέτου
διὰ βίου Μ. Αὐρ.
Ἀτταλιανοῦ
παγκρατιαστοῦ
παραδόξου

Date: after 212 A.D., J.-Y.Strasser in *An.Ép.* || 6-11. the boxer won in the first celebration of the local agon of the Megala Attalianeia Olympia, founded and financed by the pankratiast M. Aur. Attalianus (LL. 11-17), ed.pr.; for the qualification of a local contest as Olympia (LL. 10/11) ed.pr. refers to J.-Y.Strasser, *EA* 37 (2004) 140 [cf. also Strasser in *Klio* 86 (2004) 150 and in *Nikephoros* 14 (2001) 120 (Nea Olympia Apollonie(i)a in *MAMA* VI 40); cf. also *MAMA* VI 76 (Pythia Andriantheia) and

81 (Olympia Herakleia Adrasteia) || 17. παράδοξος: a modest agonistic epithet: Attalianos was just a local star, not a hieronikes, let alone a periodonikes, Pleket].

1404. Tripolis. Honorary inscription for two boxers, ca. 200 A.D. Marble base found during excavations in Yenice; re-used in a wall. Ed.pr. C.Tanrıver, *EA* 42 (2009) 84/85 (ph.; English translation). Text and French translation in *An.Ép.* (2009) [2012] no. 1403; brief mention by A.Erdoğan, *KST* 30.4 (2009) 137.

[Μ. Αἴ]λ. Οὔλ. Ἀντ. Μεσσαλεῖνος ὁ κράτι-
στος ἐτείμησεν ἀνδριάσιν Μ. Αὐρ. Ἐ-
παφρόδειτον Ἐπαφροδείτου, πατρὸς καὶ
πάππου βουλευτῶν, πύκτην,
καὶ Μ. Αὐρ. Ἰουλιανὸν Ἰουλιανοῦ τοῦ Πα-
πίου, πύκτην, ἐνδόξως ἀγωνισαμένους
καὶ συνεξελθόντας τὸν ἀγῶνα τῶν Μεγά-
λων Ἀτταλιανείων Ὀλυμπίων τὸν πρώτως
vacat παρ᾽ ἡμεῖν ἀχθέντα vacat

1. Initio space for three letters: [Μ. Αἴ]λ., [Π. Αἴ]λ. or [Τι. Κ]λ., ed.pr.; Ἀντ.: Ἀντ(ώνιος) or Ἀντ(ωνεῖνος)?, ed.pr. || 6. the two boxers had fought ἐνδόξως [often used to avoid the statement that the athlete(s) had not been victorious, Pleket] || 7. συνεξελθόντας: ed.pr. refers to *I.Magnesia* 180 Ll. 15-16 (*IAG* 71): the two opponents left the ring after a joint decision of their own, not after a decision by the arbiter || ed.pr. assumes that the two boxers were opponents of Menandros, victorious boxer during the first celebration of the Megala Attalianeia Olympia (cf. our lemma no. 1403) [However, the draw probably refers to the finals of the boxing event; if so, the two boxers may have competed in an age category different from that of Menandros; in the same sense J.-Y.Strasser in *An.Ép.*, Pleket].

1405. Tripolis. Dedication by Dionysodoros, 2nd/3rd cent. A.D. Rectangular block found during a 'Raubgrabung' in the scaena of the theater and now in the Archaeological Museum in Pamukkale. Ed.pr. F.Dönmez-Öztürk, *Gephyra* 6 (2009) 167/168 no. 3 (ph.; German translation).

Διονυσόδωρος Θεοδώρου,
ἁγνός, φιλόπατρις, στεφα-
νηφόρος ἐκ τῶν ἰδίων
vacat ἀνέθηκε vacat

Probably dedication of a 'Bauelement' in the scaena of the theater, ed.pr., with parallels for the stephanephoria in Tripolis.

AIOLIS

1406. Aigai. Two Hellenistic decrees, 3rd cent. B.C. Tall stele of local stone inscribed in stoichedon style on both sides, found in 2004 during excavations; re-used as a threshold in what may have been an early Byzantine church; an unknown number of lines is missing initio; now in the excavation-depot in Köseler. Edd.pr. H.Malay, M.Ricl, *EA* 42 (2009) 39-60 (ph.; English translation). The first decree has been commented on by P.Hamon and M.Sève in *BE* (2010) no. 522 (pp. 829-832), the second by B.Helly, *ibidem* (pp. 832-836) and by R.Parker, *ZPE* 177 (2011) 111-118 (English translation; for comment on Parker's views see *BE* (2012) no. 253). Cf. also for some critical remarks A.Chaniotis, *EBGR* (2009) [2012] no. 98.

A: Front. Honorary decree for Seleukos I and his son Antiochos I, in or immediately after 281 B.C.

- -
[... κ]αὶ καλῶ[ς ....]ΝΑΙ Σελ̣ε̣ύ̣κωι κ̣[αὶ]
Ἀ̣ντιό̣χω̣ι̣ [........]· ἵνα δὲ καὶ εἰς τὸ̣ν π̣[ά]-
[ν]τα χρόνον [.]Σ ὑπ᾽ ἀν[θ]ρ̣ώ̣π̣ω̣ν̣ τὴν κ[α]ταξίαν̣
[τ]ῶν εὐεργετημάτων, ἧι θεο̣ὶ̣ ο̣ἱ̣ ἐ̣[πι]φανέ[ν]-
[τε]ς τιμῶνται Σέλευκος καὶ Ἀντ̣[ίο]χος, να-
[ό]ν τε οἰκοδομῆσαι ὡ̣ς κάλλιστ[ον] π̣ρὸς τῷ̣-
[ι] περιβόλωι τοῦ Ἀπόλλωνος κ̣αὶ [τό]πον πε-
[ρι]βαλέσθαι καὶ ἀγάλματα ἀναθ̣[εῖ]ναι δύ-
[ο] ὡ̣ς κάλλιστα, ἐπιγράψαντας Σέ[λ]ευκον κ-
αὶ Ἀντίοχον, καὶ πρὸ τοῦ ναοῦ στῆσαι ἄγα̣-
[λ]μα καὶ βωμὸν τῆς Σωτείρας· ἱδρύσασθαι
[δ]ὲ καὶ βωμὸν τοῦ ναοῦ κατεναντίον σωτή-
[ρ]ων ἐπιγεγραμμένον Σελεύκου καὶ Ἀντ̣ι̣-
[ό]χο̣υ̣· ἀ̣νεῖν̣αι δὲ καὶ τέμενος ὡς κάλλιστ-
[ο]ν· ἀ̣γ̣ι̣έ̣ναι δ̣ὲ καὶ ταύρους ἐν τῆι ἑκατόμ̣-
[βηι] ε̣ἰ̣ς τὸ̣ν̣ περίβολον Σελεύκωι καὶ Ἀντ̣ι̣-
[όχω]ι̣ σωτῆρσι καὶ θύειν̣ καθάπερ καὶ τῶι̣
[Ἀπό]λλ[ων]ι τὰς λαχούσας τῶ̣ν [.]Ξ̣Ι̣ΚΝΙΩΝ· ἄγ-
[ειν δὲ] κα[ὶ κα]τὰ μῆνα γ᾽ ἕ̣κ̣α̣σ̣το̣ν δύο θυσία-
[ς] ἐν ἧι ἡμέραι ἐλεύθ[ερ]ο̣ι̣ ἐγενόμεθα· ΣΕ[.]-
[-------]ΜΕΝΟΣ τ̣ῶ̣ν̣ δυσ̣οργησιῶν τῶν ΕΚ̣-
[-------δια]νέ̣μ̣ε̣ι̣ν̣ δ̣ὲ̣ καὶ τὰς φυλὰς ὀπ̣[η]-
[λίκαι εἰσ]ὶ ὥστε ἓξ ὑπά̣ρξαι ἀντὶ τῶν τεσσ[ά]-
[ρων· ὀνομάσαι δὲ φυλ]ὰς δύο Σελευκίδα κα̣ὶ̣
[Ἀ]ν̣τ̣ι̣ο̣χίδ̣α̣ ---]Α̣Ι̣ καὶ αὐτὰς καὶ τὰς Α[.]-
[------------------] δὲ καὶ Ε[....]
[---------κ]α̣ὶ̣ στῆσ̣αι ἐν τῶι πρυτανείῳ̣ι̣
[-----------------------------]
[---------------]ΝΙΣ̣ΤΗΝ καὶ [......]

[------------------]AI δὲ τὴν ἀνα[γ]-
[-----------------]Σ̣Τ̣Ε̣ΤΟΝΑΠΟΛ[.]-
[----] Σ̣έ̣λ̣ε̣υ̣κ̣ο̣ν̣ κ̣α̣ὶ̣ Ἀ̣ντίο̣χ̣ο̣ν̣ σωτῆρας [.]
[-------] ἐ̣ν̣ τ̣ο̣ῖ̣ς̣ [Διον]υσ̣ίοις καὶ τοῖς
[---------]Σ̣ β̣α̣σ̣ι̣λ̣έ̣α̣ Σέλευκον κ̣α̣ὶ
[Ἀντίοχον? -----ἱε]ρ̣έ̣ας· θύει̣ν̣ δ̣ὲ̣ κα̣[ὶ]
[τ]α̣ῦ̣ρ̣ο̣ν̣ ἐ̣ν̣ τ̣ῶ̣ι̣ μηνὶ τῶι Σελευκεῶνι καθάπ̣-
[ερ καὶ τῶι] Ἀ̣π̣ό̣λ̣λ̣ω̣νι ἐν τῶι Θ̣αξίωι· ἀποδείκνυ-
[σθαι καὶ] ἱερέα ἐκ πάντων τῶν πολιτῶν κατ' ἐ-
[νιαυτ]όν, ὃς στέφανό̣ν̣ τ̣ε φ̣ο̣ρήσει δάφνης κ̣-
αὶ στρόφιον κ̣α̣ὶ̣ ἐσθῆτα ὡς λαμπροτάτην καὶ μ̣-
[ε]τ̣ὰ̣ τ̣ῶ̣ν τιμούχ̣ω̣ν ἐμ πάσα̣ις τα̣ῖ̣ς θυσίαις συν-
[θύσε]ται κ̣α̣ὶ̣ ἐ̣ν̣ τ̣α̣ῖ̣ς̣ ἐ̣κ̣κλησίαις κατάρξετ-
[αι] ἐπὶ τοῦ βωμοῦ τῶν σωτήρων καθάπερ καὶ τοῖς ἄ-
[λ]λοις θ̣ε̣ο̣ῖ̣ς̣· [-- ca. 9 --]Α πάντων τῶν κατ' ἔ̣[τος ?]-
[-----] ὁ̣ ἱεροκῆρυξ ἐμ πάσαις ταῖς θ̣υ̣-
σ̣ία̣ι̣ς ταῖς δημοτελέσι τ̣ο̣ῖς σωτῆρσι Σελε-
[ύ]κωι καὶ Ἀντιόχωι· κατὰ ταὐτὰ δὲ καὶ ὅταν σπον-
[δ]ὰς ποιῶνται παρὰ τοῖς ἄρχουσι, λίβανον ἐπ-
[ι]θῦσαι καὶ εὔχεσθαι· ἄιδειν δὲ καὶ παιᾶνα ἐ-
π̣ὶ σ̣π̣ο̣ν̣δ̣α̣ῖ̣ς ὃς ἂ̣ν̣ νικήσ̣ηι ἐν τῶι ἀγῶνι τῆς μ̣ο-
υσ̣ι̣κ̣ῆ̣ς· ἀνοικοδομῆσαι δὲ καὶ τὸ πρυτανεῖον
καὶ τὸ στρατήγιον καὶ καλεῖσθαι τὸ μὲν πρ(υ)τα-
ν̣ε̣ῖ̣ο̣ν̣ Σελεύκεον, τὸ δὲ στρατήγιον Ἀντιόχε-
ο̣ν· ἀπενεῖκαι δὲ τὸ ψήφισμα τοῦτο ὅταν ἡ πρώτ-
η πρεσβεία ἀποστέλληται πρὸς τὸν βασιλέα
Σ̣έλευκον καὶ ἐπαινέσαι αὐτὸν καὶ ἀξιῶσαι τὴ̣ν̣
ε̣ὔνοιαν καὶ τὴν φιλίαν διαφυλάσσειν ἀναγγέλ̣-
λ̣οντας ὅτι ἀΐμνηστον τὴν ἐκείνου εὐεργε-
[σ]ίαν τοῖς ἐπιγινομένοις παραδώσομεν καὶ π̣-
ᾶσιν ἀνθρώποις ἀναγγελοῦμεν, καλὸν στέφαν[ο]-
[ν] τῆς εὐκλείας π̣εριτιθέντες αὐτοῖς· τὸ δ̣ὲ ψήφι[σ]-
[μ]α τοῦτο ἀναγράψαι εἰς στήλας δύο καὶ στῆσα[ι]
[τὴ]ν μὲν ἐν τῶι ἱερῶι τοῦ Ἀπόλλωνος, τὴν δὲ ἐν τῶ[ι]
[τ]ῆς Ἀθηνᾶς παρὰ τὸν βωμὸν τ̣ο̣ῦ̣ Διὸς τοῦ Σωτῆρο-
ς· δεῖξαι δὲ καὶ τοὺς ἐπιμελησομένους τῶν ἐψη-
φισμένων ἤδη ἄνδρας δέκα, ἵνα τὰ ἐψη[φισ]μένα
συντελεσθῆ⟨ι⟩ τὴν ταχίστην· ἀπεδείχθη[σα]ν ἄνδρε-
ς Πόλλης Ἀπολλοδώρου, Ἀπελλῆς Διονυσίου, Μητρό-
[β]ιος, Πόλλιχος Ἀθηναίου, Ἀθήναιος Ἀπο[λλ]οδώρου,
[Ὑ]πέρτερος Φαΐτα, Ἄθανος Μύκκου, Κλεομ[έν]ης Ἑρμα̣-
γόρου, Ἀρισταγόρας Ἀθηναίου, Ἀπολλωνίδη[ς Κ]αΐκου

Edd.pr. think that initio not more than ten lines are missing; departure from the 32-letter stoichedon style occurs in LL. 16 (EI of εἰς in one toichos), 22 (AI of καί in one toichos) and 23 (AI of ὑπάρξαι in one toichos). This practice is continued in subsequent lines; as a result L. 71 has 41 letters || 1-2. probably Seleukos I (Nikator) and Antiochos I (Soter), who defeated Lysimachos in the battle of Korupedion in 281 B.C.; C. points out that the kings were worshipped as the 'rescuers' at Aigai (cf. L. 20); the ἐλευθερία was the result of the victory in that battle || 2-3. the text is 'mal établi' and 'intraduisible', Hamon, who wonders whether in L. 4 med. οἱ should be read instead of ἧι || 6-7. Apollo is probably Apollo Chresterios, edd.pr., Hamon and Sève; edd.pr. write that the prevailing opinion is that his temple, outside the city, was built in the Attalid period || 11. Σωτεῖρα: either Athena (cf. L. 64) or Artemis || 14. in addition to a circumscribed piece of land for the temple itself (περίβολος in L. 7; τόπον περιβαλέσθαι in LL. 7/8), a 'domaine sacré' (τέμενος; Sève) is to be created, which is to produce the revenues for the cult-practice || 15. ἀνιέναι: 'send forth', edd.pr.; 'faire avancer', Hamon; ταύρους: 'deux?', Hamon || 17-18. 'and sacrifice just as to Apollo the women ('priestesses?') who have been allotted', edd.pr., who suggest that after τῶν, [ἐ]ξ could be restored followed by the gen. plur. of a toponym; this passage 'inspire le doute', Hamon, who adds that one does not expect priestesses sacrificing to male deities || 19. γ' = γε ('at any rate'), edd.pr.; 'un γε restrictif est peu satisfaisant pour le sens', Hamon || 20. ἐλεύθεροι: refers to the liberation of Aigai, possibly from the rule of Lysimachos, edd.pr. || 21. δυσοργησιῶν: 'acts of passionateness?', edd.pr., who refer to a passage in Hippokrates for the only parallel: 'suscite la plus grande perplexité', Hamon || 22-24. ὁπ[ηλίκαι εἰσ]ί (LL. 22/23, 'however big or small they are'): 'exempli gratia', edd.pr.; Hamon remarks that [δια]νέμειν (L. 22) and [ὀνομάσαι] (restored e.g. by edd.pr. in L. 24) should both have 'le même aspect aoriste' || 27. perhaps statues of Seleukos and Antiochos were to be set up in the prytaneion (to be called the Σελεύκεον: cf. LL. 52/53) || 29. [ἀγω]νίστην?, edd.pr. || 31-32. perhaps [- -]Σ τε (or εἰς?) τὸν Ἀπόλ[λ|ωνος ἱερόν], edd.pr. || 36. Σελευκεών: edd.pr. refer to *I.Ilion* 31 LL. 11/12 ἐν τῶι μηνὶ τῶι Σελευκε|[ῶνι]; in *I.Ilion* 10 the month reappears as Σελεύκειος || 37. for the month Θάξιος cf. *SEG* XXXIII 1041 L. 57 (Kyme), edd.pr. || 41-42. τιμούχων: 'the authorities'; συν|[θύσε]ται: 'he will consult the gods', edd.pr.; Hamon, referring to *SEG* XXIX 1088 LL. 12-14, prefers συν|[έσ]ται (or συν|[εστιάσε]ται): 'et qui participera au banquet lors de tous les sacrifices en compagnie des magistrats' [for τιμοῦχοι see now also *EA* 44 (2011) 19: the timouchoi probably were officials responsible, inter alia, for certain cultic affairs; as 'oberste[s] Beamtenkollegium' they were probably replaced by the strategoi (cf. L. 52), Pleket] || 45. initio Hamon proposes [εὔχεσθαι δέ], referring to 'voeux publics'; C. prefers a verb in the future: εὔξεται || 48. παρὰ τοῖς ἄρχουσι: 'before the officials', edd.pr.; 'le sens de παρά n'est pas clair', Hamon || 48-49. 'on attendrait ἐπ|[ι]θύειν', Hamon || 49. εὔχεσθαι: 'sc. aux Sauveurs', Hamon || 50. iota adscriptum of νικήσηι added later as a short vertical line between H and E, edd.pr. || 50-51. ἀγῶνι τῆς μο|υσικῆς: part of a new contest celebrated in honor of Seleukos and Antiochos, edd.pr.; perhaps part of the contest of Apollo, Hamon and C. || 51. ἀνοικοδομῆσαι: 'rebuild', edd.pr., who assume that the two buildings were in need of repair || 52. στρατήγιον: implies the existence of στρατηγοί, possibly the main magistrates of the city [cf. above ad LL. 41/42], Hamon, who suggests restoring in *SEG* XLIX 1502 LL. 8/9 (from Aigai) [καὶ ἐπιμ]εληθῆναι τὸν ἐπιμήνιον | [τῶν στρατηγῶν]; in fine ΠΡΟΤΑ, lapis || 60-61. C. suggests that the 'crown of glory' perhaps was to be announced during a Panhellenic festival || 62-65. our stele probably is the one erected in Athena's sanctuary on the acropolis, edd.pr. || 65. δεῖξαι = ἀποδεῖξαι, edd.pr., with parallels || 68-71. Πόλλης, Ἀπελλῆς and Φαΐτας: already attested in Aigai; Πόλλιχος, Ὑπέρτερος and Μύκκας: rare names, previously unattested in Asia Minor; Ἄθανος: edd.pr. refer to Ἀθάνου in *I.Kyme* 34, interpreted as gen. of Ἀθάνης but now likely to be the genitive of Ἄθανος.

B: Back. Decree of the Thessalians granting privileges to Aiolians, Koans and citizens of Magnesia on the Maeander, second half of the 3rd cent. **B.C. (before 196 B.C.).** Broken above; stoichedon style with 35/36 letters per line.

- -

[.]ΙΜ̣[..]Τ̣Ο[... ὀνγρ]ά̣ψαι κ̣αὶ τοῦτο̣ ἐ̣ν στά̣λαν̣
[λ]ιτθί̣αν [- - ca. 8 - -]Ι̣[- - - - - ca. 16 - - - - -] τὸ μ-
ἀ̣ ὀνά̣λ̣ου̣μα̣ ἐ̣ς ταῦτα̣ ἔ̣μ̣μεν αὐ̣τοῦν [.]Α̣Ν̣[....]
[.]Ε̣[- -]
[- -]
[- -]
[- -]
[- -]
Σπ̣ε̣ύδο̣υ̣ν̣ ὁ λ̣ε̣ί̣τορας τ̣ὰ̣ν̣ εὐχ̣αριστίαν Π̣ε̣τ̣-
θ̣α̣λο̣ῦν ἐν̣ Ὀλ̣υ̣μ̣π̣ίοις τοῖ̣ς Πετθαλοὶ ἄγουνθι·
ὀ̣π̣ε̣ι̣δ̣ε̣ὶ ἐξά̣γγε̣λ̣λε Σπεύδουν ὁ λ̣ε̣ί̣τορας τ-
οῖ Δ̣ι̣ό̣ς τοῖ Ὀλυμπίοι τὰν ε̣ὔνοιαν τ̣ὰ̣ν̣ εἴχοι̣ε̣-
ν π̣οτὶ Πετθαλό̣ς Αἰολεῖες, Κοῦ̣οι, Μάγνειτες
οἱ̣ ἀπὺ Μαιάνδροι – τοῦ τε γὰρ Δὶ τοῦ Ὀλυμπίου
κ̣αὶ εἴρ̣ουϊ̣ Πετθαλοῦ̣ καὶ τοῖς ἄλλο̣ι̣ς θεοῖς
τ̣ελετὰ̣ν̣ κ̣α̣ὶ̣ θυσίαν πε̣π̣οεῖσθαι τὰς πόλις π-
άγσ̣ας καὶ εὔξασθαι Πετθαλοῖς πάντεσσι καὶ
τοῦ δά̣μ̣ο̣υ τοῦ ἑαυτοῦν κοινᾶ σουτειρίαν, εὐ-
τ̣υ̣χίαν, ε̣ὐ̣γονί̣α̣ν̣ –, ἐψάφισαν οἱ Πετθαλοὶ ἀτέ-
λ̣ε̣ι̣αν̣ ἔμ̣μεν αὐτοῖς πάντουν πλὰν εἶ (= ἢ) πόσσα κ-
ε ἐπ ἐμπορία ἄγουνθι εἶ ἐ̣ξά̣γουνθ̣ι̣, κ̣αὶ πολι-
τείαν πάντεσσι π̣ᾶ̣ γ̣ά κε βέλλουνθ̣αι Πετθαλί-
ας καὶ ἔμμεν αὐτοῖς καὶ πόλις καὶ ἱερὰ κοιν-
ὰ καὶ τὰ ἄλλα πάντα καττάπερ Πετθαλοῖς ἔνθι·
καὶ ἐπιγαμίαν ἔμμεν Αἰολείεσσ̣ι, Κ̣ούοις, Μα-
γνείτεσι τοῖς ἀπὺ Μαιάνδροι πᾶ̣ γ̣ά κε β̣έλλο-
υνθαι Πετθ̣αλ̣ί̣α̣ς· ὀνγράψαι μὰ τὸ ψάφισμα Σπ-
εύδουνα τὸν λείτοραν ἐν σ̣τάλας λιθίας καὶ
[..]Τ̣Ε̣Θ̣Ε̣Ι̣Μ̣Ε̣Ν̣ ἐ̣ν Ὀλ̣ύμπ̣ι̣ο̣ν καὶ ἐν Ἴτουνον καὶ
ἐν Λ̣ά̣σ̣σ̣α̣ν ἐν [τὸ ἱε]ρὸν τ̣ο̣ῖ Ἄπλουνος τοῖ Κερδ-
οίοι· ἐγγράφειμεν αὐ̣τ[εῖ] καὶ π̣ο̣λ̣ί̣ο̣υ̣ν̣ τὰ ὀνύ-
μ̣ατα πανσᾶν τᾶν κ̣οινανενσ̣ᾶν τᾶς θ̣υ̣σ̣ί̣α̣ς Δι-
ὸς τοῖ Ὀλυμπίοι καὶ τοῖ ἀγοῦνος· ἐγράφει τὸ
ψάφισμα ἐν Ὀλυμπίοις, λειτορεύοντος δὶς τ-
οῖ Ὀλυμπίοι Σπεύδουνος, ταγευόντουν ἐν Λά-
σσα Τιμουνίδα Ἀλεξία, Ἀστονόοι Λαγέτα, Ἱππ-
άρχοι Σουκράτεος, Ἱπποδρόμοι Πανταπόνοι,
Κ̣λεάρχοι Δεινίπποι

1-8. Part of a decree passed by the cities of Aiolis, Kos and Magnesia, edd.pr.; Helly remarks that we have a clause prescribing the inscribing of a document, probably the decree we have; the terminology in LL. 1-3 fits a Thessalian text; Helly wonders whether we have a decree of Larissa (cf. the Larissaean tagoi in LL. 35-38) into which a decree of the Thessalians has been fitted || 10. τοῖς Πετθαλοῖ ἀγοῦσι: 'during the games in honour of Thessalos', instituted by the Aiolians, Koans

and Magnesians, edd.pr.; we give Helly's reading: 'aux Olympia que les Thessaliens célèbrent'. Parker offers the same reading: 'at the Olympia which the Thessalians conduct' || 11-19. the Aiolians etc. have shown their εὔνοια toward the Thessalians by a 'célébration religieuse accompagnée d'un sacrifice que tous ces peuples ont fait à Zeus Olympien, au héros Thessalos et aux autres dieux', Helly; Parker translates τελετάν (L. 16) as 'rite'; edd.pr. translate τελετάν as 'festival'; as to Thessalos, edd.pr. mention three heroes from the past carrying that name; Helly adds a fourth and argues that we have 'hypostases d'un héros dans lequel les peuples ---, Thessaliens, Éoliens, Coiens et Magnètes, pouvaient reconnaître un archégète commun' || 20. εἴ = ἤ, edd.pr. ||20-21. for πλὰν εἴ πόσσα κε ἐπ ἐμπορία edd.pr. refer to *SEG* XLVII 940 (πλὴν ὅσα ἐπ' ἐμπορίαι); Helly refers to a clause in a decree of Mopsion (*SEG* LVII 521): καὶ ἐναγόντεσσι καὶ ἐξαγόντεσσι καὶ αὐθοῦν πουλέντεσσιν (Attic: ἑαυτῶν πωλοῦσι; 'avec le droit de vendre ce qui est à eux-mêmes') || [25. for ἐπιγαμία see now S.Saba, 'Epigamia in Hellenistic interstate treaties: foreign and family policy', *AncSoc* 41 (2011) 93-108, Pleket] || 29. [ὀν]τεθεῖμεν, edd.pr.; [κατ]τεθεῖμεν, Helly || 31. Helly reads ἐγγράφειμεν ἐν αὐτ[άς], i.e., ἐν στάλας, whereas edd.pr. give ἐγγράφειμεν αὐτ[εῖ] (= αὐτοῦ) || 33-34. the decree was issued during the Olympia, Helly || 34. Helly wonders whether instead of edd.pr.'s δίς, Δι[ό]ς should be read || Helly points out that the Thessalians had a common cult of Zeus Olympios (cf. Helly in *Mnemosyne* 23 [1970] 251 LL. 27/28: κίονα[ς Δὶ] τοῦ ποτ' Ὀλύμποι; Larisa); the Aigai text shows that they also had an ἀγών in honor of Zeus Olympios in the 3rd cent. B.C.; Helly suggests that this agon had been founded in the same period as the Magnesian Leukophryena and the Koan and Lesbian Asklepieia and that Speudon made a trip to Aiolian cities, Kos and Magnesia to ask these communities to recognize the Thessalian Olympia (in the same vein Parker, who writes about a 'selective globalisation' of festivals by inviting a restricted range of foreign cities or peoples); Helly also suggests that the Eleutheria, founded after 196 B.C., continued, under a new name, the preexisting Olympia; he offers further reflections on the Thessalian Koinon; he rejects edd.pr.'s idea that it is the federal assembly of the Thessalian League under Macedonian domination that lurks under the formula ἐψάφισαν οἱ Πετθαλοί (L. 19); he argues that it is an assembly of the ethnos, with a strictly religious character, which issued the decree (cf. Parker's 'collective ethnos action' (113)); finally he believes that the Olympia have been celebrated in Larissa rather than on the Olympos mountain; it is also in Larissa that after 196 B.C. the Eleutheria were celebrated; Parker (115) suggests that the Olympion 'may have been in Larissaean territory. There seems --- to have been a place Olympos near Larisa'. P. (115/116) offers further reflections on possible 'institutional structures through which Aiolians could have operated together'.

1407. Kyme. The Euhippos decree and the role of the στρατηγοί, ca. 275-250 B.C. *SEG* XLVII 1660; LIV 1229; cf. *I.Kyme* 12. P.Hamon, *Chiron* 38 (2008) 63-106, reprints the inscriptions (ph. and dr.; French translations) and argues that *SEG* LIV 1229 (here A) and XLVII 1660 LL. 5-21 (here B), both consisting of many fragments found in the theater, are the beginning and the end of a single decree (a second copy of *I.Kyme* 12, reprinted with several modifications by H.) with the middle part missing except for two fragments (here c and d, which had been integrated into [redacted] by ed.pr. (G.Manganaro, *SEG* XLVII 1660)). H. studies the decree, which aims at preserving the independence of Kyme and its democracy, in the overall context of the unstable period (in particular the quasi-liberation of the Attalids from the Seleukids, the Galatian menace) and states that a connection to specific events cannot be drawn. In addition, he examines the role played by the annually elected (six or twelve) στρατηγοί in the civic and sacral administration of the city; he is interested in particular in the responsibilities of the Kymaean strategoi as presidents of the city's democratic institutions and argues that Hellenistic democracies differed considerably from one another.

A [Ἔδοξε τᾷ βο]λλᾷ· Εὔιππος Λαονίκω εἶπε· ἵνα ἀ πόλ[ι]ς ἀσφα[λὴς καὶ ἐλευ]-

[θέρα? διασώιζ]ηται, τὸν ἐπιμήνιον τῶν στραταγῶν̣ [- - - - 8-13 - - - -]
[. . . . .] κ̣υρίαν ἐκκλησίαν καὶ προθέμεναι [- - - 5-10 - - - τὰν]
[γνώμαν τᾶς] βολλᾶς, ἵνα ἁ πόλις ἐλευθέρα [κ]αὶ αὐτόνο[μος καὶ δημο]-
[κρατημένα ὥσ]π̣ερ πάτριόν ἐστι ἄμμι διασώ[ι]ζηται Δ[- - - ca. 9 - - -]
[. . . . .]Σ̣ τὰν πρὸς τοὶς θεοὶς εὐσέβεια̣ν καὶ ΔΙ[- - - ca. 9 - - -]
[. . . . .]Σ̣ ἐλευθερίας βολλευομένων ἀμμ[έων - - - ca. 11 - - -]
[. . . . .]στον ἔμμεναι τοῖς καλῶς γεγονόντε[σσι - - - ca. 8 - - -]
[. . . . .]Α̣ σ[υ]ναντιλαμβανομένας τᾶς Ἀγαθᾶς Τύχας μετὰ
[τᾶς τῶν ἄλλ]ων θεῶν εὐ̣νοίας, οἵτινες ἐξέδωκαν τοὶς χρησμοὶς
[. . . . .]Ν τοῖς θεοῖσι εὔδεκτα ἔμμεναι, δ̣εδόχθαι τῷ δάμῳ· αἴ κέ
[τις τῶν ἀνδρ]ῶν, ὧν κε ὁ δᾶμος χε[ιρο]τ̣ονήσῃ ἐπὶ τὰς ἑαυτῶ στρατ[α]-
[γίας καὶ φυλα]κ̣ᾶς, μὴ παραδοῖ τὰν π̣[ό]λιν ἐλευθέραν καὶ δαμοκρατημέ-
[ναν, ἢ παραχ]ωρήσῃ τοῖς καταλυόντεσσι τὸν δᾶμον τᾶν κλ[αΐ]-
[δων, ἢ ἐκ τῶ? στ]ραταγίω ὑπείξῃ τοῖς ἐπιτιθεμένοισι τᾷ πόλει Χ̣[. .]
[. . . . .]ος, ἢ ἀποδειλιάσῃ ἢ λίπῃ τὰν τάξιν ἢ μὴ βαθ̣οήσῃ
[τᾷ δημοκρατί]α̣ ἕκαστος αὐ̣τῶν ἀγωνιζόμενος πρὸς τὸ διασώ̣ι-
[ζεσθαι τὰν π]όλιν, ἢ ἐάσῃ τινα εἶπαι ὡς χρὴ ἐπιτρέπην τὰν πόλιν
[τινὶ καὶ φρο]υ̣ρὰν παραδέχεσθαι ἢ τᾶν κλαΐδων παραχωρῆσα[ι]
[. . . . .]Σ̣ καταλῦσαι τὰν δαμοκρατίαν, καὶ μὴ συνλάβῃ δυ[να]-
[τὸς ἐὼν τὸν ε]ἴπαντα ἢ μὴ εἰσαγγέλλῃ εἰς τὸν δᾶμον τὸν τ[ούτων]
[τι . . . . . .]ενον, ἢ παραβᾶι τι τῶν ἐν τῷ ψαφίσματι τούτ[ῳ γεγραμ]-
[μένων, ὑπόδικος ἔστω τᾷ προ]δοσίᾳ καὶ τᾷ καταλύσει τῶ δάμῳ [. . . .]
[- - - - - ca. 17 - - - - - κ]α̣ὶ ἔστω κατ᾽ αὐτῶ εἰσαγγελία ὡς π̣[αραβάν]-
[τος τοὶς νόμοις τοὶς πε]ρὶ τούτων ἐόντας καὶ τὸ ψάφισμα̣ [τοῦτο]
[- - - - - ca. 16 - - - - -] δυνατὸν μηδεὶς λαμβάνῃ προσ[. . . . .]
[- - - - - - ca. 19 - - - - - -]ρεύσῃ τᾶς πό̣[λιος - - - - - - - - - - - - - - -]

fragment c: Ι̣ΙΑ̣
Ε̣ΙΚΕ
ΝΕΓΙ̣
ΑΤΕΘ̣
Τ̣ΗΙ̣

fragment d: ΤΟΔ
.ΙΣ καὶ Α̣
[δα]μ̣οκρατ.
ΝΕΣΤ

B [- ca. 50 - τὸ]
[δὲ ἀνάλωμα τὸ ἐσσόμενον εἴς τε τ]αὶς στ[άλλαις καὶ τοὶς πρεσβευ]-
[ταὶς παρακαλέσσαι τὸ]ν ταμίαν Εὔ[ιππον] προεισ[ενέγκαι ἐπὶ πόρῳ τοῖς]
[πρώτοις ποριϲ]θησομένοι[σι εἰς τὰμ] φυλακὰν τᾶ[ς πόλιος μετὰ πρύτα]-
[νιν Ἡρακλε]ίδαν· τοὶς δὲ χρ[εοφύλα]κας ἀναγράψαι αὐ[τῷ τὰν πόλιν]
[ὀφέλλοισ]α̣ν τόκω ἕκτω καὶ τ[ὸν ταμί]α̣ν τὸν ἀ̣ποδειχθησ̣[όμενον ἐπὶ τᾶς]
[διοικ]ήσιος ἀποδόμεναι αὐτῷ τό τε ἀρχαῖον καὶ τὸν τ[όκον ἐκ τῶ πόρω]
[τῶ γε]γραμμένω· τᾶς [δ]ὲ̣ ἀ̣ναγραφᾶς [καὶ] τᾶς ἀναθέ[σιος] τοὶς θ[εοῖσι]
[ἐπ]ιμελήθην το[ὶς ἄνδρας το]ὶς ἀπ[οδειχθησο]μένοις· ἔ[μμεν]αι δὲ τὸ ψ[άφισ]-
[μα τ]οῦτο εἰς φυλ̣[ακὰν καὶ σω]τηρ[ίαν τᾶς πό]λιος καὶ [τᾶς χώρ]ας [κύ]ρ[ιον εἰς]

[πάντα] τὸν χρ[όνον· τὸν δὲ ἀ]ποδε[δειγμ]ένον εἰσα[γωγέα τῶ νόμω Ε. . .]-
[ρον] εἰσενέγ[και αὐτὸ εἰ]ς τὸ νο[μοθ]ετικὸν δ[ικαστήριον, ἵνα ὑπάρχῃ]
[ἀσφ]άλεια τᾷ π[όλει καὶ] τᾷ χώ[ρᾳ ἐν]νόμως κατὰ [πάντα τρόπον· ἀναγινώ]-
[σκ]εσθαι δὲ τὸ ψ[άφ]ισμα κατ' ἐκάσταν ἐκ[κ]λησία[ν, ἐπεί κε ἀποδειχθῆ]
[τὸ] στρατάγιον· v πρεσβευταί· v Εὔιππος Λ[αο]νίκω, [v Ἀνδρ]έα[ς Ἡροστράτω],
[Νικ]ήρατος Ἀπολλοδώρω, v Πολύφρων [Ε]ὐμήδω· v ἐ[κ]υρώθ[η ἐπὶ πρυτάνιος]
[Ἡρ]ακλείδα τῶ Ζω[ΐ]λω, μηννὸς Ἀμολωίω τρίτᾳ ἀπιόντ[ος, στραταγῶ]
[ἐπεστ]ακόντος τᾷ ἐκ[κ]λησίᾳ v Ἀνδρέα τῶ Ἡροστράτω vacat
vacat

Dated by H. on the basis of the letter forms (in comparison with *SEG* L 1195, dated to ca. 270 B.C., which may even have been executed by the same stonecutter) and the content of the decree (which matches that of other inscriptions of this period: *I.Ilion* 25, *I.Erythrai* 503; *SEG* LVII 1409). – A. [Ἔδοξε τᾷ βο]λλᾷ, the formula normally used at Kyme, H.; [Ἐν τᾷ βο]λλᾷ, ed.pr. (G.Manganaro, *SEG* LIV 1229); H. concludes that in LL. 1-4 initio about nine letters are missing, in LL. 5-22 initio ten or eleven, and since the right margin seems to be preserved in LL. 9 (μετά v) and 10 (χρησμοίς v), he estimates a line length of approximately 50 letters || 1-4. [Ἐν τᾷ βο]λλᾷ ...· ἵνα ἁ πόλ[ις ἐλευθέρα | διασώιζ]ηται, τὸν ἐπιμήνιον τῶν στραταγ[ῶν συνάγην? | - - - κ]υρίαν ἐκκλησίαν καὶ προθέμεναι [τὸ ψάφι|σμα τᾶς] βολλᾶς κτλ., *SEG* app.cr.; H. adds a fragment, thought by ed.pr. to belong to the lost beginning of the decree, at the end of LL. 1 and 2 (containing [-]ς ἀσφα[-] and [-]ῶν[--]); the above supplement in LL. 1/2 is somewhat too short and a second adjective after [ἐλευ]θέρα?] is to be expected, but [καὶ αὐτόνομος] (cf. L. 4) is too long, H. || 2. ἐπιμήνιος τῶν στραταγῶν: the monthly president of the board of strategoi, later called ἔμμηνος στρατηγός (*SEG* XXXIII 1039 LL. 77/78), H. || 3. κυρία ἐκκλησία: 'l'assemblée «souveraine/légalement organisée»', H. || 3. in fine, H. hesitates between [περὶ τούτων], [εἰς τὸ δᾶμον], and [τῷ δάμῳ] || 4. for [γνώμαν τᾶς] βολλᾶς H. refers to *I.Kyme* 5 L. 1 || 5-7. e.g. δ[ιαφυλάττην | - - -]Υ τὰν πρὸς τοὶς θεοὶς εὐσέβειαν καὶ ΔΙ[- - - | περὶ τᾶ]ς ἐλευθερίας βολλευομένων ἀμμ[έων - - -], *SEG* app.cr.; perhaps LL. 6/7 δ[ιαφυλασσόν|τεσσι - -ω]ς?, H. || 8. initio, [βέλτι]στον or [λῷ]στον?, H. || 9-11. e.g. μετὰ [τᾶς | πάντων τ]ῶν θεῶν εὐνοίας, οἵτινες ἐξέδωκαν τοὶς χρησμοίς, [θύα | - - -] τοῖς θεοῖσι εὖ δεκτὰ ἔμμεναι, *SEG* app.cr.; for the invocation to gods (here perhaps Apollo Gryneios, Apollo Klarios, Apollo Didymeus, or Apollo of Delphi) H. compares *SEG* XXXVI 750 LL. 1-12 (Mytilene; text and French translation; H. suggests οἱ ἐ[πιμήνιοι?] in L. 1 in fine), and in the present text, he suggests [τὰ ἱρα] instead of [θύα] || 11-22. interdictions addressed to the strategoi, H. || 11-14. e.g. αἴ κέ τι[ς τῶν | στραταγ]ῶν ὦν κε ὁ δᾶμος χε[ιρο]τονήσῃ ἐπὶ τὰς ἑαυτῶ στρατ[αγίας | - - -]ας μὴ παραδοῖ τὰν π[ό]λιν ἐλευθέραν καὶ δαμοκρατημέ[ναν], *SEG* app.cr.; for the handing over of the city as free and democratic H. refers to *I.Erythrai* 29 LL. 12-14 || 14-18. e.g. [ἢ παραχ]ωρήσῃ τοῖς καταλυόντεσσι τὸν δᾶμον τὰν κλ[αἶδων | ἢ ἀπὸ στ]ραταγίω ὑπείξῃ τοῖς ἐπιτιθιμένοισι τᾷ πόλει [- - - | αἴ κ' αὐτ]ὸς ἢ ἀποδειλιάσῃ ἢ λίπῃ τὰν τάξιν ἢ μὴ βαθοήσῃ [πολί|ταισι, ὄκ]α ἔκαστος αὐτῶν ἀγωνιζόμενος πρὸς τὸ διασώι[ζεσθαι | τὰν π]όλιν κτλ., *SEG* app.cr.; for the prevention of a coup H. refers to *SEG* LI 1105 B LL. 20/21; restorations in LL. 16-18 suggested by R.Parker apud H. || 18. [- - π]όλιν ἢ γᾶς ἢ ΤΙΝΑΕΙ|ΑΙΩΣ χρῆ ἐπιτρέπην τὰν πόλιν [- - -], *SEG*; the above supplement by H. following a suggestion by P.Gauthier, *BE* (2005) no. 396 || 18-19. prohibition against transferring the city/acropolis and the fortress (ΥΡΑΝ read by C.Crowther) to a military governor, and against surrendering the keys to internal enemies (= antidemocratic faction), H. || 21-22. [- - -]ΙΠΑΝΤΑ (e.g.) ἢ μὴ εἰσαγγέλλῃ εἰς τὸν δᾶμον τὸν ἔ[νοχον -, πολί|ταν ἢ ξ]ένον, ἢ παραβᾶι τι τῶν ἐν τῷ ψαφίσματι τούτ[ῳ - - -], *SEG*; in L. 22 initio, H. proposes, e.g., [τι ἐπι-/συντελούμ]ενον [H. now (per ep.) tentatively suggests τὸν τ[ούτων | τι ψαφιζόμ]ενον? (vel ψαφισάμ]ενον), 'celui qui tenterait de faire voter (vel celui qui aura fait voter) quelque chose de ce genre'; for ψηφίζεσθαι in this sense cf., e.g., *SEG* L 766 L. 22, Corsten] || 23. for ὑπόδικος ἔστω cf. *SEG* L 1195 L. 47, H. || 24-25. ὥσπ[ερ - - | - -]ΡΙ τούτων ἐόντας καὶ τὸ ψάφισμα [- - -], *SEG*.

Fragments ▪ and d in a lacuna of 15-20 lines, H. – B 2-3. [τ]αὶς στ[άλλαις κ]αὶ εἰς [τοὶς πρεσβευ|ταὶς κτλ.], *SEG* || 8. in fine θ[εοῖς], *SEG* || 10-11. [πάν|τα], *SEG* || 11-12. [τῶ νόμω 'Ερύβ]ω[θ]ον [τοῦ δεῖνα | ..], *SEG* || 13-17. ed.pr. integrated fr. c into the end of these lines, rejected by H. || 15. Euhippos himself, the proposer of the decree, participated in the embassy (perhaps to a sanctuary, where a copy of the decree was to be displayed), as did Andreas, the year's strategos (LL. 17/18), H. || 15. in fine ['Ανδρ]έα[ς εἰσή]νεγ[κεν], *SEG* (νεγ from fr. c) || 16-17. [Ε]ὐμήλω, vacat 'Ε[ρ]ύβωθ[ος κ]ατέθ[ηκε· | ἐπὶ 'Η]ρακλείδα, *SEG*.

1408. Kyme. Letter/edict of Augustus and Agrippa concerning public and sacred properties, 27 B.C. *I.Kyme* 17; *SEG* LV 1313; LVI 1357. Starting from this inscription, B.Stasse, *AC* 78 (2009) 161-168, discusses the development of the term ἐπαρχεία. It first appears in an official document in 144 B.C. in a letter of L. Mummius (*SEG* XXXII 491) where it denotes 'un territoire particulier directement soumis à l'autorité d'un gouverneur romain'. Arguing that in the preserved official documents it equals the Latin *provincia* [for provincia - ἐπαρχεία see now M.Vitale, *Eparchie und Koinon in Kleinasien von der ausgehenden Republik bis ins 3. Jh. n. Chr.* (*AMS* 67; Bonn 2012), Corsten], the author suggests a new restoration of I.*Kyme* 17 LL. 3-4: ἐν πόλεσ[ι καὶ χώραις | π]όλεως ἑκάστης ἐπαρχείας (instead of ἐν πόλεσ[ιν ἢ πρὸ | π]όλεως ἑκάστης ἐπαρχεί-ας). For previous restorations see also H.W.Pleket, *The Greek Inscriptions in the Rijksmuseum van Oudheden at Leyden* (Leiden 1958) 49-66 n. 57: ἐν πόλεσ[ιν ἢ ἐν χώρᾳ | π]όλεως ἑκάστης ἐπαρχείας; K.M.T. Atkinson, *RIDA* 7 (1960) 232-233: ἐν πόλεσ[ιν ὅσοι | π]όλεως ἑκάστης ἐπαρχείας; V.Arangio-Ruiz, *BIDR* 64 (1961) 329-333: ἐν πόλεσ[ιν ἢ κατὰ τῆς | π]όλεως ἑκάστης ἐπαρχείας; W.Kunkel, in *Studi E.Betti* II (Rome 1962) 591-620: ἐν πόλεσ[ιν οἵτινες | π]όλεως ἑκάστης ἐπαρχείας; J.H.Oliver, *AJPh* 93 (1972) 117-121: ἐν πόλε-σ[ι τῆς ὑπὲρ | π]όλεως ἑκάστης ἐπαρχείας; N.Charbonnel, *RIDA* 26 (1979) 189-191: ἐν πόλεσ[ιν θιάσου ἢ | π]όλεως ἑκάστης ἐπαρχείας.

1409. Vacat.

TROAS

1410. Alexandreia Troas. Three letters of Hadrian to the international association of Dionysiac artists, 134 A.D. *SEG* LVI 1359; LVIII 1372. For some valuable comment on the first letter (with special reference to the problem of the combination of wreaths and money for winners in some sacred crown games) and on the efforts of Hadrian to reorganize the calendar of a number of important agones (second letter) see E.Guerber, *Les cités grecques dans l'Empire romain. Les privilèges et les titres des cités de l'orient hellénophone d'Octave Auguste à Dioclétien* (Rennes 2009) 215-233 [for the συντάξεις (LL. 25-28 and 49-51) and the τέλη τὰ ἐπὶ ταῖς ταφαῖς (LL. 48/49) see K.Sänger-Böhm, *ZPE* 175 (2010) 167-170; for the Eleusinia (LL. 62/63) see K.J.Rigsby, *Mnemosyne* 63 (2010) 289-297; J.-Y.Strasser, *REG* 123 (2010) 585-622, presents the Greek text of all three letters with a French translation and a detailed commentary, Pleket].

K.Harter-Uibopuu, *ZPE* 171 (2009) 109-112, discusses a passage in the first letter, in which the emperor comments on several juridical questions of the synodos of the Dionysiac technitai. In the first let-

ter LL. 54/55 τὰ νενομισμένα δικαστήρια περὶ τῶν ζημιῶν ἀποδιδόσθω κατὰ | τοὺς παρ' ἑκάστοις νόμους indicates that the δικαστήριον was a panel of judges that controlled the fines imposed by the local officials. Hadrian states in his letter that technitai who might have tried to apply directly to the Roman authorities by circumventing the local legal proceedings should be punished according to the νόμοι, i.e., not only the competition rules. H.-U. interprets the passage (German translation) similaroy to C.P. Jones ('The customary courts concerning punishments shall be established according to the rules in force in each place').

S.Schmidt, *ZPE* 170 (2009) 109-112, questions the traditional dating of the meeting between Hadrian, the synodos of the Dionysiac technitai and the ambassadors of several cities that were venues of the games reorganized by the emperor (cf. *SEG* LVI 1359). S. argues that the terminus ante quem of the meeting in Naples was the beginning of the new festival cycle in summer 133 A.D. (= 228th Olympiad) as explained in the second letter: It started with the Olympia (cf. L. 61 τὴν δὲ ἀρχὴν ἀπ' Ὀλυμπίων ἐποιησάμην) and ended with the Panhellenia in the fourth year of the rotation (cf. L. 71 εἶτα Ὀλύμπεια· ἐν τῷδε ἔτει Πανελλήνια ἐπιτελεῖται).

1411. Lampsakos. Honorary decree of an unknown city for foreign judges from Lampsakos, 2nd cent. B.C. (?). N.Arslan, *AST* 26.1 (2009) 335/336, mentions the discovery of a fragmentary decree of an unknown city for three judges sent by Lampsakos (ph.). No text; from the photo it appears that the stone is broken above and below but preserves its original left and right edges. We read LL. 4-23 from the ph.

------------ (heavily damaged) ------------
--------------------- [---------- Νῖκιν],
Κ̣άσαμπον, Πύλιον ποιήσασθ̣[αι διεξαγωγὴν]
καὶ σύλλυσιν συμφεροῦσαν --------------
ἀναγγελίας ἐπιμεληθῆναι τοὺς ἀγορανόμους,
ἐπ̣η̣νῆσθαι [δ]ὲ ὑπὸ τοῦ δήμου καὶ τοὺς ἄνδρας
τοὺς προγε̣γραμμένους καὶ στεφανῶσαι ἕ̣κ̣αστον
αὐτῶν ἐ̣ν τοῖς Ἀπολλωνίοις χρυσῶι στεφάνωι,
ἀναγγε̣ί̣λ̣αντας ὅτι ὁ δῆμος στεφανοῖ Νῖκιν vac.?
Ἀντιπάτρου, Κ̣άσαμπον Ἡρώιδου, Πύλιον Μενεκλείους Λαμψακηνοὺς χρυσῶι στεφάνωι ἐπὶ
τῶι παρεπιδημήσαντας π̣α̣ρ' ἡμῖν ποιήσασθαι διεξαγωγὴν καὶ σύλλυσιν συμφεροῦσαν
τῶι δήμωι· δεδόσθαι δὲ αὐτοῖς καὶ ἐκγόνοις
π̣ρ̣οξενίαν καὶ πολιτείαν καὶ ἔγκτησιν γῆς καὶ
[ο]ἰ̣κίας κα̣ὶ εἴσπλουν καὶ ἔκπλουν καὶ πολέμο̣υ̣
καὶ εἰρήγης ἀσυλεὶ καὶ ἀσπονδεὶ καὶ ἔσ̣οδον
ἐ̣πὶ τὴν βουλὴν καὶ τὸν δῆμον πρώτοις μετὰ τὰ̣
[ἱ]ερὰ καὶ ἀτέλειαν ὧν ἂν εἰσάγωσιν ἢ ἐξάγωσιν
[σιν ἐ]π̣ὶ χρήσει ἢ κτήσει τῆι ἑαυτῶν, ἵνα δὲ καὶ
[---------] ἀναγράφε(ι)ν εἰς τελαμῶνα ΑΝΑ

[4-5 and 11-13. The names of the judges are unusual for Lampsakos: Νῖκις was previously attested in Asia Minor only once (Smyrna), but is more frequent in the Aegean and in the Peloponnese (cf. *LGPN* I, III.A, and V.A s.v.); Κάσαμπος was previously unattested, but is presumably a variant of Κάσαμβος, attested only twice (Aigina, 6th/5th cent. B.C.: Hdt. VI 73; Thasos, 1st cent. B.C.: *SEG* XVII 425); for Πύλιος cf. *LGPN* III.A s.v. (Corinth, 6th cent. B.C.), *LGPN* V.A. s.v. (Aiolis and Ephesos, 3rd cent. B.C. and Imperial period, respectively), and *Milet* I.2.10 L. 32 (289 B.C.); interestingly, their fathers' names are all common || 11. ἀναγγε̣ί̣λαντας should refer back to the ἀγορανόμοι in L. 7 || 23. τελαμών for 'stele' is typical of the Black Sea and Propontis regions (cf. Robert, *Hellenica* VII 33), but previously unattested in Lampsakos, Corsten.]

1412. Lampsakos. Cult regulation of the public cult of Asklepios, 2nd cent. B.C. *I.Lampsakos* 9. K.J. Rigsby, *ZPE* 170 (2009) 78-79, suggests a new reconstruction of LL. 19-20: ὁ δὲ ἱερεὺς θυμιάτω βαί[νων ἀπὸ] (βαι[- - - ἐπὶ], *I.Lampsakos*) | τοῦ βωμοῦ τοῦ Ἀσκληπιοῦ κτλ. The priest 'is to cense/fumigate, walking from the altar of Asclepius etc.' For a prescribed route to be taken by the cult personnel, A.Chaniotis, *EBGR* (2009) [2012] no. 138, refers to *LSCG Suppl.* 25 A 8.

1413. Parion. Dedication to Isis and Sarapis, late Hellenistic/Early Imperial period. Marble block; upper right corner broken off; found during excavations in the theater; inscription in a slightly recessed framed field. Ed.pr. S.Dilek Ful, *EA* 42 (2009) 101 (ph.; English translation).

Εἴσιδι κα̣ὶ [Σα]|ράπιδι Κ(οΐντος) Λα|τερεῖνος Ῥο|δανὸς εὐχήν

First attestation of the cult of Isis and Sarapis in Parion, ed.pr., who refers to a coin from Parion showing a sistrum [J.-Y.Strasser, in *An.Ép.* (2009) [2012] no. 1377, points out that the gentilicium Laterinus occurs only in *CIL* X 5160 (Casinum) and that accordingly the family of the dedicator may well have come from that city, Pleket].

1414. Parion. Inscribed ampulla, late Hellenistic/early Imperial period. Terracotta ampulla found, together with a strigil and fragments of four unguentaria, in a grave in the southern necropolis of Parion; the grave probably belonged to a young male (an athlete?). The ampulla has a handle on the reverse side; on the obverse side representation of a man and a woman in sexual intercourse on a couch; in the background behind a curtain (?) a male figure (slave?) watching them; in the foreground a decorated chest (?) with a drinking cup; in the upper right corner a rectangular frame with an inscription; to the left of the frame a lamp; on the reverse side, vegetal decoration. Edd.pr. V.Keleş, S.Dilek Ful, *EA* 42 (2009) 99/100 (ph.; English translation): κατα|ξύομ|αι ὁ κύ|ριος

'I, the master, am being rubbed (screwed)', edd.pr., who compare the object with objects from Pergamon.

1415. Smintheion. Inscription mentioning Apollo (?) Smintheus, undated. Block of the entrance of a building on the sacred road; mentioned by C.Özgünel, D.Kaplan, *KST* 30.4 (2009) 425: '... ON ΣΜΝΘΕΑ' [sic; presumably [- - -]ον Σμινθέα, Corsten].

MYSIA

1416. Apollonia on the Rhyndakos (area of: Hasanağa). Dedication, Imperial period. Block of an architrave, found near an ancient and Byzantine site. Mentioned by M.-F.Auzépy, *AST* 26.3 (2009) 351 (ph.). No text; we read from the photograph.

Ἀγαθῆι τύχη[ι]·
Βάγτιος, Δημήτριος, Κ[.]ΝΟΡΒ[.]ΝΟΣ, Ἀσκληπ[- - - - - - - - - - - - - - - - -]
v? ΥΘΣΟΥ προφητεύσαντος Ἀσκλῆ Διονυ(?)[σ- - - - - - - - - - - - - - - - - -]

[2. Βάγτιος seems clearly readable, but the name is previously attested only in Epidamnos/Illyria (*LGPN* III.A s.v.); med., perhaps Ὀρβ[α]νός (but the three preceding letters present a problem) or Κ[λ.] Νορβανός? || 3. if there was no vacat at the beginning, one could perhaps read [Π]υθέου (the name of a dedicant's father?); dedications dated after a prophet seem not to be known from Apollonia, but are common in Hadrianoi (a few km to the south), cf. *I.Hadrianoi* 6, 12, 19, 23, 25/26, 29/30, 32-35, Corsten.]

1417. Gambreion. Lease of farmland, 326/325 or 325/324 B.C. *Syll.*³ 302; *SEG* XXXIX 1324; LIII 1380. P. Thonemann, *Chiron* 39 (2009) 370-384, gives the Greek text, an English translation and an illuminating, detailed interpretation (no new readings, except in LL. 18/19: ἑκάστο|υ ἐνιαυτοῦ (so already H.Müller (cf. *SEG* LIII 1380)); *Syll.*³: ἑκα[σ]το|ν ἐνιαυτόν). He argues that the 'dual dating' in LL. 2-6 (βασιλεύοντος Ἀλεξάνδρου, ἔτει ἑνδεκάτωι, Μενάνδρου σατραπεύοντος) is 'unambiguously Achaemenid in form' (372), adducing *I.Mylasa* 3 (355/354 or 354/353 B.C.), *I.Tralleis* 3 (see our lemma no. 1273) and a Lydian inscription from the upper Kaystros Valley (343/342 or 342/341 B.C.). This dual-dating system is also on record in several inscriptions from the period immediately after Alexander's death: *I.Stratonikeia* 501, 503; *Amyzon* 2; *I.Mylasa* 21; *SEG* XXXIII 872. T. rejects K.J.Rigsby's suggestion of assigning the text to Pergamon because the dating by the prytanis (LL. 6-7) does not fit Gambreion, where an eponymous stephanephoros is on record (*SEG* XXXIX 1324), and he notes that changes in the titles of eponymous magistrates are attested in western Asia Minor in the late 4th cent. B.C.

T. suggests identifying the plot of arable land (L. 9) with the γῆ in LL. 13/14 (the size is given in terms of 170 κύπροι of grain seed: ca. 17 hectares), connecting ἐποικίσαι ('to settle the property') with the οἰκόπεδα (building-plots; L. 16) and identifying πρὸς τῶι φυτῶι τῶι ἐπὶ Κρατεύ|α φυτευθέντι ('in addition to the nursery (φυτόν) planted under Krateuas'; LL. 10-12) with the κῆπος in LL. 17/18. The implications are that Krateuas was not the owner of the estate but an emphyteutic lease-holder and that ἔ|δωκεν (LL. 17/18) does not imply 'full alienation' but is used of the concession of a domain's usufruct (T. adduces parallels from Achaemenid Egypt for this practice). As to the κῆπος and the one gold stater to be paid annually as φόρος (tribute, not rent), this is a *fixed* annual sum, independent of the real productivity of the garden; the tax-liability for the arable plot is not mentioned, because the tax would be levied as a proportion of the annual harvest, i.e., in terms of productivity, expressed in terms of annual seed requirement. For φόρος T. refers to a study by C.Schuler (see our lemma no. 1989).

T. argues that the tax on the arable land – 'a proportional tax (1/10 or 1/12) on the annual harvest' (384) – was 'assessed and collected in kind'; the royal administration was not interested in collecting

tax in kind on the miscellaneous produce of a κῆπος (figs, pears, cherries). He adduces parallels for this system of mixed φόροι in Achaemenid documents and devotes a separate discussion to *I.Sardis* 1 (see our lemma no. 1395).

T. contrasts the tenure-conditions of Krateuas' estate in Asia Minor, which were in line with Achaemenid practice, with the conditions under which land on the Chalkidike was granted by Macedonian kings (Kassandros and Lysimachos). He discusses at some length *SEG* XXXVI 626 and XXXVIII 619 (Greek texts and English translations [for the expression ἐμ πατρικοῖς occurring in both documents ((given) 'as a patrimonial possession') see L.Criscuolo, *Chiron* 41 (2011) 461-485, Pleket]. Conclusion: 'Alexander's policies in relation to tax, tribute, and the granting of land in western Asia Minor owed nothing to earlier Macedonian royal practice, and everything to the practices of his Achaemenid predecessors' (390).

1418-1419. Hadrianoi (area of: Derecik). Dedications. M.E.Fuchs, S.Delbarre-Bärtschi, *AK* 52 (2009) 164-179, report on the discovery of an early Byzantine basilica in Derecik (ca. 40 km southwest of Hadrianoi); it was built in two phases (4th/5th cent. A.D.) on top of an earlier building ('temple rustique hadrianéen' (178)). On 176 they mention two dedications and give a majuscule transcription of one of them; for the other they give a photo [cf. R.Okçu, in M.Şahin (ed.), *III. Uluslararası Türkiye Mozaik Korpusu Sempozyumu Bildirileri/Proceedings of the 3rd International Mosaic Symposium of Turkey, Bursa, 8-10 Haziran/June 2006* (Bursa 2007) 39-40 figs. 6-7 (no texts), Scheibelreiter-Gail]. The inscriptions have been (re)published by C.P.Jones, *ZPE* 180 (2012) 233-236 (ph.), whose texts we reproduce. The same texts now also apud N.E.Akyürek Şahin, *Olba* 18 (2010) 267-280 (cf. *BE* (2011) no. 496).

1418: 233-235 (ph.). **Dedication to Zeus Kersoullos, late 2nd/early 3rd cent. A.D.** Statue base with circular inset in the top; below the inscription a crown.

Ζεὺς Ἀναβα|τηνὸς Διὶ Κερ|σούλλῳ v ἀνέσ|τησεν vacat

ΖΕΥΣ ΑΝΑΒΑ|ΤΗΝΟΣ ΔΙΙ ΚΕΡ|ΣΟΥΛΛΩ ΑΝΕΣ|ΤΗΣΕΝ, edd.pr., who consider the stone to be an altar || 1-2. Ζεὺς Ἀναβατηνός: known from *I.Hadrianoi* 9 (found in Adranos/Orhaneli) and from the text in our lemma no. 1419; the ancient name of the settlement at Derecik may have been Anabata/Anabate, J., referring to *I.Hadrianoi* 9; Ζεὺς ὁ Ἀναβατηνός, Ş. [on the photo apud J. one sees between sigma and alpha an abrasion, Pleket] || 2-3. Ζεὺς Κερσούλλος: known from *I.Hadrianoi* 2-8; cf. also *SEG* LVI 1436 (Ζεὺς Ὀλύμπιος Κερσούλλος, from Aizanoi; cf. *I.Hadrianoi* 4 for a dedication by a citizen of Aizanoi), J., who provides parallels for gods making dedications to other gods.

1419: 235/236 (ph.; English translation). **Dedication to Zeus Anabatenos, 150-300 A.D.** Crude altar; inscription interspersed among four images: ■ bull's head; a bust with hair extending sideways and coming to a point; below the bust an object resembling a heavy pendant; an altar and a phiale.

Ἀσκλᾶς Ἀντ(ι)ό|χου [εὐ]χ̣ὴ̣ν (ἀ)νέ|θετο Δεὶ Ἀ|ναβατ||ηνῷ̣ Ὁσ(ί)ου καὶ [Δ]ι̣κ̣|αίου

1-2. Ἀντόχου: iota lost before a back vowel (omicron, omega); see also Ὅσου in L. 5, J. || 2. in fine ΔΝΕ, lapis || Asklas dedicated an altar of Hosios and Dikaios, viz. the altar represented on the altar near LL. 3-6 replacing the accusative βωμόν, J. (accepting a suggestion of G.Petzl).

1420. Hadrianoi (area of: Derecik). Christian mosaic inscription, 5th/6th cent. A.D.? Mosaic inscription found in the presbyterium of the early Byzantine basilica; mentioned by M.E.Fuchs, S.Delbarre-Bärtschi, *AK* 52 (2009) 176 (majuscule text; ph.). Εὐχὴ Ἐπι|τυχανοῦ | διακ[όνου] | traces of letters

Tau in the shape of a cross || [1-2. Ἐπιτυχανοῦ for Ἐπιτυγχανοῦ, Pleket].

1421. Kyzikos (area of: Dereköy, ca. 50 km south of Kyzikos). Boundary inscriptions, Hellenistic period. T.Wiegand, *MDAI(A)* 29 (1904) 277; F.W.Hasluck, *Cyzicus* (Cambridge 1910) 291 no. 6†. Rediscovered by C.B.Rose, R.Körpe, *AST* 26.2 (2009) 346 (ph.). The inscriptions may indicate the borders of Laodike's estate; cf. e.g. N.Sekunda, in A.Kuhrt (ed.), *Achaemenid History* III (Leiden 1988) 186.

1422. Pergamon. Honorary decree for an anonymous gymnasiarch, ca. 130 B.C. P.Jacobsthal, *MDAI(A)* 33 (1908) 381-383 no. 3. Republished, with detailed commentary, by L.D'Amore, *RFIC* 137 (2009) 86-109 (Italian translation). For a critical evaluation see P.Hamon, *BE* (2010) no. 518. D'Amore suggests identifying the unnamed gymnasiarch with Diodoros Pasparos; since there is consensus about the approximate date of the text (ca. 130 B.C.; cf. M.Wörrle, *Chiron* 37 [2007] 509 note 49: 129 B.C.), the implication is that Diodoros was active at that time. D'Amore supports D.Musti's views about Diodoros' date and the closely related problem of the date of the Nikephoria (the 29th celebration is to be dated to 125 B.C. rather than to 69 B.C.): see D.Musti, in *L'huile* 259-275 (on 275 a good photo of the inscription republished by D'Amore); see P.Hamon, *BE* (2010) no. 519, for criticism. Hamon defends the low chronology of Diodoros, viz. during and after the Mithridatic War rather than just after Aristonikos' rebellion in the late 130s. The restorations in LL. 7 ([καὶ τὸ ἄλειμμα ἐ]ν), 9 (γα[ζῶν - -]) and 13 ([ἐν ὀλκ]είοις) were suggested by H.Hepding in *MDAI(A)* 35 (1910) 411, 419 and 412/413 respectively. For Diodoros Pasparos as ambassador see the brief remarks by T.C.Brennan, in C.Eilers (ed.), *Diplomats and Diplomacy in the Roman World* (Leiden/Boston 2009) 171-174.

- -
[- -]ΣΤ̣Λ̣Π̣[- - - - - - - - - - - -]Ο̣Λ̣ΙΚ̣[- -]
[ἐπὶ τῆι τοῦ δήμου σωτηρίαι καὶ] ὁμονοίαι τὸ [ἐπά]λειμμα ἔθηκεν ἐ̣χ[- -]
[- - - - ἀγῶνας ἐφήβων καὶ ἀ]νδρῶν θεὶς ἔπαθλα τῶν τε προγεγραμ[μένων -]
[- - - - - - - - - - - -] κ̣α̣ὶ ἐφ' ἡμέρας πλέονας ἐν τῶι θεάτρωι καὶ εἰσα[γ]α[γὼν -]
[- - - - - ταύρους ? - - -]ου μηνὸς τῶι τε Ἔρωιτι καὶ τῶι Ἀντέρωτι ἀναγαγὼν ἕνεκα [- - - - - - - - - - - - - - -]
[- - - - - - θυσίας παρα]στήσας ἐν ἀμφοτέραις ταῖς ἡμέραις ἐν τῶι τεμένει τῶν προγε[γρ]αμ[μένων θεῶν]
[καὶ τὸ ἄλειμμα ἐ]ν ταύταις ἔθηκεν ἐλαίου ἠρωματισμένου, τὰ δ(ὲ) ἀπὸ τῶν θυσιῶν μερισθέν[τα διένειμεν]

[εἰς διαδρομὰς - -] καὶ ὅπλων ἀγῶνας ἐφήβων τε καὶ ἀνδρῶν τῆς τ̣ε̣ τῶν Νικηφορίων ἀγομένης π[ανηγύρεως]
[- - - - - - - - - - - - - - κ]α̣τ̣αναλουμένων [χ]ρ[η]μ̣άτων εἰς τ̣ὸ ἐλαιοχρείστιον ἐκ τῶν βασιλικῶν γα[ζῶν - - - - -]
[- - - κατὰ τὴν τῶν β]ασιλέων ἀποθέωσιν δημοσίαι ἐτίθετο τὸ ἄλειμμα, θέλων καὶ ἐν τούτοις Ο[- - - - -]
τῶν νομιζομένων π̣α̣ρ̣ὰ τῆς πό[λε]ως χορηγεῖσθαι διαφόρων εἰς τὰ γινόμενα τῆς γυμνασιαρχίας ἀ[ναλώματα δραχμῶν]
[- - -, ὅπως] καὶ ἐ̣ν̣ τούτοις ἀνεπιβάρητον φυλάξ[η]ι τ̣ὸ̣ν̣ δῆμον, ὑπέμεινεν πάντα τὸν [ἐνιαυτὸν or χρόνον]
[- - - - - - -]ουεμο[- - - ἐν ὁλκ]είοις δέκα ἐλαίου ἠρωματισμένου καὶ ἐπαλείμματα [- - - -] ἀκολου[θου- - - - - -]
[- - - - - - - - - - - - - - - - - -]ς καὶ τῆς ἐπισκευῆς καὶ ἐπιθεραπείας αὐτοῦ προέμ̣ε̣νος χα[- - - - - - - - - - - - - -]
[οὐ μόνον - - - - - - - - - - - -] ἐτύγχανεν ἐπαίνου καὶ ἀποδοχῆς, ἀλλὰ καὶ παρὰ τοῖς [- - - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - -] καὶ τῆς περὶ τὸ γυμνάσιον αὐστηρίας τε καὶ π̣[- -]
[- τ]ὸ μεγαλόψυχον κα[ὶ μεγαλομ]ερὲς ὅτ̣ι̣ [- - - - - - - - - - - - - - - - - - - -]

Letter forms: D'A. accepts Musti's view about the palaeographical similarity of our text and *MDAI(A)* 32 (1907) 259 (mentioning Diodoros Pasparos); 'paraît exclu par la taille des lettres, incompatible', Hamon no. 518 || vocabulary: D'A. emphasizes the terminological similarities between our text and decrees in honor of D. Pasparos (*IGR* IV 263, 264 (*OGIS* 764); *MDAI(A)* 32 [1907] 272 no. ▪ = 35 [1910] 409-411 no. 3); contra Hamon no. 518 ('le style et le vocabulaire sont --- assez banals dans les décrets pour les gymnasiarques de la basse époque hellénistique') || 2. D'A. refers to *IGR* IV 296 (shortly after 129 B.C.) and to 292/293 (honorary decrees for D. Pasparos) for parallels; Hamon no. 518 admits that the mention of ὁμόνοια indicating some sort of crisis is 'remarquable'; on 106/107 D'A. gives the text of an inscription published by H.Hepding, *MDAI(A)* 32 (1907) 257 no. 7, which she suggests assigning to the epigraphic dossier of D. Pasparos (cf. L. 2 of that text: Διοδωρει[--]; L. 3: ΑΡΙΣΤΟ[–] (reference to Aristonikos?); L. 4: σωτηρίαν); [ἐπά]λειμμα (L. 2): 'fornitura aggiuntiva di olio', D'A.; rather an 'onguent utilisé après les exercises physiques', Hamon no. 518, who refers to P.Fröhlich's article summarized in our lemma no. 1995 || 2-3. possibly [εἰς διαδρομὰς καὶ διὰ τῶν ὅπλων ἀγῶνας ἐφήβων καὶ ἀ]νδρῶν, D'A., who interprets and provides parallels for ἔπαθλα (L. 3) as prizes for the victors in contests in the gymnasion || 5. for ταύρους --- ἀναγαγών D'A. refers to *IGR* IV 294 (*OGIS* 764) LL. 47/48 || 7-13. for the various activities mentioned in these lines D'A. refers to the honorary decree for D. Pasparos published in *MDAI(A)* 35 (1910) 409-411 no. 3 (+ 32 [1907] 272 no. 9); for L. 8 in fine D'A. offers the following translation: 'e della panegyris dei Nikephoria che era stata celebrata'; she seems to connect this clause with the preceding clause about portions of sacrificial meat being given to the victors in the διαδρομαί and in the armed contests of the ephebes and men that took place during the Nikephoria (cf. p. 101: 'tenutisi in occasione della πανήγυρις dei Nikephoria'); Hamon no. 518 translates: 'et (alors que) la panégyrie des *Nikèphoria* avait été (regulièrement) célébrée'; in L. 10 D'A. gives [κατὰ τὴν τῶν β]ασιλέων ἀποθέωσιν ('al tempo dell' apoteosi dei sovrani'); H. restores μετὰ (and on 101 D'A. cautiously agrees!); in L. ▪ D'A. translates: '--- (volendo) che si svolgessero le consuetudini previste dalla tradizione della città, (decise) di assumere la coregia del pagamento di una somma equivalente a --- dracme per sostenere le spese connaturate con la carica di ginnasiarco' (τῶν νομιζομένων as gen. of τὰ νομιζόμενα ('the traditions')); Hamon no. 518 connects the word with διαφόρων: 'voulant sur ce point également (+ un verbe: se charger? ne pas se dérober à?) des sommes afférentes aux dépenses récurrentes de la gymnasiarchie qui étaient ordinairement assurées par la cité'; for a slightly different translation cf. A.Chankowski, *art.cit.* (cf. our lemma no. 1996) 99 note 11 (but with the same interpretation of νομιζομένων); for the ὁλκεῖα in L. 13 D'A. refers to parallels from honorary decrees for D. Pasparos; in L. 13 D'A. suggests restoring ἔθηκεν καὶ τὸ ἄλειμμα and finding in ἀκολου[θου-] a reference to the honorand behaving in accordance

with the ancestral tradition (τὰ νομιζομένα) || 14. for ἐπισκευή and ἐπιθεραπεία ('risanamente') D'A. refers to *IGR* IV 293 (Col. I LL. 42/43, Col. II A LL. 63/64 and Col. II B L. 20) and 294 LL. 56/57, all decrees in honor of D. Pasparos [the use of these two words in these documents and in the present text seems just as (and perhaps even more) 'remarquable' as the occurrence of ὁμόνοια in L. 2 (cf. above ad L. 2), Pleket].

1423. **Pergamon. Letter of Trajan and beginning of a senatus consultum, 115 A.D.** Three marble fragments found in 1979 in the 'Traianeum'; two of them join (A); the position of the third (B) has not been established. Together with the fragments published in *I.Perg.* 272 (*IGR* IV 338; Oliver, *Constitutions* 54/55) they belong to a second version of the documents (*I.Perg.* 269; *IGR* IV 336; Oliver, *Constitutions* 49) concerning the award of pentaeteric and eiselastic status to the Τραϊάνεια Διειφίλια. Both versions apparently were on display in the sanctuary. Ed.pr. H.Müller in Haensch, *Selbstdarstellung* 393-406 (ph.). He presents a composite text in which the letters preserved in *I.Perg.* 272 (two fragments; 272 A apud Müller) are underlined; those preserved in *I.Perg.* 269 are in italics. J.-Y.Strasser, in *An.Ép.* (2009) [2012] no. 1382, wonders whether fragment B should be inserted before LL. 5-8, and incorporates that positioning of the fragment in his suggested readings [see our app.cr. of A], in spite of S.Follet's remark that the letter-forms are different.

A: [Αὐτοκράτωρ Καῖσαρ θεοῦ Νέρουα υἱὸς Νέρουας]
[Τραϊανὸς Ἄριστος Σεβαστὸς Γερμανικὸς Δακι]κ̣ός,
[ἀρχιερεὺς μέγιστος, δημαρχικῆς ἐξουσία]ς τὸ ιθ',
[αὐτοκράτ]*ωρ τὸ* [θ' (?), *ὕπατος τὸ ς', πατὴρ πατρί*]δος,
[Περγαμη]*νῶν ἄ*[ρχουσι, βουλῇ, δήμῳ *χαί*]*ρειν*·
[---------- ο]ὔ̣τε ἀτελ[-----------------]Ι *ἀγῶνι παρ' ὑ-*
[μεῖν -------- ὑ(?)]πὸ τοῦ τ[ε -] *ἄπαντα* ΟΝ.[........]Ν *χρόνον*
[------]Υ̣ΚΟΥ[...]ΟΥ *παλ*[αιὰ(?)]ς ἔχετε τῆς ἱερωτά[*της*] *σ̣υνκλήτου*
[---------- κ]*εκυρωκυ*[ι ------]Ω *ἅπερ καὶ ὁ ἕτερος π*[*αρ' ὑμεῖ*]*ν*
[*ἱερὸς* ----------]*ει ν ὁ πρεσβευ*[τὴς Κα]τίλιος Κασσιανός
Ἐρρῶσθ[*αι ὑμᾶς*] *βούλομαι*
[Δόγμα συνκλήτου] *κ̣*[*ο*]*μισθὲν διὰ* [*Κλαυδίο*]*υ Σιλιανοῦ ἀρχιερέως*·
[-------------------------- Ma]r*tias s.c. factum de postu-*
[*latione* (?) ----------] vacat
[Placere ut certamen illud, *quod in*] *h*[*o*]*n*[*orem templi Iovis amicalis et*]

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2. The mention of the trib. pot. indicates that the dossier began with an Imperial letter, not a letter of the provincial governor accompanying the ensuing senatus consultum and the Imperial mandata, ed.pr.; Trajan's 19th trib. pot. began on Dec. 10, 114 A.D.; horizontal stroke above ΙΘ || 3. the 8th, 10th and 11th acclamation are not to be excluded, ed.pr. || 4. [Περγαμηνῶν τῆι βουλῆι καὶ τῶι δήμ]ῳ χαίρε̣[ιν], *I.Perg.* 269 || 5. ἀτελ[--]: the ἀτέλεια awarded to the agon: so the text in our lemma no. 1424 L. 17, ed.pr.; in fine [--] ἀγῶνι παν|[ηγυρ--?], *I.Perg.* 269 || 5-6. perhaps [ἠξιο]ῦ̣τε ἀτέλ[ειαν δοθῆναι (vel sim.) τῷ - - ἀχθέντ]ι ἀγῶνι παρ' ὑ|[μεῖν] ὑπὸ τοῦ κτλ., S. || 6. [--]πὸ τοῦ τε̣[--], Oliver no. 54 || 6-7. τοῦ τ̣|[μιοτάτου μοι] ἅπαντα (τ)ὸν σ̣[υχνὸ]ν χρόνον Ἰουλ|[ο]υ Κου[αδράτ]ου πάλ[ιν χαρίτα]ς ἔχετε, S. || 7. [--λε?]υ̣κοῦ [---]ου πάλ[αι (or πάλ[ιν])], *I.Perg.* 272; [--]υ̣κου [...]ου παλ, Oliver no. 54; [-- κατὰ δόγμα τῆς ἐπιφαν]εσ̣τάτης συνκλήτου, *I.Perg.* 269; the new version shows that [τῆς ἱερ]ω̣τάτης συνκλήτου is to be read; reference to decisions by the senate concerning the Pergamene ago-

n(es), ed.pr. || 7-8. [-- τῆς συνκλήτου κ]εκυρωκυ[ίας -], *I.Perg.* 272 || 7-9. 'the other hieros agon' is the agon celebrated for Roma and Augustus, ed.pr.; S. restores a gen. abs.: τῆς ἱερωτά[της] συνκλήτου τ[ὰ αὐτὰ δίκαια? κ]εκυρωκυ[ίας αὐτ]ῷ ἅπερ καὶ ὁ ἕτερος π[αρ' ὑμεῖ]ν | [ἱερὸς ἀγὼν ἔχ]ει || 8-9. [-- ἀγὼν δεύ]τερος παρ' ὑμεῖν | ἱερός, *I.Perg.* 269 || 9. [Κα]τίλιος Κασσιανός: ed.pr. refers to *AvP* VIII.3.55, where Habicht read the name of the honorand as ΝΙΟΝ Κασσιανόν; ed.pr. re-examined the stone and proposes to read [Γάϊο]ν Κατίλιον Κασσιανόν. Cassianus visited the emperor in northern Mesopotamia, where he was engaged in the Parthian war; ed.pr. cautiously considers the possibility that Cassianus may have been related to L. Catilius Severus Iulianus Claudius Reginus who at the time was governor of Cappadocia or Armenia; ὁ πρεσβευ-[τὴς ἦν Κα]τίλιος, S. || 10. [ἔρρωσθ]ε, *I.Perg.* 272 || 11. [ἐπὶ -- στρατηγοῦ καὶ --]ου Κλαυδίου Σειλιανοῦ ἀρχιερέως, *I.Perg.* 269; Claudius Silianus was high priest of the provincial cult; probably the first ἀρχιερεὺς ναῶν τῶν ἐν Περγάμῳ (two temples: one for Roma/Augustus, the other for Trajan). Claudius S. may have been the father or uncle of the strategos in 137/138 A.D., on record in our lemma no. 1424 LL. 36/37, ed.pr. (372 note 18, with all the evidence for this family) || 12-13. [cos. --]ias s(enatus) c(onsultum) factum de postulatione [Pergamenorum?], *I.Perg.* 269; the senate probably issued the senatus consultum on the status of the agon in honor of Trajan and Zeus Philios in Feb./Mar. 114 A.D., ed.pr.

B: HI[- - - - - - - - - - - - ὑ]-
μεῖν[- - - - - - - - - - - - -]
Ἰουλι[- - - - - - - - - - - -]
4 T

1. Possibly [Αὐτοκράτωρ Καῖσαρ --- Περγαμηνῶν ἄρχουσι, βούλ]ηι [δήμωι χαίρειν], ed.pr.; Strasser points out that the eta is larger than other letters and may have been the first letter of a new section] || 3. Ἰουλι[--]: possibly a reference to C. Antius Aulus Iulius Quadratus (in the same sense Strasser), who is known to have financed the penteteric agon, ed.pr.

Müller also re-edits the two other fragments from *I.Perg.* 272 (*IGR* IV 338):

272 B: [- - - - -] Ἐρρῶσ[θαι ὑμᾶς βούλομαι]·
[Αὐτοκράτωρ Καῖσαρ] Νέρουας [- - - - -]
[- - - - - - - - - - - ικ]ός, ἀρχι[ερεὺς μέγιστος - - -]

1. Ἔρρωσ[θε], *I.Perg.*, *IGR* || 2. [Αὐτοκράτωρ] Καῖσαρ Νέρουας [--], *IGR* || 3. [ικ]ὸς [ἀρ]χ[ιερεὺς μέγιστος, *IGR* || it is unclear where this Imperial letter is to be accommodated in the Pergamene collection of documents, M. (402), who prefers to think that the ἐρρῶσθαι-clause concludes the second version of the letter which in *I.Perg.* 269 stood at the end and may have been another letter of Trajan. Pergamon sent at least three embassies to Trajan concerning the problems connected with the foundation of a new agon. Ephesos and Smyrna, Pergamon's eternal rivals, may have disputed Pergamon's wish to establish a second provincial temple, with the accompanying agon and all its privileges.

272 C: [- - - - - -]Ο[- - - - - - - | - - - -]συνεπι[- - - - - -]

2. A form of συνεπικυρόω referring to the confirmation of an Imperial decision by the senate or of a senatus consultum by the emperor, M., who adds that facsimile drawings exclude a connection between this fragment and L. 8 of the above-mentioned composite text and, therefore, exculde a restoration συνεπι[κ]εκυρωκυ[ι --] in that line.

1424. Pergamon. Letter of Hadrian to the city concerning a request to build a third provincial temple for the emperor, 22 December 137 A.D. Twenty-three marble fragments found during excavations in the 'Traianeum' and belonging to a large plaque (1.42 m high; 68.5 cm wide), which was probably attached to a wall in the temple precinct. *I.Perg.* 276 (*IGR* IV 358) and 277 (a)-(c) (*IGR* IV 359) also belong to this plaque. All fragments now apud H.Müller in Haensch, *Selbstdarstellung* 367-393 (ph.; German translation). Greek text and French translation in *An.Ép.* (2009) [2012] no. 1381.

Ἀγα[θ]ῆι Τ[ύχηι]·
Αὐτοκράτωρ Καῖσαρ [θεο]ῦ Τρα[ϊανοῦ]
Παρθικοῦ υἱός, θεοῦ Ν[έρου]α υἱων[ός],
Τραιανὸς Ἀδ[ρ]ια[νὸς Σεβ]αστός [ἀρ]-
χιερεὺς μέγ[ιστος, δημα]ρχικῆς
ἐξουσίας τ[ὸ κβʹ (?), αὐτο]κράτωρ τὸ [βʹ],
ὕπατος τὸ [γʹ, πατὴρ πα]τρίδος, Πε[ρ]-
γαμηνῶ[ν τ]οῖ[ς ἄρχου]σι καὶ τῇ
βουλῇ κα[ὶ τ]ῷ δήμῳ
χαίρει[ν]·
Ἡ προθυμία ὑμῶν μ[εθ᾽ ἧς] ὡρμήκα-
τέ μοι ποιῆσαι νεὼ [......] ἐστ[ὶ] καὶ
ἀποδέχομαι οὕτ[ως ἔ]χοντα[ς (?)· ἱκα]-
νὰ δὲ καὶ τὰ π[αρόντα (?)] τῇ πόλ[ει· δύο]
τε γὰρ ναοὺς {παμ(?)μεγ}εθεστ[άτους]
καὶ ἐνδοξοτ[άτους ἔ]χετε κα[ὶ ἀγῶ]-
νας δύο καὶ ἀ[τέλεια]ς δύο· εἰ δ[ὲ π]ροσ-
θήσετε ναὸ[ν ἄλλο]ν καὶ τὰς τού-
τω[ν κ]τήσε[ις εἰς καινόν (?)] τ[ι] πρᾶγμα
προδ[ώσ]ετε· ἀλλ᾽ οὐδ᾽ ἐὰ[ν] παρέχοιτε πάν-
τα αὐτοί, [β]ουλοίμην ἂν εἰς ἀναλώ-
ματα κα[ὶ δ]απάνας περιττὰς καθισ-
τάναι τὴ[ν πόλι]ν ἐμοῦ γε ἕνεκα· ἀλλὰ
[ὡ]ς πάντως ὡρμήκατε ἱδρ[ῦσα]ί μέ ποι,
ἔστιν ὑμῖν ἐν τῷ τοῦ πατ[ρὸς ἐμοῦ]
νεῷ παρ᾽ αὐτὸν ἐκεῖνον κ[αθιδρῦσ]αι
κἀμέ, εὖ εἰδόσιν ὅτι ἐγὼ τ[οῖς ἐκεί]νου
ναοῖς πολὺ πλέον ἢ τοῖς [ἐμοῖς ἥδ]ομαι

Ἐπρέσβευον Κλ. Μηνογένη[ς, ---------],
Κλ. Παρδαλᾶς, Ἰούλιος [----------],
Οὔλπιος Ἀσκληπιάδη[ς, ----------],
ὧν τοῖς ἐλθοῦσιν τὸ [ἐφόδιον δοθήτω],
εἰ μὴ προῖκα ὑ[πέσχηνται]·
εὐτυ[χεῖτε]

vacat

Πρὸ ι⟨α⟩' καλ. Ἰαν[ουαρίων, ἀπ]ὸ Ῥώμης

vacat

36 ἐπιμεληθέντων τ[ῶν πε]ρὶ Σέ[ξ]τον

Κλαύδιον Αἴσιμον στρατηγῶ[ν]

vacat

Underlined letters are in *I.Perg.* 276 and 277 (a)-(c) || 2-7. Hadrian twice received an acclamation as imperator; the second time after 135, probably even after 136 A.D.; S. Claudius Aisimus (LL. 36/37) is on record on coins issued by and under him; some coins represent L. Aelius Caesar († 1 Jan. 138), others Antoninus Pius; the change is likely to have taken place during Aisimos' strategia, i.e., in 137/138 A.D.; in combination with L. 35, where IA does not make sense and is to be corrected into I(A), this yields the date 22 Dec. 137 A.D.; this means that we have one of the last documents of Hadrian, who at the time may already have been severely ill; *SEG* LI 641 (cf. *SEG* LVI 565) may date from 138 A.D., ed.pr. || 11-12 (cf. also 24). ὡρμήκατε: 'Eure Bereitwilligkeit, mit der ihr darauf aus seid', ed.pr. || 12. in the lacuna before ἐστί a Greek equivalent of 'laudable' is to be expected, ed.pr. || 13. οὕτ[ως ἔ]χοντα[ς], C.P.Jones apud ed.pr.: 'I approve (of you) being so inclined' || 13-14. restorations by C.P.Jones ('what the city has at present is sufficient') || 15. [εὐμεγ]εθεστ[άτους] or, preferably for reasons of space, [παμμεγ]εθεστ[άτους], ed.pr.; Hadrian refers to the two existing provincial temples for the emperor cult: one for Roma and Augustus, the other for Trajan and Zeus Philios ('Traianeum'), ed.pr. || 16-17. [ἀγῶ]|νας: the eiselastic Ῥωμαῖα Σεβαστά and the Τραιάνεια Δειφίλεια, ed.pr. || 17. ἀ[τέλεια]ς rather than ἀ[γοραίου]ς or ἀ[συλία]ς, ed.pr.; the ateleia refers to exemption from taxes during the panegyris in which the Romaia Sebasta were embedded, ed.pr., who refers to *I.Smyrna* 697 LL. 33-39 (ἀγῶνα ἱερόν, ἀτέλειαν) || 18. [ἄλλο]ν or [τρίτο]ν, ed.pr. || 18-20. restorations by C.Schuler ([καινόν] also suggested by C.Habicht and C.P.Jones): 'so werdet ihr für eine neue (?) Sache auch deren Besitztümer drangeben', ed.pr., who adds that from LL. 20-23 may be inferred that it is the κοινὸν Ἀσίας which would not be prepared to earmark additional revenues for a third provincial temple in Pergamon. If Hadrian would give permission for such a temple, the city itself would have to face excessive (περιττάς) expenses || 23-24. 'Aber da ihr nun einmal ganz und gar darauf aus seid, mich irgendwo zu errichten', ed.pr. || 29-33. Claudius Menogenes: probably identical with the homonymous gymnasiarch in *AvP* VIII.3.37 (after 123/124 A.D.) and the homonymous asiarch and strategos in *MDAI(A)* 37 (1912) 301 no. 26 (after 117/118 or 118/119 A.D.); Claudius Pardalas: see *AvP* VIII.3, comm. ad no. 140 on p. 142, and *MAMA* IX 18/19; Ulpius Asklepiades: see Oliver, *Constitutions* 58 (a) and (b) (secretary of the Pergamene νέοι (117 A.D.)); L. 32 implies that apparently not all ambassadors who participated in the trip to Rome actually intervened with the emperor; one or more may have died or fallen ill in the meantime, ed.pr.

1425-1426. Pergamon (Asklepieion). Inscriptions, Imperial period. Ed.pr. L.Meier, *Chiron* 39 (2009) 395-397 nos. 1/2 (ph.). Greek texts also in *An.Ép.* (2009) [2012] nos. 1383/1384.

1425: 395/396 no. 1. **Building inscription, 1st/2nd cent.** A.D. Two joining fragments (one of them now lost) of a marble 'Gebälkblock' with an architrave with three fasciae; inscription on the upper fascia; found in 1930 in the theater of the Asklepieion: [- -] ἐκ θεμελίων κατασκευάσα[ς ἀνέθηκεν]

Ed.pr. refers to a few other, similar texts engraved on architraves (inter alia *I.Perg.* 236; *I.Eph.* 428; *AvP* VIII.3.64).

1426: 397 no. 2. **Incertum (building inscription?), 2nd/3rd cent. A.D.** Right part of a marble 'Gebälkblock' with architrave and frieze; inscription on the frieze; found in 1973 (no indication of find spot): [- - Αὐ]ρηλίας Συνκλητιανῆς vacat

If this is part of a building inscription one could restore [-- μετὰ τῆς γυναικὸς Αὐ]ρηλίας etc., ed.pr., who acknowledges that there is no parallel and that the stone is possibly part of a funerary monument; Συνκλητιανή: previously unattested, ed.pr., who refers to Latin Syncletius.

1427. Pergamon (area of: Balaban, ca. 7 km southeast of Bergama). Inscription of an Imperial freedman, 1st cent. A.D. Rectangular white marble base; on the top a 'Zapfenloch'; found in 1931, together with a Corinthian capital, in Balaban. Ed.pr. L.Meier, *Chiron* 39 (2009) 399 no. 4 (ph.; German translation); Greek text also in *An.Ép.* (2009) [2012] no. 1386.

Λατεῖνος | Καίσαρος | Σεβαστοῦ | ἀπελεύθερος

1. For the cognomen Latinus ed.pr. refers to *MDAI(A)* 33 (1908) 413 no. 50 ([--]Σ ΛΑΤ[ΙΝΟΣ ?]) and *I.Perg.* 397 L. 16 ([Αἴ]λιος [Λατε]ῖνος) || 2-3. Καίσαρος Σεβαστοῦ: not necessarily Augustus but any emperor called Caesar Augustus or Augustus Caesar, ed.pr.

1427 bis. Pergamon. Cult regulation, 2nd cent. B.C. *I.Perg.* II 251. See our lemma no. 2052.

1428-1431. Pergamon. Dedications, Imperial period. Ed.pr. L.Meier, *Chiron* 39 (2009) 398/399 no. 3 (ph.) and 400-404 nos. 5-7 (ph.).

1428: 398/399 no. 3 (German translation). **Dedication to Asklepios Soter, Imperial period (after 117 A.D.).** Small rectangular marble altar; two 'Dübellöcher' in the top; in L. 2 the letters are smaller; in fine possibly a rasura and a correction; found in 1965 in the 'Hallenstraße' of the Asklepieion; mentioned in *AvP* XI.4.154 as an ineditum. Greek text also in *An.Ép.* (2009) [2012] no. 1385.

Ἀσκληπιῷ · Σωτῆρι | Π(ούβλιος) · Αἴλ(ιος) · Διονύσιος Σεβαστῶν ἀπελ(εύθερος) | vacat εὐχήν

2. Publius Aelius Dionysios was manumitted by Hadrian, ed.pr., with further reflections on the implications of the formula Augustorum libertus/Σεβαστῶν ἀπελεύθερος; Dionysios presumably served as a freedman under Hadrian and his successor || 3. after εὐχήν representation of a kind of volute.

1429: 400 no. 5. **Dedication to Asklepios and Hygi(ei)a, 1st/2nd cent. A.D.** White marble block broken at left; found in 1965 in the 'Hallenstraße' of the Asklepieion. Greek text also in *An.Ép.* (2009) [2012] no. 1387.

Ἀσκληπιῶ[ι] | καὶ Ὑγίαι Ο[.][ιορις ὑπ[ὲρ | v] Ἀτειμ[ήτου]

2. Ὑγίαι: after the upsilon a Π seems to have been engraved at first, subsequently corrected into Γl by the inscribing of a short vertical stroke on the horizontal hasta of the pi, ed.pr. || 2-3. the dedicant was a woman with a name ending in -ορις, ed.pr.

1430: 400-402 no. 6 (German translation). **Dedication to Asklepios Soter, 1st/2nd cent. A.D.** Small gray-white marble altar moulded above and below; two 'Dübellöcher' in the top with remains of metal; L. 5 of the inscription on the lower moulding; found in 1965 in the 'Hallenstraße' of the Asklepieion; mentioned in *AvP* XI.4.154 as an ineditum. Greek text also in *An.Ép.* (2009) [2012] no. 1388.

Ἀσκληπιῷ Σωτῆρι | Ἀπολλώνιος ἱερεὺς | τοῦ Συκιεσσηνοῦ | Ἀπόλλωνος καὶ || ἱερονείκης ❦

3. Συκιεσσηνός: epithet previously unattested, derived from the name of a village or 'Flur' called Συκίεσσα (derived from συκῆ: 'fig'), ed.pr. || 5. initio, representation of a sort of volute; ἱερονείκης: interpreted by ed. pr. as a reference to an athlete who won in ἱεροὶ ἀγῶνες, perhaps in Pergamon itself [he may have been an actor/artist, Pleket].

1431: 402-404 no. 7 (German translation). **Dedication to Asklepios and Hygieia, 1st/2nd cent. A.D.** Small marble base moulded above and below; in the top a 'runde Abarbeitung' into which a plinth could be fitted; found in 1965 in the 'Hallenstraße' of the Asklepieion; mentioned in *AvP* XI.4.153/154 as an ineditum. Greek text also in *An.Ép.* (2009) [2012] no. 1389.

[Ἀσ]κλ[ηπιῶι καὶ Ὑγιείαι] | Γ(άϊος) · Ἰούλιος · Μάρκελλος | τραπεζείτης · Ἐφέσιος | ὑπὲρ Ἰουλίας · Θαΐδος || γυναικὸς · ἰδίας vv | vv χαριστήριον vvv

2. It is uncertain how Marcellus became a Roman citizen, ed.pr., who, in view of the fact that he and his wife (L. 4) both were Iulii, considers the possibility that we have a couple of manumitted slaves; bankers (L. 3) often were freedmen; ed.pr. refers to *I.Eph.* 2217 for another banker, to *I.Eph.* 3056 for a τραπεζειτικὴ στοά, and to *I.Eph.* 454 (*SEG* XXXV 1111) for three reserved places for bankers in the latrine of the Vedius gymnasion.

1432. **Pergamon (area of: Atarneus). Stamped brick or tile, 3rd/2nd cent. B.C.** Brick or tile, either from a royal manufacturer or used for a royal building, with retrograde stamp. Ed.pr. M.Zimmermann, in F.Pirson, *AST* 26.2 (2009) 287 (ph.): βασ(ιλική)

1433. **Pergamon. Magical amulets, 3rd cent. A.D.** R.Wünsch, *Antikes Zaubergerät aus Pergamon* (Berlin 1905) 16/17; cf. *SEG* XXXIV 1436 app.cr. M.García Teijeiro, in *Estudios de epigrafía* 389-396 (dr.), republishes the texts on three amulets of polished black stone found in Pergamon as part of a 'magi-

cian's kit' containing a total of ten objects. The stones are inscribed on both faces, and the texts on all of the stones are essentially the same. T. reproduces Wünsch's illustrations: A = lower face of amulet 1, B = upper face of amulet 3; we note minor differences between the stones in the app.cr. [For this kit cf. also A.Mastrocinque, *JRA* 15 (2002) 173-188 and R.Gordon, *ibidem* 189-198; for the inscribed and adorned bronze triangular table found in the same cache see now K.Jackson, *JRA* 25 (2012) 457-474; she suggests a 'theurgic context' for this object, Pleket].

A. amulet 1 (Wünsch's illustration):

vacat ἡ̣λιθ vacat
παιφθα` φωζα
χιιιππωππ
φυρρουφαιωφωξσπ
παιοιδιχριςεϱπιπχ
παιφθα φωζαχιιι
mag. sign ωθσωθινε
αουριου ουλλεβεν
χνεαυσ αρβηβαραρ
mag. sign δοερν mag. sign
παιφθα φωζα

1. η υ λ ι θ, amulet 1 || 2. (cf. also 6 and 11). T. follows the text on amulet 1: παιθ φθα φωζα: 'éste es el dios Ptah saludable' (with separation mark between φθα and φωζα (not seen by W.) || 3. magical signs, W.; for χιιι cf. L. 6 in fine; the two pi's may be an inverted omega, T. || 4. φαιαφωξ, amulet 1 and 3; no σπ in amulet 1 || 5. διχρις, amulet 3; inverse epsilon; omega instead of inverse ε and ϱ in amulet 3 [initio T.'s drawing shows a pi, not given by T. in his text, Pleket]; for πιπχ T. refers to πχι in magical gems || 6. παιθφθα, amulet 1 || 7. ωθσωσιθενε, amulet 1; ωθσωσινε, T. [W.'s drawing shows ΩΘΣΩΘΙΝΕ (square sigma)] || 8-10. in a rectangular frame.

B. amulet 3 (Wünsch's illustration):

ιαεωβαφρενεμουνοθιλαριχριφιαευεαι φιρχιραλιθονυομενερφαβωεαι
χαρτα νοαιαξ
ναζαερκαοζα υ φραυ
καξ μιχαηλγαβριηλ
ραγουσηλ ραφαηλ ψανχον
ιαια αβρια φριξακτειρα
σθεννω πιμιαξαερομεν
δεινα ορεοτερουξ α ρα
πληξιπαν ουρινοφριξ ακτειραυμ ερχου
ριμνα πονοαμωσιαιααβε
ρρα βερρα
magical signs
διδορθεαμεινον
δενδρα κυμινδρα
λητα χρημιλλον
δενδρουφι
νηνεμον

1. Palindrome of 59 letters, T.; central letter is the underlined upsilon || 4-5. references to Μιχαήλ, Γαβριήλ, Ῥαγουσήλ and Ῥαφαήλ, T. || 5. ραγουηλ, amulet 1 || 6. in a magical gem αβριγ is recorded; perhaps to be corrected into αβρια, T.; ακτιρα,

amulet 1 || 7. *σθεννω*: cf. Σθεινώ, one of the Medusas in Hesiod's *Theog.* 276, T. || 8. ΟΡΕΟΤΕΡΙΙΝ, dr.; *τερουξα*, amulet 1; incorporated by T. in his text || 9. *πληξιθαν*, amulet 1; *πυρινου*, amulet 2 [on the dr. one reads πληξιπανουρινο.μ ερχον, Pleket] || 9-10. *μεχουρι*, amulet 1; T. suggests reading *πυρινου μερχουρι*: a reference to Mercurius, preceded by an epithet || 12. *διρορθε*, amulet 1; *διδορδορθε*, amulet 2; *αμινον*, amulet 1 || 13. *δραητα*, amulet 1; *δραχητα*, amulet 2 || 14. *χρημιλλον* is on record in magical papyri, T.

1434. Pergamon. Dedication to Nyx, Telete and Automaton, Imperial period. H.Hepding, *MDAI(A)* 35 (1910) 457-459 no. 40. C.Stringer, *Acme* 60.1 (2007) 25, reprints the inscription (Νυκτὶ καὶ Τελετῆι | καὶ τῶι Αὐτομάτωι | Κλαυδία Τελεσφοριανία | ὑμνήτρια κατ' ὄναρ) and refers to Nonnos 16.399-402, where Telete, the daughter of Διόνυσος and the nymph Νικαία, is called *κούρη νυκτιχόρευτος*; she agrees with Hepding that Νύξ is here not the goddess known from the Orphic Theogony but the personification of the dark night, in which the initiation of the mystai created the 'new light'.

BITHYNIA

1435. Bithynia. Hellenization. C.Marek, in J.M.Højte (ed.), *Mithridates VI and the Pontic Kingdom* (Aarhus 2009) 35-46, offers a brief analysis of the main parameters of hellenization in Bithynia and Pontos: names, language (Greek versus Latin), myth, cultural (especially agones and gladiatorial shows) and political institutions (inter alia urbanization; eras and calendars; careers in the Roman army and in the Imperial orders). In passing he adduces many inscriptions.

1436. Bithynia. Hellenization and philhellenism. On the basis of literary, epigraphic and numismatic sources, C.Michels, *Kulturtransfer und monarchischer 'Philhellenismus'. Bithynien, Pontos und Kappadokien in hellenistischer Zeit* (Göttingen 2009), analyzes the cultural contacts of these indigenous kingdoms with the Greek world. He concludes that the monarchs had no intention of 'hellenizing' their subjects. Cf. S.Dmitriev, *Gnomon* 82 (2010) 759-762.

1436 bis. Kalchedon. Cult regulations, 3rd cent. B.C.-1st cent. A.D. *I.Kalchedon* 10-12. See our lemma no. 2052.

1437. Kios. Cult regulation (record of an oracle), late Hellenistic or early Imperial period. *LSAM* 6; *I.Kios* 19. K.J.Rigsby, *ZPE* 170 (2009) 79-80, stating that the cult was reserved for women, suggests a new reconstruction for L. 1: [- - - ἱ]λασσομέν[αισι θεὰν] δαιτρ<ε>υέτω ἀνήρ ([- - -]λασσομεν[αισ - - -] δαιτρ<ε>υέτω ἀνήρ, *I.Kios*). The slaughter of the animal must thus be conducted by a male person, although no other men were allowed a role in the cult. – A.Chaniotis, *EBGR* (2009) [2012] no. 138, refers to his interpretation of the inscription in C.Brosius, U.Hüskens (edd.), *Ritual Matters: Dynamic Dimen-*

sions in Practice (London 2010) 208-233, where he provides some thoughts on LL. 7-9: since ἐχθραίνω means 'to make hateful', its subject could be τὰ χρυσία; despite το[ῖ]σιν δὲ προσα[υ]δᾷ being a doubtful reading (προσαυδάω: 'speak of'), and accepting λῆροι γάρ (*LSAM*, instead of <κ>ηρ[ό]θι in *I.Kios*), he cautiously proposes translating: 'Leave the gold jewels at home; for they are an expression of silly vanity; they make some people into enemies, they cause the gossip of others'.

1438. **Tios/Tieion. Dedication to Meter Theon, undated.** Stone block found on the same spot as the inscribed weight in our lemma no. 1439; mentioned by N.E.Akyürek Şahin, S.Uyar, *Gephyra* 6 (2009) 137-139 (ph.): Μητρὶ θεῶν | [.] ḲAI ṂN[- -] | ---

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1439. **Tios/Tieion (area of: Kayıkbaşı, near Gökcebey). Inscribed weight, Imperial period.** Round lead weight (ca. 4900 gr.) with long handle; reliefs on both sides; on the front a bust of Dionysos with grapes and vines; on the back a bust of a bearded Zeus; on the handle in large letters a nu superimposed on a large mu: Μν(ᾶ); found in 2009 in the remains of an ancient building in Kayıkbaşı, situated at the confluence of the rivers Billaios and Ladon; on the same spot a dedication (our lemma no. 1438), a 'Messstein' (?) and a number of ceramic sherds were found. Edd.pr. N.E.Akyürek Şahin, S.Uyar, *Gephyra* 6 (2009) 137-148 (ph.; German translation).

Front: Ἀγαθῇ τύχῃ · βουλῆς · δήμου · Τιανῶν ·
Back: Ἀρε̣ιανὸς ὁ ἐπιστάτης ἐν̣[..]ΙΑ̣[.]ΑṬ[.]Α̣[.]Ι̣

Lunate epsilon and sigma || Front. the weight was issued by the city of Tios, edd.pr. || Back. ἐπιστάτης: perhaps the overseer of a local market, edd.pr., who suggest that the site at the confluence may have been a local emporion || edd.pr. refer to *SEG* LIII 1418: a similar weight (4885 gr.) from Tios with the inscription Ἀρειανὸς [- -]TATHCE[- -]C[- -] (clearly [ὁ ἐπιστ]άτης) || comment on other weights from Tios where objects previously interpreted as wreaths are now held by edd.pr. to be weights, suspended by a hook; edd.pr. refer to a funerary altar from Tios (dr.; *JÖAI* 28 [1933] Beiblatt 90 no. 57; Robert, *Ét.Anat.* 290 note 2), where the representations are interpreted by edd.pr. as five weights (previous interpretation: five fruits); all these weights are likely to have belonged to the inventory of the bureau of agoranomoi or epistatai; edd.pr. also refer to two altars from Tios with relief and inscription (ἀγορανομικός: *JÖAI* 28 [1933] Beiblatt 92 no. 59; Robert, *Ét. Anat.* 298 no. 14 and 289/290 no. 17); the relief represents a clock, referring to the opening of the market, and a 'Standard-Längenmaß' (Robert: 'a whip'); edd.pr. give also a photo of another relief from Tios with the inscription [ἀγορα]νομικός and representation of a balance (C.Marek, *Pontus et Bithynia. Die römischen Provinzen im Norden Kleinasiens* [Mainz 2003] plate 2 no. 2).

1440-1441. **Tios/Tieion. Epitaphs, Imperial period.** Edd.pr. B.Öztürk, I.F.Sönmez, *Arkeoloji ve Sanat* 132 (2009) 135 no. 7 (ph.) and 136 no. 10 (ph.), publish the following texts now in the Museum in Ereğli.

1440: 135 no. 7. **Epitaph of Senianos.** Large [1.25 m high!] white marble statue base moulded above and below; on top a recess for a statue/bust. Greek text also in *An.Ép.* (2009) [2012] no. 1357. Σενιανὸς | Μηνιανοῦ | ζήσας κοσ|μείως || ἔτη κα´· | χαῖρε

1. First attestation of the Latin name Senianus (Celtic origin), edd.pr. || 2. Μηνιανοῦ: equivalent of the Latin cognomen Menianus, edd.pr. [J.-Y.Strasser in *An.Ép.* prefers Minianus, possibly related to Μηνίας with Latin suffix, Pleket].

1441: 136 no. 10. **Epitaph of an unknown person.** Lower part of a sarcophagus; inscription in a tabula ansata. ---- [ζήσας or ζήσασα] | κοσμίως | v ἔτη μ´ vv

PONTUS

1442. Pontus. Hellenization and philhellenism. See our lemmata nos. 1435/1436.

1443. Amaseia. Dedication for King Pharnakes to the Gods, ca. 200-169 B.C. *OGIS* 365; *Studia Pontica* III 94. In a study of the rock-cut tombs of the Pontic kings in Amaseia, R.Fleischer, in *Mithridates VI* — (cf. our lemma no. 1435) 117/118, gives a photo of this rock-cut inscription and briefly reflects on the nature of the architecture of the king's tomb.

1444. Amaseia (area of: Zougo). Dedication, late Hellenistic period. *Studia Pontica* II 139 (cf. also III 146). S.J.Saprykin, in *Mithridates VI* — (cf. our lemma no. 1435) 257/258 (dr.), reads the text as Ζώβη θεαῖς Γέι (καὶ) [- - Ἀ]γδί[στις?] (or [Ἀ]γδί[σ]δις) ΧΔ IIII ('Zobe to the goddess Ge and Agdistis (a gift) of 14 chalkoi'). He refers to anthroponyms like Ζώβεις, Ζώβειτος and Ζόβη (in *Studia Pontica* Ζώβη was held to be a deity). In the relief a representation of an 'androgynous figure with a lightning bolt and a round shield', to be identified with Ζεὺς Στράτιος or Ζεὺς Σωτήρ.

1445. Euchaïta. Epitaph of the physician Theodoros, 5th cent. A.D. *Studia Pontica* III 217 (Samama, *Médecins* [cf. *SEG* LIII 2191] no. 328). For comment see M.Cassia, *La piaga e le cura: poveri e ammalati, medici e monaci nell'Anatolia rurale tardoantica* (Rome 2009) 99-135.

1446. Herakleia Pontike. Colonization. A.Avram, in M.Lombardo, F.Frisone (edd.), *Colonie di colonie: le fondazioni sub-coloniali greche tra colonizzazione e colonialismo* (Galatina 2009) 209-227, studies the early history of the colonies of Herakleia Pontike in the Black Sea (Chersonesos in Tauris, Kallatis). Based on the names attested in the ostraka from Chersonesos (ca. 500-480 B.C.; *SEG* XL 612; LVII 702*), Ju.G.Vinogradov and M.I.Zolotarev had proposed that Chersonesos was founded by colonists from Miletos, Herakleia, and Delos in 528 B.C. Avram remarks that the existence of magistrates, indirectly attested through the ostraka, can be reconciled with the hypothesis that Chersonesos was first founded as an *emporion*. The names that seem of Milesian origin may well be the names of Sinopeans.

According to Avram, Herakleotans and Sinopeans, together with some Boiotians, founded the *emporion* in the late 6th cent. B.C.; the foundation of the polis took place later, in 424 B.C., with the participation of Boiotians (from Delion?). Since πρόβουλοι are found in both Herakleia and Kallatis but not in Chersonesos, Avram infers that the foundation of Kallatis preceded that of Chersonesos. Megarian institutions are present in Herakleia, a Megarian colony, and also in Herakleia's colonies (ἑκατοστύες, βασιλεύς, δαμιουργοί, προαισιμνῶν, calendar, cults).

1447-1454. **Herakleia Pontike. Epitaphs.** Edd.pr. B.Öztürk, I.F.Sönmez, *Arkeoloji ve Sanat* 132 (2009) 129-135 nos. 1-6 and 135/136 nos. 8/9, publish the following epitaphs, now in the Museum in Ereğli (ph.; English translation).

1447: 130 no. 1. **Epitaph of Dionysios, Imperial period.** White marble stele; in ■ recessed arched field a standing male figure clad in a himation and holding his right arm on his chest.

Διογύσιος Ἡρα|κλέωνος ἐτῶν | ξ' vv· χαῖρε

2nd cent./first half of the 3rd cent. A.D., edd.pr. [without arguments; the letter forms do not allow a more specific dating than 'Imperial period', Pleket].

1448: 130/131 no. 2. **Epitaph of Herakleitos, Imperial period.** White marble stele with pediment and akroteria; in the pediment a rosette; in a recessed field a representation of a standing boy clad in a chlamys, holding a pigeon in his left and grapes in his right hand; in a corner a dog eating from the grapes. Ἡράκλειτος Ἡρακλείτου νήπιος

2nd cent. A.D. (on the basis of the letter forms), edd.pr., who adduce various other reliefs and propose that the child figure is to be defined as Dionysos or Eros.

1449: 133 no. 3. **Epitaph of Iulia, Imperial period.** White marble stele; below the inscription in a slightly recessed field a seated woman clad in chiton and himation; Greek text also in *An.Ép.* (2009) [2012] no. 1368. [Ἰ]ουλία, Ἡ[ρακ]λείδου θυ|γάτηρ, ἐτῶν ιγ'· χαῖρε

1450: 133 no. 4. **Epitaph of Chrysa/e, Imperial period.** White marble stele with pediment and akroteria; in the pediment a rosette; in a recessed field a representation of a seated woman clad in chiton and himation, and of a basket; in front of the woman and the basket a small standing female servant; in the lower left corner a small male servant; L. 1 above, LL. 2/3 below the relief; from Alaplı (territory of Herakleia).

Χρύσε Μίκκου θυγάτηρ, | γυνὰ δὲ Φιλίππ[ου], | ἐτῶν v ξ' v · χαῖρε

1. Χρύσε = Χρύση or Χρύσα, edd.pr.

1451: 133 no. 5. **Epitaph of Chrysea, Imperial period.** White marble stele with pediment and akroteria; in a recessed field a representation of a woman clad in chiton and himation and lying on a couch; in her left hand a phiale; in front of the couch a table; inscription above the relief: Χρυσέα, Τωλα θυγάτηρ, ἐτῶν π΄· | χαῖρε

1. Τωλα, gen. of Τωλας, previously unattested, edd.pr.

1452: 135 no. 6. **Epitaph of Olympichos, Imperial period.** White marble stele; in a recessed field a representation of a man clad in chiton and himation and lying on a couch; in front of the couch a table, an ox and, outside the recessed field, a male servant; inscription on the band above the relief.: Ὀλύμπιχο[ς] Ὀλυ[μ]|πίχο(υ) ἐτῶν κε΄· | χαῖρε

1453: 135/136 no. 8. **Epitaph of Tryphosa, Imperial period.** White marble stele with pediment and akroteria; in a recessed field a representation of a standing woman clad in a chiton with a himation over her head; in the lower right corner a small servant; inscription above the relief; from Alaplı (territory of Herakleia). [Τρ]υφῶσα Ἡρακλείτου | ἐτῶν πε΄· | χαῖρε

1454: 136 no. 9. **Epitaph of Xenios, 123 A.D.** White marble stele with pediment and akroteria; in the pediment a rosette; in a recessed field a representation of a man clad in a chiton, lying on a couch and holding an aryballos in his left hand; on the left a seated woman clad in a chiton with a himation over her head; in front of the couch a table and in the right and left lower corners two smaller standing figures: a male and a female servant, clad in a himation and in a chiton and himation, respectively; inscription below the relief.

Ξένιος, Μενάδρου | υἱός, ἐτῶν κγ΄· | χαῖρε· | ἔτους δνρ΄, Γωρπιαίου βι΄

[1. Μενάδρου for Μενάνδρου, Pleket] || 4. year 154 = 123 A.D. (Aktian era), edd.pr.

1455. **Komana. Photos of known inscriptions.** D.Burcu Erciyas, in *Mithridates VI* --- (cf. our lemma no. 1435) 304-306, presents photos of *IGR* III 106 (on which see also E.Sökmen, *ibidem* 282) and *SEG* XLII 1133.

1456. **Pompeiopolis. New inscriptions.** C.Barat (et alii), *Anatolia Antiqua* 17 (2009) 400 (ph.), briefly mentions two new inscriptions: 1) on a white marble block: Πλούτωνι | κατὰ χρησμὸν | ἡ πόλις; 2) four incomplete lines of a verse-inscription. Both texts will be published by C.Marek.

1457. **Sinope. Relations with Anatolia.** C.Barat, in *L'Asie Mineure* (cf. our lemma no. 1525) 363-365, briefly discusses inscriptions recording foreigners in Sinope and Sinopeans abroad in the Hellenistic

period. Relations with Asia Minor prevail over those with the Black Sea area. By and large this picture is confirmed by evidence from coin hoards.

1458. **Sinope. Mosaic inscription.** Mosaic with image of Tryphe, found in Sinope, now in the local museum. Mentioned by F.Tülek, *AST* 26.1 (2009) 146; we read from the photograph: [Τρ]υ head φή

PAPHLAGONIA

1459. **Kaisareia Hadrianopolis. Dedications to emperors, Imperial period.** M.Metcalfe, in R. Matthews, C.Glatz (edd.), *At Empire's Edge: Project Paphlagonia. Regional Survey in North-Central Turkey*, BIAA Monograph 44 (London 2009) 209 and 211 (ph.; English translation), republishes two inscriptions:

A. 209 no. PPI.13. **Dedication to Caracalla, 212–217 A.D.** *SEG* XXXIII 1097; Marek, *Stadt*, Kaisareia 6; now *I.Hadrianopolis* 48. The ethnic Κιμιστηνή is further attested in our lemma no. 1460 (209 PPI.14) from this site. Taking the epigraphical evidence in combination with Strabo's reference (12.341) to a part of Paphlagonia as Κιμιστηνή, M. proposes that the site of Asar Tepe, the find-spot of the statue base, was probably a fortress named Κιμίστα.

B. 211 no. PPI.17: Marek, *Stadt*, Kaisareia 8 (no differences); now *I.Hadrianopolis* 2.

1460. **Kaisareia Hadrianopolis. Dedications to gods, Imperial period.** M.Metcalfe, in *op.cit.* (our lemma no. 1459) 200 and 208/209 (ph.; English translation), republishes several dedications that were rediscovered during the project in the province of Çankırı: 1) dedication to Hera (200 no. PPI.1; *SEG* XXXIII 1114); 2) dedication to Demeter and Kore (208 no. PPI.12; *SEG* XXXIII 1100; Marek, *Stadt*, Kaisareia 12); 3) dedication to Zeus Kimistenos (209 PPI.14; *SEG* XXXIII 1099; Marek, *Stadt*, Kaisareia 14).

1461. **Kaisareia Hadrianopolis. Christian prayer, Byzantine period.** Column capital with crosses and scroll-work, three-line inscription on the front face. Ed.pr. M.Metcalfe, in *op.cit.* (our lemma no. 1459) 202 no. PPI.3 (ph.; English translation).

† Ἀρχάγ[γελε - 4-6 -] | φύλατε τὸν δ̣ο̣ῦλ[ον -]|ΘΙΝ[- 2-3 -]

1. The lacuna is probably to be filled with the name of the archangel Μιχαήλ, ed.pr. || 2-3. the personal name Ἀθίνιος seems plausible, ed.pr.

1462. **Kaisareia Hadrianopolis. Epitaph inscribed on a column, early Byzantine period.** Ed.pr. M. Metcalfe, in *op.cit.* (our lemma no. 1459) 210 no. PPI.16 (ph.; English translation); now *I.Hadrianopolis* 7.

Large marble column broken into several pieces, one of which has three letters: XAI[- - -]; presumably χαῖ[ρε] or χαί[ρετε]. *I.Hadrianopolis* 7 provides a more complete reading (ph.; partial German translation). Parts of five lines are preserved, which belong to two different inscriptions, incised at different times.

[- - - - - - - - -] τῇ ἀδελφῇ [- - - - -]
[- - - - -]ΜΛ[- - - - - -]ΑΕ[- - - - - -]
[- - - - - - - - - - - - - - -]C[- - - - - -]
4 [- - -]Λ[- - - - -]Δ[- - -]ΧΑΡ[- - - -]
[- - - - -]Α[- - - - - - - - - - - - - - -]

4. ΧΑΡ, *I.Hadrianopolis*; ΧΑΙ, Metcalfe. [The authors of *I.Hadrianopolis* do not note that also Metcalfe, although stating that the inscribed object is a column, regards the inscription as an epitaph (without explicitly saying that the grave column was re-used in a church); in addition, they print the 5-line text without indicating which lines belong to the earlier and which to the later inscription - unless they mean that this inscription was on one fragment, the other (which, in this case, they do not publish) on a second, but this is not made clear, Corsten.]

1463-1464. Kaisareia Hadrianopolis. Fonts, Byzantine period. Ed.pr. M.Metcalfe, in *op.cit.* (our lemma no. 1459) 201/202 and 206 (ph.; English translation).

1463: 201/202 no. PPl.2. Rectangular marble font, inscription on the upper part of one short side, in the upper two quadrants of a cross. Two further crosses and a leaf ornament on one long side. † Φωνὴ Κ(υρίο)υ ἐπὶ | τῶν ὑδάτ|ω⟨ν⟩

Found in a border zone between Gangra/Germanikopolis and Kaisareia, hence in the orbit of Kaisareia, possibly originating at a site connected with Gangra/Germanikopolis, ed.pr. || Septuagint Psalm 28.3 (= Masoretic Psalm 29.3) often used in inscriptions, cf. e.g. *I.Klaudiupolis* 173 l. 3; *I.Prusa* 212 l. 1), ed.pr., who adds that the roughly cut and awkwardly placed letters are of no help in supporting a more precise dating, ed.pr.

1464: 206 no. PPl.8 (no text). Rectangular basalt font with three crosses and a one-line badly worn inscription; the squeeze in the British Institute of Ankara is illegible.

1465-1474. Kaisareia Hadrianopolis. Epitaphs, Imperial period. M.Metcalfe, in *op.cit.* (our lemma no. 1459) 200–216 (ph.; English translation), (re)publishes the following inscriptions. For the re-published texts without significant changes we give a comparatio numerorum: 207 no. PPl.11: Marek, *Stadt*, Kaisareia 90. – 210 no. PPl.15: *SEG* XXXIII 1106; Marek, *Stadt*, Kaisareia 30; now *I.Hadrianopolis* 54. – 211/212 no. PPl.18: *SEG* XXXIV 1281; Marek, *Stadt*, Kaisareia 39; Merkelbach-Stauber, *SGO* II 299 no. 10/02/22; now *I.Hadrianopolis* 56. – 212/213 no. PPl.19: *SEG* XXXIV 1271; Marek, *Stadt*, Kaisareia 38; Merkelbach-Stauber, *SGO* II 293 no. 10/02/12; now *I.Hadrianopolis* 63. – 214 no. PPl.21: *SEG* XXXIV 1276; Marek, *Stadt*, Kaisareia 42.

1465: 203 no. PPI.4. **Epitaph, late Imperial/early Byzantine period.** Semi-circular limestone grave marker with a poorly carved relief of a family of three people, a column and the sun. Inscription on the border above and below the relief.

ΑΥΤ̣ΟΥΣ̣[.]ΑΠ̣ΡΟΤ[- - -]ΟΗ̣Π̣Ι̣Χ̣[- -]ΟΝΑ[- - -]ΝΑ[- - - - - - - -]Ι̣Σ[- - -]Ε[- - - -]
relief
[.]ΥΝ̣[- - -]Δ̣[- -]Ε[- -]Τ̣[- - -]Α[- -]
[- - - -]Ν[- -]Λ̣ΙΥΤ[- - - -]Π̣[- -]ΝΤ̣[- -]
4 [- - - - - -]ΟΥΤ[- -]ΗΤ̣[- -]
[- - - - - - -]
[- - -]ΕΠΙΧΑΙ̣[- -]

1. Almost certainly Αὐγοῦστα; for the use as a personal name cf. *MAMA* IV 174 L. 1, ed.pr.

1466: 203 no. PPI.5. **Grave epigram for Prokle, Imperial period.** Marek, *Stadt*, Kaisareia 89; Merkelbach-Stauber, *SGO* II 307 no. 10/02/93.

Λαΐνεον τόδε σῆμα
Πρόκλῃ Θεώδοτος ἀδελφῇ,
[καὶ] πόσις Ἀλέξανδρος Ε[- -]
4 [- -]

[2. Read Θεόδοτος, Corsten] || 3. initio, [καί] not in the previous editions; the three short vowels (πόσις Ἀλ-) seem to rule out a continuation of the meter in LL. 1/2, Metcalfe.

1467: 204/205 no. PPI.6. **Epitaph of Markianos, after 212 A.D.?** Heavily worn roughly cut semi-circular limestone block with a relief showing a disc (flower?) in an off-center position; inscription below the relief.

Β. Αὐρ(ηλία) Α̣[2-3]ΑΚΟΥΛ̣Ι̣ΛΛΟΥ σῆμα τ[όδ'] ἐ̣ξ̣ε̣τ̣έ̣λ̣εσσεν
Μαρκ̣ιανῷ Ἀλεξάνδρου, ὃς φί̣λος ἦν ἅπασιν,
κα̣ὶ̣ ἄ[γαλ]μα τόδ' ἔθηκεν τύμβου ἀ̣νδ̣ρὸς ἐῆ(ος)

The inscription uses poetic language, but it does not seem to be consistently metrical, ed.pr. || 1. beta perhaps erroneously for kappa; ΑΚΟΥΛ̣Ι̣ΛΛΟΥ is obviously a stone-cutter's error for Ἀκουιλλίου (Aquillius), ed.pr. || 3. or κα̣τ̣ὰ̣ [σῆ]μα τόδ' ἔθηκεν etc., but the faint letter traces in the lacuna probably support the reading given above, ed.pr. || 3. in fine, abbreviation suggested by C.Marek, ed.pr.

1468: 205 no. PPI.7. **Epitaph of Diogenes, Imperial period.** Cylindrical marble funerary column with moulded top.

Πολλῶν σω-
τὴρ κληθεὶς ἐν[θά-]
δε κεῖ̣μ̣' [Ἀμι]σ{ι}ηνός
4 τὸ γένος οὔνο[μα] v
Διογένης· χαίρετε

4. In fine, vacat, ed.pr. (in a description of the surface of the stone).

1469: 206 no. PPI.9. **Epitaph of Kyrittas, 218 A.D.** *SEG* XLIII 914. In L. 1 Metcalfe reads τήνδ' ἔστη- (τήνδε ἔστη-, *SEG*), in L. 7 ἡδυβίου (ἡδυβίῳ, *SEG*).

1470: 207 no. PPI.10. **Epitaph of Archelaos, 295-395 A.D.** Marek, *Stadt*, Kaisareia 91 (*SEG* XLIII 916); now *I.Hadrianopolis* 67. In L. 1 Metcalfe reads Ἀρχέλ̣α̣ος (Ἀρχέ[δη]μος, *SEG*) and Μάνδανα (nominative instead of dative, following C.Brixhe, *BE* (1995) no. 583 and *SEG*; Μανδάνᾳ, Marek).

1471: 213/214 no. PPI.20. **Grave epigram for Markianos, Imperial period.** *SEG* XXXIV 1279; Marek, *Stadt*, Kaisareia 45; Merkelbach-Stauber, *SGO* II 301 no. 10/02/27. Instead of Λ̣ΕΝΤΟΥ in L. 2, Δέντου is clearly legible; the name is a hapax. In L. 4 Peek's suggestion (cf. *SEG*) τέρμα φ<ί>λου βιότου is confirmed by Metcalfe after autopsy of the stone.

1472: 214/215 no. PPI.22. **Grave epigram for Helios, 238 A.D.** *SEG* XXXIV 1280; Marek, *Stadt*, Kaisareia 40; Merkelbach-Stauber, *SGO* II 297 no. 10/02/19; now *I.Hadrianopolis* 57. Ligatures (not specified in *SEG*) THNM (L. 2), MHTHP (L. 3), HΠ (L. 9); in L. 4 ΕΚΑΥΣΕ, lapis.

1473: 215 no. PPI.23. **Epitaph, Imperial period.** Now *I.Hadrianopolis* 66. Pedimental stele with a flower in relief above the inscription. Found on a hillside above the village of Karaören in 1998, now lost. Text based on a ph. taken in 1998 and a transcription of twelve letters in L. 1.

[-----]ΚΙΓΟΣ τε[ῦ]ξεν Α[.]Ο[..]Ν[..]Κ̣ΕΙΝ
[-----------]Ω[----]ΟΔ[---------]
[----------]Σ[.]Α[..]ΚΑ[----------]Ε

1474: 215 no. PPI.24. **Epitaph of Valens, a veteran, Imperial period** (177 or 277 A.D.?). Now *I.Hadrianopolis* 59. Limestone funerary column, oval in section. Seen in 2001 in the garden of the house of the mayor of Büyük Tarla Mahallesi, where it had been mowed from a nearby field.

leaf [...]ΠΒ̣ Οὐ̣ά̣λεντι στρα̣-
[τευσ]αμένῳ έντείμως
Σέκτ̣[α] leaf τῷ ἑαυτῆς [πατ]ρὶ
4 μ[νή]μης χάρι[ν] leaf
leaf leaf leaf

1. The first two extant letters must be the remains of a date, either [Ρ]ΠΒ̣' or [Σ]ΠΒ̣', ed.pr. || 1-2. word division and restoration suggested by P.Thonemann apud ed.pr.

1475. Pompeiopolis (area of: Taşköprü). Honorary inscription for a benefactor, 161-180 or 211-217 A.D. (?). Marble block, broken above and below, found in a house in Taşköprü; mentioned by L.Summerer, A.v.Kienlin, *KST* 30.3 (2009) 83 (ph.); no text, we read from the photograph.

- - - - - - - - - - - - - - -
[- - - - - - - - - - - Αὐ]-
[τ]οκράτορος Καί̣σα̣-
ρος Μ. Αὐρηλίου Ἀν-
τωνείνου Σεβαστοῦ,
τὸν πάτρωνα καὶ κτίσ-
τη̣ν̣, ἡ μητ̣ρ̣όπολις τ̣ῆ̣ς
Παφλαγονί̣α̣ς Πο[μ]-
πηϊόπολις v διὰ
Α̣ἰ̣λ̣. Φουλβίου Σε[2-3]-
- - - traces of letters - - -

1476. Unknown provenance. Epitaph with a collection of Homeric verses (cento), end of the 4th/beginning of the 5th cent. A.D. *SEG* LI 1735; Merkelbach-Stauber, *SGO* IV 231/232 no. 19/21/02. After some remarks on the composition of centones, O.Prieto Domínguez, *JbAC* 52 (2009) 44-60 (in Spanish), begins by listing the Homeric verses used in this funerary cento; for ᾧ ἐνὶ οἴκῳ (L. 5) he refers to *RECAM* II 74 A (northern Galatia); the river Ἰορδάνης (L. 9) also occurs in the centones of the empress Eudokia; for the plural θεῶν in L. 8, allegedly surprising in a Christian text, he adduces parallels from Eudokia's centones. He suggests restoring L. 1 as follows: πάντας [γὰρ φιλέεσκεν ὁδῷ ἔπι οἰκία ναίων] and gives a Spanish translation of the text.

GALATIA

1477. Ankyra. Res Gestae Divi Augusti. Cf. J.Scheid in M.Christol, D.Darde (edd.), *L'expression du pouvoir au début de l'Empire. Autour de la Maison Carrée à Nîmes* (Actes du Colloque organisé à l'initiative de la ville de Nîmes et du Musée archéologique, Nîmes, Carré d'Art, 20-22 octobre 2005; Paris 2009) 19-22 [for a new fragment of the *Res Gestae* from Sardis see P.Thonemann, *Historia* 61 (2012) 282-288; J.Nollé, *Gephyra* (edd. Nollé et alii) 7 (2010) [2012] 143-145, rejects Th.'s suggestion of assigning this fragment to a Sardian copy of the *Res Gestae*, Pleket].

1478. Ankyra. Gladiators. J.Bennett, *Anatolica* 35 (2009) 1-12, examines the epigraphic evidence for gladiatorial shows: *I.Ancyra* 144 and 148-153. They were held either on the campus or in the stadion.

PHRYGIA

1479. Aizanoi. Letters of the dictator Caesar, 46 B.C. (re-inscribed in the 2nd cent. A.D.). Three slabs of white-blue marble. Slab C (now lost) contains *MAMA* IX 14; A and B, which probably belonged to the revetment of the pedestal of the temple of Zeus, are new. Ed.pr. of the new slabs: M.Wörrle, *Chiron* 39 (2009) 409-444 (ph.), with republication of *MAMA* IX 14 (dr.).

A: 409-432 no. 1. Marble slab, broken at left and below; traces of moulding above; probably found in a field wall north of the temple of Zeus; now in the 'Steindepot' on the temple terrace. The inscription is likely to have continued onto an adjacent slab at left. Text and French translation in *An.Ép.* (2009) [2012] no. 1429.

[Γάϊος Ἰούλιος Καῖσαρ αὐτοκράτ]ω̣ρ, ὕπατος [τὸ γʹ καὶ ἀρχιερεὺς δικτάτωρ ?τε τὸ γʹ],
[ἀποδεδειγμένος τὸ δʹ vac.] vac. Αἰζανειτ[ῶν ἄρχουσι βουλῇ δήμῳ χαίρειν· vac.]
[ἐνέτυχέν μοι Ἀρίσταρχος - ca. 4-5 -]λάου ὑμέτερος [πρεσβευτὴς ---------]
[--------------------]ς ἔσχεν καὶ ὑμεῖς Ε[------------------]
[------------------τ]ούτων καὶ Πόπλιος [--------------------]
[-----------------τὴ]ν πόλιν ὑμῶν ἀπεδέξ[ατο ----------------]
[------------------]α̣ντων πρὸς ἐ̣μ̣έ ἐ[πι]εικε[-----------------]
[---------------ο]ὖ̣σ̣αν ἱερὰν καὶ τεμενικὴν τ̣[οῦ ?Διός ------------]
[--------------ἀπ]έ̣δειξεν ὁ Ἀρίσταρχος πολ[λ-------------------]
[-----------------]ν̣ μὴ ἔχειν συνεχώρησα ΚΛ̣[-----------------]
[-----------------]σ̣ουσιν ὥστε τὸν δῆμον ὑμ̣[ῶν---------------]
[--------vac.? ἔρρωσ]θ̣ε̣ vac.
[Γάιος Ἰούλιος Καῖσαρ αὐτοκράτ]ω̣ρ, ὕ̣πατος τὸ γʹ καὶ ἀρχιερεὺς δ̣[ικτάτωρ ?τε τὸ γʹ, ἀπο-
δεδειγμένος τὸ δʹ ---]
[---------------------ἀντι]σ̣τρ̣α̣τήγῳ̣ vac. [-------vac.?---------]
[----------------- τὸ τοῦ Διὸ]ς ἱερὸν τὸ ἐν Αἰζανοῖς ΠΕ̣[-----------]
[-------------------------] ὑ̣πόφορον, σὲ οὖν θέλ̣[ω ------------]
[-------------------------]θ̣ῆ̣ναι πλέον τοῦ̣ συγ[κεχωρημένου ------]
[---------vacat?-----------] vacat ἔρρ̣[ωσο vac.]

Fragments of a file of two documents of Caesar; the first letter (LL. 1-12) deals with the financial basis of the cult of Zeus in Aizanoi, ed.pr. || 1 (and 13). the formula ὕπατος καὶ ἀρχιερεύς is incompatible with Imperial titulature and points to Iulius Caesar, ed.pr., who adduces *IG* XII.6.387/388, *IG* VII 1835 (cf. our lemma no. 510), *I.Knidos* 41 ('nicht richtig hergestellt') and *SEG* LV 1452 (where in L. 1 Wörrle suggests restoring ['Επὶ Γαΐου Καίσαρος] instead of ['Επὶ Γαΐου Ἰουλίου Καίσαρος]) || 2. or Αἰζανειτ[ῶν τῇ βουλῇ καὶ τῷ | δήμῳ χαίρειν], ed.pr.; if the inscription copies Caesar's original text it is the first evidence for the spelling Αἰζαν(ε)ίτης, ed.pr. || 3. Aristarchos (cf. L. 9) was previously unattested; ὑμέτερος [πολίτης] is also possible, ed.pr. || 3-4. Aristarchos may have presented a ψήφισμα, ed.pr., who tentatively suggests L. 4 in fine ἐ[ψηφίσασθε] || 5. Πόπλιος is probably P. Servilius Isauricus, proc. Asiae in 46-44 B.C., ed.pr. || 7. ἐ[πι]είκε[ια] or ἐ[πι]εικέ[στατα] (referring to Caesar's aequitas (clementia)), ed.pr. || 8-9. summary of Aristarchos' speech, ed.pr.; the noun qualified by ἱερὰν καὶ τεμενικήν could be γῆν/χώραν, πρόσοδον or πόλιν, ed.pr., who concludes that the financial basis of the cult of

Zeus was at stake in the negotiations with Caesar, connects these lines with ὑπόφορον (L. 16), suggests that the context is one of 'Abgabenpflicht an den Gott' (425), compares Aristarchos' success with that of the Ephesian Artemidoros who fifty years earlier restored μεγάλαι πρόσοδοι, which belonged to Artemis (ἱεραὶ οὖσαι) and were appropriated by publicans, to the deity (Strabo 14.1.26), and comments on the dossier concerning the temple land of Zeus and the ἱεραὶ πρόσοδοι belonging to the deity and the polis (*MAMA* IX pp. XXXVI/XXXVII); ed.pr. underlines the importance of the Attalids for the creation of the polis Aizanoi and the relation with Zeus' land, presumably divided into κλῆροι and assigned to (military) colonists || 9. Aristarchos, who led an embassy of Aizanoi to Caesar, was [redacted] member of the municipal elite, ed.pr. || 10. συνεχώρησα confirms that Caesar agreed with Aristarchos' statements and made a concession to the city, the content of which remains unknown to us, ed.pr. || 13-18. second letter, ed.pr. || 14. the addressee was probably a Roman official, the end of his titles being [σ]τ̣ρατηγῳ; thus, either P. Servilius Isauricus (cf. above, ad L. 5) [redacted] [redacted] legatus pro praetore (πρεσβευτὴς καὶ ἀντιστράτηγος), ed.pr., with detailed comment on the titulature of governors of Asia in the 1st cent. B.C. (proconsul, propraetor, praetor) [for another ἀντιστράτηγος see our lemma no. 1228] || 16. ὑπόφορος refers to a levy that had to be paid to Zeus; the god possessed a ἱερὰ χώρα, as is known from a Hadrianic dossier in the pronaos of the temple (cf. *MAMA* IX pp. xxxvi-xliii) and from three bilingual boundary stones (U.Laffi, *Athenaeum* 49 [1971] 10/11; *MAMA* IX 8/9), ed.pr.

B: 432-439 no. 2. Slab with upper moulding, broken at right, below and on the back; at left another slab was attached with a bronze clamp, remains of which are still preserved. Found in front of the southeastern corner of the temple of Zeus. Text and French translation in *An.Ép.* (2009) [2012] no. 1430.

[Γάϊος Ἰούλιος Καῖσαρ αὐτοκράτωρ, ὕπατος τὸ .ʹ καὶ ἀρχιερ]εὺς δικτάτω[ρ ?τε τὸ .ʹ, ἀποδεδειγμένος τὸ .ʹ - - -?- - -]
[- -]ης ἐμοι τ.[- -]
[- ?Πόπλιος Κορνήλιο]ς Δολαβέλ[λας -]

Another letter of Caesar's; letter forms and marble indicate that A and B were part of the same monument; as the documents on A, this letter must belong to the measures taken by Caesar after the Aizanian embassy in 46 B.C., ed.pr. || 2. perhaps the same address as in A L. 2, if this letter too was sent to Aizanoi, ed.pr. || 3. presumably P. Cornelius Dolabella the Elder, praetor probably in 69, proc. Asiae 68 B.C., who was probably an εὐεργέτης of Aizanoi (as of Pergamon: *I.Perg.* 405) in the context of the Third Mithridatic War, though the exact circumstances remain unclear; Caesar may have based his decisions on a decision of this governor, who in the wake of Lucullus may have taken measures favorable for Aizanoi; the city may have participated in the erection of a monument in Rome by the Μυσοὶ Ἀββαεῖται καὶ Ἐπικτητεῖς in honor of C. Salluvius Naso, legatus pro praetore of Lucullus, who defended them against Mithridates in the Third Mithridatic War (*OGIS* 445); [redacted] few years later Dolabella may have rewarded Aizanoi with certain φιλάνθρωπα and δίκαια, ed.pr.

C: 439-444. *MAMA* IX 14. Fragment seen in Hacı Kebir. Greek text also in *An.Ép.* (2009) [2012] no. 1431.

[- -].ANKA . . [- - - - - - - - - - - - ? - - - - - - - - - - - - - -]
[- -]· ἔρρωσθε
vacat vacat
[- - - - - - - - - - - - - - - - - - Μάρκ]ῳ Ἀπ̣πουληΐῳ [- - - - - - - - - - - ? - - - - - - - - - - - - - -]

Probably a 'pierre errante' from Cavdarhisar (Aizanoi). Wörrle, who argues that the letter forms suggest that this fragment belongs to the same monument as A and B || 3. identified in *MAMA* with Sextus Appuleius, governor of Asia in 26-24 or 23-21 B.C. (*I.Perg.* 418 = *OGIS* 461; *I.Assos* 24 = *IGR* IV 253; *I.Eph.* 459); Wörrle argues for Marcus Appuleius, quaestor of P. Servilius Isauricus (*I.Eph.* 1547) and adds that we do not know whether Caesar or Servilius wrote this letter to Appuleius || on palaeographical grounds Wörrle dates the text to the 2nd cent. A.D. and hesitatingly suggests a connection with the aforementioned Hadrianic dossier concerning Aizanoi's temple-land (sub A, app.cr. in fine).

1480. Aizanoi. Honorary inscription for T. Iulius Tertulleinos, 2nd/3rd cent. A.D. In their report on the excavations at Aizanoi, R.v.d.Hoff, K.Rheidt, *KST* 30.1 (2009) 500 (ph.), mention an honorary inscription for T. Ἰούλιος Τερτυλλεῖνος.

1481. Aizanoi (?). Dedication to Zeus Ezeanites. *SEG* LIV 1276. M.Wörrle, *Chiron* 39 (2009) 416 note 15, suggests dating this text to the Late Hellenistic period (*SEG*: 2nd cent. A.D.) and gives various variants of the ethnikon: Ἐζεανίτης, Ἐζηανίτης, Αἰζεανίτης, Ἐζιανείτης, Ἀζεανείτης.

1482. Amorion. Christian epitaph of Theophano, late 5th – mid-7th cent. A.D. Plaque, found in the church atrium. Edd.pr. C.Lightfoot et al., *KST* 30.1 (2009) 214 (ph.; read by T.Drew-Bear).

† Ἐνθάδε κατάκητε Θεωφανώ,
ἡγουμένη ἀσκήτρηα κὲ τελευτησάσ(α)
ἐν Χριστῷ· ἐτεληώθη ἡ δούλη
4 τ[οῦ θεοῦ] μηνὶ Ἰουνήῳ θ' ἰ(νδικτιῶνος) ς'

1483-1484. Diokleia (area of: Öreniçi near Ulu Köy). Christian dedications of columns to God, ca. 250-300 A.D. (at the earliest). White marble columns moulded below and broken above; on the top of each column, a hole with an iron clamp; inscription in a field, which has the shape of a crown, on two of the columns. Bronze crosses found at the site indicate that the find spot was a Christian site. Ed.pr. T. Drew-Bear in C.Wolff, Y.Le Bohec (edd.), *L'armée romaine et la religion sous le Haut-Empire romain* (Actes du quatrième Congrès de Lyon, 26-28 octobre 2006; Lyon-Paris 2009) 35-39 (ph.). Greek text and French translation in *An.Ép.* (2009) [2012] no. 1433/1434.

1483: 35-36: Ε' | Αὐρ(ήλιος) | Ζωτικὸς δὶς | ἀπὸ βενεφικιαρί||ων εὐξάμενος | τῷ Θεῷ ὠκταχίο|νον μετὰ τῆς ἐπισ|κευῆς εὐχαριστῶν | τῇ τοῦ Θεοῦ προνοί||ᾳ ἀνέστησα ❦❦

1. The fifth column of a group of eight (ὠκταχίονον in ll. 6-7); for the fourth see the next lemma || 4-5. = ex beneficiario, ed.pr. || 6-7. ὠκταχίονον: previously unattested, ed.pr. || 9-10. expression occurring in both pagan and Jewish inscriptions; but the archaeological context points to a Christian background, ed.pr.

1484: 36: [-- μετὰ τῆς] | [ἐπ]ισκ[ευῆς εὐχαρισ]|τῶν τῇ [τοῦ Θεοῦ] | προνοίᾳ ἀ[νέσ]||τησα· | δ' ❦

6. The fourth column; cf. our lemma no. 1483 (for the fifth column).

1485. **Eriza. Location.** J.Nollé, *Gephyra* 6 (2009) 49-56, argues that Eriza is to be located in the center of the plain of Acıpayam at the site of Karahüyük, where many antiquities have been found. N. adduces various inscriptions indicating that the site housed an urban center. *OGIS* 238: text; German translation; in ll. 6/7 N. reads πρὸς α[ὑτοὺς εὔ]νοιαν καὶ [τὴν] | ἑα[υτῶν εὐσέβειαν] θε[οῖ]ς [π]ᾶσιν (*OGIS*: πρὸς α[ὑτοὺς εὔ]νοιαν καὶ [- - -]|ΕΑ[- - -]); ἡ περὶ Ἔριζαν ὑπαρχία was the plain of Acıpayam; N. remarks that a date during Attalid rule is not to be excluded, and that the stone is likely to have been erected in Eriza rather than being a pierre errante from elsewhere; cf. also our lemma no. 1514 in fine; *BCH* 13 (1889) 334-340; honorary inscription for a man who was both παιδονόμος and γυμνασίαρχος; Robert, *ÉtAnat.* 366/367; *IGR* IV 882 and 884. N. rejects the identification of Karahüyük with Themisonion.

1486. **Eumeneia. Building inscription or dedication, ca. 150-200 A.D.** Fragment of an architrave with three fasciae, broken on either side; inscription on the upper fascia. Mentioned by B. Söğüt et al., *AST* 26.3 (2009) 365 (ph.): vac. KAI vac.

1487. **Hierapolis. Building inscription, ca. first half of 1st A.D.** In a report on the excavations at Hierapolis, F.d'Andria, *KST* 30.2 (2009) 399 (ph.), mentions several travertine blocks with inscriptions: [Καῖσα]ρ Αὐ[τοκράτωρ] and ἐκ θεμελίω[ν].

1488. **Hierapolis. Jews.** *SEG* LVI 1506. P.A.Harland, *Dynamics of Identity* -- (cf. our lemma no. T059T) 123-142 (= chapter 6), publishes a revised version of the article summarized in *SEG* LVI 1506.

1489. **Hierapolis/Hieropolis (Phrygia Salutaris). Funerary epigram of Aberkios, before 216 A.D.** (*IGR* IV 696; *SEG* XXX 1479, XLVII 1736*, L 1251). M.M.Mitchell, in L.Brink, D.Green (edd.), *Commemorating the Dead. Texts and Artifacts in Context* (Berlin 2008) 303-335 (brief summary in *JRS* 102 [2012] 194), discusses the gravestone of bishop Abercius from Hieropolis in the light of its original context, the 'composite semiotics of funerary monuments which cannot be reduced to the words of their inscriptions' and the emergence of Christian material culture in general. Starting from the observation that the two fragments of the text have been displayed since 1895 in the Museo Pio Cristiano in the Vatican on square blocks that distinguish the fragments from a pagan βωμός/cippus, M. objects that G.B.de Rossi's pupil, O.Marruchi, has constructed a single, two-dimensional inscription from a complex, multidimensional monument. Abercius' epigonos Alexander had his funerary stele inscribed all on one face (cf. *ICUR* I 2.1 xiii, xvii = *IGR* IV 694; G.Mendel, *Musées impériaux ottomans. Catalogues des sculptures grecques, romains et byzantines* II [Constantinople 1914] 569-570 no. 778). Mitchell encou-

rages explicitly denoting the monument as a funerary monument, to pay tribute to the verbal and visual exegesis of this artifact.

1490. **Kotiaion (area of: Ada Köy). Epitaph for the wife (and daughter?) of the veteran Aurelius Gaius, end of the 3rd cent. A.D.** *SEG* XXXI 1116. S.Lebreton, in *L'Asie Mineure* (cf. our lemma no. 1525) 15-52, examines what the concept of Asia Minor was from the 5th cent. B.C. until the 4th cent. A.D.; on 15-20 he focuses on how the geographical terminology used by Aur. Gaius reflects his perspective on Asia Minor.

M.Colombo, *ZPE* 174 (2010) 118-126, suggests revising Gaius' career and its chronology. He discerns three phases in Gaius' career, which coincide with Imperial campaigns: the first phase lasts until 295/296, the second lasts from 295/296 to 298 and the third and final from 298-304 A.D. The implication is that Gaius' career lasted later than the supposed terminus ante quem of the purge of Christian soldiers under the Tetrarchy.

1491. **Kütahya (museum). Inscriptions and graffiti on ceramic objects, Hellenistic, Imperial and early Byzantine periods.** Five inscriptions on objects on display in the local museum. Edd.pr. T.Drew-Bear, M.Türktüzün, *Arkeoloji ve Sanat* 132 (2009) 113-120 (ph.; Turkish translation). 1. Graffiti on two fragments of a Hellenistic plate found during the excavations on Seyitömer Höyük near the city center: **a.** E[—]|σκε[—]|τυλ[—], **b.** [—]δικος ἠργάζετ[ο] | [—]ρωτιδος | [—]ς ἡμέραν μεν. 2. Graffito on a jar of unknown provenance: Γεννάδις ε(ἰ)ργά(ζετο). 3. Graffito on a jar of unknown provenance: Ἀπολ(λ)ινάριος ὁ πά(ν)των φῖλος. 4. Jar of unknown provenance; on one side two gladiators (retiarius, provocator) beside a palm branch and a lanista surmounted by the inscription Ἀγάθων ἔδωκε | τὴν φιλοτημίαν; on the other side the graffito Μάρκου. 5. Byzantine pithos, from the İlçe Emet, with a graffito running around its neck: Χρ(ιστὸς) Ἰ(ησοῦ)ς Χ(ριστὸ)ς νηκᾷ· ἐβλογημένος (for εὐλογημένος) ὁ ἐρχόμενος ἐν | δοῦλος Χ(ριστο)ῦ [-----]ΣΤΟΥ[---]ΧΛ.Φ.ΟΓ.(--) | [------] | Ἰη(σοῦς) [-----] | ὀνόματη Κ(υρίο)υ [[ἐν] | ὀνόματι Κ(υρίο)υ, Corsten]· γέψαστε κὲ ἤδετε (for εἴδετε) ὅτη Χ(ριστὸ)ς ὁ Κ(ύριο)ς

1492. **Laodikeia on the Lykos. Dedication of the statue of an Eros, 254/255 A.D.** *I.Laodikeia* 72. On the basis of the photograph of the squeeze in ed.pr. (*Laodicée du Lycos* pl. 106) and postulating the use of ligatures in some parts of the text, H.Engelmann, *Archivum Anatolicum* 4 (2000) 71/72, suggests reading in L. 5 [τ]ὸν Ἔρωτα ὑφερεθέντα instead of [τ]ῷ Ἔρωτα ὑφερεθῆνα[ι] (*I.Laodikeia*); in L. 7 initio he reads the nn of [τό]ν; and in L. 9 initio he opts for [ἰ]ς instead of [εἰ]ς (*I.Laodikeia*).

1493. **Laodikeia on the Lykos. Funerary epigram for Zosimos, late Hellenistic/early Imperial period.** *SEG* XLV 1754 (ed.pr. T.Corsten); Merkelbach-Stauber, *SGO* I 272 no. 02/12/11; *Catalogo Denizli* 14. Republished by G.W.Bowersock, *EA* 42 (2009) 152-156 (English translation), who provides a ph. of a squeeze of the stone, made by J. and L.Robert in Laodikeia in 1962; the squeeze is now in the Institute for Advanced Study in Princeton [see now also the excellent photo in *Catalogo Denizli*, Pleket].

Παν[δ]αμάτωρ φιλόκαινε [⏑ - ⏑⏑ - ⏑⏑ - -]
τίπτε με, ἐνδεχέτη παιδί[ον - ⏑⏑ -]
Ζώσιμον οὔνομα τὰτὸν ἐνεκκά[μενον γενετῆρι]
ε[ἱ]ς Ἀΐδαν ἐρατὸν κοῦρον [⏑ - ⏑⏑ -]
ἤλπιζον δ' ἐπ' ἐμοὶ γονέες ὑμέναι[ον ἀεῖσαι],
οὐκ ἐπ' ἐμοῖς θρηνοῖς τύμβον ἀνοικ[οδομεῖν]·
Χαί[ρ]οις, ὦ παροδῖτα, καὶ ἀντινέπων πα[ρὰ τύμβῳ]
εἰς μεγαπλούτου ἵκοις γῆρας ἐ[π]' εὐβ[οσίας]

1. 'Mordliebender Allesbezwinger', *SGO*; φιλόκαινε = 'novelty-loving', B., with parallels; πανδαμάτωρ: all-conquering, B., who suggests that the power invoked in this line may have been Τύχη || 3. οὔνομ'· Ἄτα τὸν ἐν ἐκκλ.[- - -], ed.pr.; τάτόν = ταὐτόν ('the neuter termination in nu is allowable for metrical reasons', B.); ἐνεκκά[μενον γενετῆρι]: 'bearing the same name as my father', B. || 7. καὶ ἄν τιν' ἐπῶν πα[ραμείψαις], ed.pr.; ἀντινέπων (for ἀντιενέπων): 'speaking back', B. || 8. εἰς μέγα πλούτου ἵκοις γῆρας ἐ[λευθέριον?], ed.pr. [B. incorrectly states that 'an editor of *SEG* --- suggest(ed) the restoration ἐ[λ]ευ[θέριον]'. The *SEG* editor simply reproduced the proposition of ed.pr.; ed.pr. is not the same as an editor of *SEG*, Pleket]; μεγάπλουτος = μεγαλοπλούσιος, B.; ἐ[π]' εὐβ[οσίας]: 'in wealthy prosperity', B. [the photo indeed clearly shows a beta, Pleket].

1494-1496. **Motella (temple of Apollo Lairbenos/Lermenos). Dedications.** Edd.pr. E.Akıncı Öztürk, C.Tanrıver, *EA* 42 (2009) 87-89 nos. 1 and 3/4 (ph.; English translations). For earlier publications of texts from this site see *SEG* L 1254-1280; LVIII 1511-1535. See also E.Akıncı Öztürk, C.Tanrıver, *EA* 43 (2010) 43-49 nos. 1-3.

1494: 87 no. 1. **Dedication to Apollo Lermenos, Hellenistic period.** Upper part of a marble stele with representation of a female breast.

[Ἡ δεῖνα] Ἀ|[πόλ]λω|[νι] Λερμ|[η]νῷ ε||[ὐ]ξαμέ|νη| - - - ?

Dated to the Hellenistic period on palaeographical grounds, edd.pr., who add that the dedicant may have asked for recovery from an illness affecting her breast(s).

1495: 89 no. 3. **Dedication to Apollo Lairbenos, Imperial period.** Upper left part of a marble stele with pediment and akroteria: Ἡλίῳ Ἀπ[όλλω]|νι Λαιρ[βηνῷ - -]| - - -

1496: 89 no. 4. **Dedication?, Imperial period.** Marble fragment.

[- - - Ἀπ]ολλωνιο[- - | - - ? ὑ]πὲρ Ἀπ|[- - -]

1497. **Motella (temple of Apollo Lairbenos/Lermenos). Confession inscription, Imperial period.** Lower part of a marble stele with representation of a leg. Edd.pr. E.Akıncı Öztürk, C.Tanrıver, *EA* 42 (2009) 87/88 no. 2 (ph.; English translation).

- - - - [- - - ca.15 - - -]Ω̣||[- - ca. 7 - -] ịς τὸν γλου||[.]ρόν͜ παραγγέλλω μη|δένα καταφρονεῖν, ẹ̓||πὶ ἕξει τὴν στήλλην | ἐξενπλάριον vacat

2-3. [Edd.pr. print ρό(ν) but the photo shows a ligature of N and Π, Pleket]; γλου||[θ]ρόν or γλου||[τ]ρόν ('buttock'), edd.pr., referring to Petzl, *Beichtinschriften* 75 and 122 || 4. καταφρονεῖν: cf. *Beichtinschriften* 106-124, edd.pr. || edd.pr. remark that the text is not necessarily to be associated with Apollo Lairbenos; Meter Leto is just as likely a candidate.

1498-1513. Motella (temple of Apollo Lairbenos/Lermenos). Καταγραφαί, Imperial period. Edd.pr. E.Akıncı Öztürk, C.Tanrıver, *EA* 42 (2009) 89-96 nos. 5-23 (ph.; English translations, except for small fragments). See also E.Akıncı Öztürk, C.Tanrıver, *EA* 43 (2010) 43-49 nos. 4-7.

1498: 89/90 no. 5. **Imperial period.** Marble block recording seven καταγραφαί, engraved in two columns; the first three (our lemmata nos. 1498-1500) in the left, the other four (our lemmata nos. 1501-1504) in the right column.

[- - -] Ἥλίῳ Ἀπόλλ̣ωνι Λερ[μην]ῷ· | ε̣ἴ τις δ' ἄ(ν) ἐπενκαλέσι, θήσι | εἰς τὸν θεὸν προστείμου | Ӿ ,βφ', ἄλλα εἰς τὸ ταμεῖον Ӿ ,βφ'

2. ΔΑΕ, lapis.

1499: 90/91 no. 6. **229/230 A.D.** Below the preceding text in the left column. Text and French translation in *An.Ép.* (2009) [2012] no. 1392.

Ἔτους τδι', μη(νὸς) β', ζι'· Αὐρή(λιος) | Παπίας κὲ Ἀπολλόδοτος | [το]ῦ Παπίου Διονυσοπολεῖτε | καταγράφωμεν τεθρεμένον || ἑαυτῶν Ζωτικὸν Ἡλίῳ | Ἀπόλλωνι Λερμηνῷν· | εἴ τις ἐπενκάλεσι, θήσι | προστείμου εἰς τὸν θεὸν | Ӿ ,βφ', ἄλλα εἰς τὸ ταμεῖον Ӿ ,βφ'

1. Year 314 (Sullan era) = 229/230 A.D.; eta superimposed on mu || 1-3. edd.pr. suggest that Aur. Papias was the father of Apollodotos (τοῦ Παπίου referring back to Αὐρ. Παπίας) [but Aurelii Papias and Apollodotos are likely to have been the sons of Papias: the father was not yet enfranchised when the sons were born and may have died before 212 A.D.; J.-Y.Strasser in *An.Ép.* suggests reading Αὐρή(λιοι) Παπίας κὲ Ἀπολλόδοτος υ(ἱοὶ) Παπίου, Pleket] || 3. Dionysopolis lies somewhere north of Hierapolis, edd.pr. || 4. καταγράφωμεν = καταγράφομεν, edd.pr.; theta of τεθρεμένον added later above the line, edd.pr. || 6. Λερμηνῷν for Λερμηνῷ: see our lemmata nos. 1501 and 1504.

1500: 91 no. 7. 238 A.D. Below the preceding text in the left column. Text and French translation in *An.Ép.* (2009) [2012] no. 1393.

Ἔτους τκγ', μη(νὸς) γ'· Αὐρηλία Μερτίν|η Ἱεραπολῖτις καταγράφων τὴν | ἐμαυτῆς τεθρεμένην Πίαν Ἡλίῳ | Ἀπόλλωνι Λερμηνῷ· εἴ τις δ' ἄν || [ἐ]πενκαλέσι, θήσι προστίμου [- - - - - - - -]

1. Year 323 (Sullan era) = 238 A.D.; eta superimposed on mu || 1-2. Μερτίνη for Μελτίνη (cf. our lemma no. 1503: ἀδερφόν for ἀδελφόν), edd.pr. || 2. καταγράφων for καταγράφω: cf. our lemma no. 1504; Λερμηνῷν for Λερμηνῷ: see our lemma no. 1499 || 3. TE inserted later before Θ.

1501: 91 no. 8. **Just before 233 A.D.** In the right column. Text and French translation in *An.Ép.* (2009) [2012] no. 1394.

Ἔτους [. . .], μη(νὸς) [. .]· Αὐρή(λιος) Πρόκλος | Τριπολίτης καὶ {Κ} ἡ γυνή μου Ζηνωνὶς | παρό(ν)των τῶ⟨ν⟩ τέκ⟨ν⟩ων μου καταγράφωμεν | θ(ρε)μένην ὀνόματι Τροφίμην Ἡλίῳ || Ἀπόλλωνι Λερμηνῷν· εἴ τις δ' ἅ⟨ν⟩ ἐπενκαλέ[σι] |, θήσι προστείμου εἰς τὸν θεὸν ✕ ,βφ', ἄλλα εἰς τὸ ταμεῖον ✕ ,βφ'

3. ΠΑΡΟΤΩΝΤΩΤΕΚΩΝ, lapis; καταγράφωμεν: see our lemma no. 1499 L. 4 || 4. ΘΕΡΜΕΝΗΝ, lapis; θ(ρε)μένην, edd.pr. [C.Brixhe, *BE* (2011) no. 567, prefers θερμένην: 'la graphie correspond --- à la prononciation du rédacteur ou du graveur', Pleket] || 5. ΕΙΤΙΣΔΑ, lapis.

1502: 92 no. 9. **233/234 A.D.** Below the preceding text. Text and French translation in *An.Ép.* (2009) [2012] no. 1395.

Ἔτους τηι'· Παπίας κὲ Τατας γυνή μου ΙΕΡΟΥ|ΜΟΙΤΑΝΟΣ καταγράφωμεν Ζήνωναν υἱόν μου | Ἡλίῳ Ἀπόλλωνι Λερμηνῷ· εἴ τις ἐπεκαλέσι, θήσι | προστίμου εἰς τὸν θεὸν ✕ ,βφ', ἄλλα εἰς τὸ ταμεῖον ✕ ,βφ'

1. Year 318 (Sullan era) = 233/234 A.D. || 1-2. ΙΕΡΟΥ|ΜΟΙΤΑΝΟΣ: meaning obscure, edd.pr. [C.Brixhe, *BE* (2011) no. 567, wonders whether we have the ethnikon of Papias and Tatas ('-ΝΟΣ pour -ΝΟΙ') and refers to the Μοιτεανοί (cf. Zgusta, *KON* § 824); J.-Y.Strasser in *An.Ép.* wonders whether the last letter in L. 1 is iota instead of upsilon, Pleket] || 2. Ζήνωναν for Ζήνωνα, edd.pr. || 3. ἐπεκαλέσι for ἐπενκαλέσι, edd.pr.

1503: 92 no. 10. **235 A.D.** Below the preceding text. Text and French translation in *An.Ép.* (2009) [2012] no. 1396.

Ἔτους τκ', μη(νὸς) ε'· Αὐρ(ήλιος) Ζήνων Παπίου β' Μοτε|ληνὸς καταγράφω τὸν ἀδερφόν μου | Μηνόφιλον Διοδώρου συν τῇ γνώμῃ | αὐτοῦ Ἡλίῳ Ἀπόλλωνι Λερμηνῷ || κατὰ ὄνιρον· εἴ τις δ' ἂν ἐπ⟨ε⟩νκαλέσι, θήσι | προστίμου εἰς τὸν θεὸν ✕ ,βφ', | ἄλλα εἰς τὸ ταμεῖον ✕ ,βφ'

1. Year 320 (Sullan era) = 235 A.D.; eta superimposed on mu || 2. ἀδερφόν = ἀδελφόν: cf. our lemma no. 1500 app.cr. ad L. 1 || [2-3. Menophilos, Zenon's brother, has a different father than Zenon; he may have been adopted by Papias, Pleket] || 5. ΕΠΝΚ, lapis || the ethnikon Ἱεραπολίτης, inscribed later behind and below L. 7, is to be assiciated with Aur. Rufinus, mentioned in our lemma no. 1504.

1504: 92/93 no. 11. **237 A.D.** Below the preceding text. Text and French translation in *An.Ép.* (2009) [2012] no. 1397.

Ἔτους τκβ', μη(νὸς) γ'· Αὐρήλιος Ῥουπῖνος Ἱεραπολίτης καταγράφων | Ἡλίῳ Ἀπόλλωνι Λερμηνῷν τὸν ὑό[ν] μ[ου | Ἀ]ντώνιον εἴ τις δ' ἂν ἐπενκαλέσι, [θήσ(ε)ι] | ---

1. Year 322 (Sullan era) = 237 A.D.; eta superimposed on mu; Ῥουπῖνος for Ῥουφῖνος; for Ἱεραπολίτης cf. our lemma no. 1503 app.cr. in fine.

1505: 93 nos. 12/13. **Imperial period.** Left middle piece of a marble block.

[---] τὴν ἑαυτ[-----] | εἰ δέ τις ἐ[πενκαλέσει, θήσει εἰς τὸν] | θεὸν ποσ[τίμου ✕ ..' καὶ εἰς τὸν] | φίσκον ✕ [..'· ἔτους -, μη(νὸς) -], || θι'· Ἡλίῳ Ἀ[πόλλωνι Λαιρβηνῷ --]|λιος Ἀττ[-----]|νος βου[λευτής? ---]|ΜΟΥ[---

Parts of two katagraphai: LL. 1-4 and 4-8 || 3. ποσ[τίμου] for προσ[τίμου], edd.pr. || [5. given that the god is called Λαιρμηνός or Λερμηνός in the other inscriptions of this group, it may be better to restore one of these variants instead of Λαιρβηνῷ, Corsten] || 5-6. probably [Αὐρή]|λιος, edd.pr.

1506: 93/94 no. 14. **Imperial period.** Fragment of a marble block.

-- ΥΙ[-----|--- κατα]γράφο[μεν | Ἡλίῳ Ἀπόλλ]ωνι Λαιρμ[ηνῷ | τὴν ἑαυτ]ῶν τεθρεμμέ[νην -- || --]σίμην, ἐφ' ᾧ ἔστ[αι -- | --]ΟΥΟΥ ------

5. Perhaps [Ζω]σίμην or [Ὀνη]σίμην; ἐφ' ᾧ ἔστ[αι]: the conveying is conditional, edd.pr.

1507: 94 no. 15. **Imperial period.** Marble fragment.

[----]ΥΤΟΥΑ[---|---]Υ ἐγγο|[ν -- Ἡλίῳ Ἀπόλλωνι Λερ]μη|[νῷ ---]ΘΗ||[----]

4-5. Perhaps θή|[σει], edd.pr.

1508: 94 no. 16. **Imperial period.** Upper part of a marble stele with triangular pediment.

[-- καταγρ]άφω κατὰ [ὄνειρον or ἐπιταγὴν? --|--]ΟΝ Παυλεῖ[νον --|--]ΑΙΜ[--]

1509: 94 nos. 17/18. **Imperial period.** Marble fragment with parts of two katagraphai.

ΚΑ[---] | ✕ ,βφ' [----]· | ἔτους [----]|[.]ου β' Τ [-- κατα||γρ]άφω [-- | ..]ΝΚΑΠ[--]

1510: 95 nos. 19/20. **232 A.D.** Marble fragment with parts of two katagraphai.

[--- ἀ]νδρ[ο]ν Ἱερα[πολείτης -- |--]ον μου Μ[--- | --- εἰ δέ τις ἐπεν]καλέσι, θήσι [εἰς τὸν θεὸν --|-- ἔ]τους τιζ', μη(νὸς) [---]

1-2. Perhaps something like [καταγράφω τὸν θρεπτ]όν μου, edd.pr. || 4. year 317 (Sullan era) = 232 A.D.

1511: 95 no. 21. **Imperial period.** Upper part of a marble altar.

[- - -]ς Θεοτίμο[υ? - - - | - - - τὸν] ὄντα ἐμαυ[τοῦ δοῦλον (or θρεπτὸν) - -|- -]ẠΠ[- -]

1512: 95 no. 22. **Imperial period.** Upper left part of a marble stele with pediment and akroteria; L. 1 in the pediment, L. 2 on a band below the pediment.

ΠΡ[- - - -]|ΤΕΙΜΟ[- - -] | κατα[γράφω - - - -]|δίκη[ν Ἡλίῳ Ἀπόλ]||λων[ι Λαιρβηνῷ - - - -]

2. Personal name like Τειμο[θε- -], Τειμο[κρατ- -] or [Φιλο]|τειμο[- -], edd.pr. || 4. -δίκη[ν]; end of the name of the girl conveyed to the deity || [5. for the form Λαιρβηνῷ see our lemma no. 1505 app.cr., Corsten].

1513: 96 no. 23. **Imperial period.** Marble fragment.

- - - - | [Ἱεραπο]λείτη[ς? - - -|- - - γυ]νεκός - - -

1514. **Themisonion. Site location.** J.Nollé, *Gephyra* 6 (2009) 56-61, argues that Themisonion is to be located at Dodurga in the southern part of the plain of Acıpayam. The site at Dodurga shows 'Überreste[n] einer größeren antiken Siedlung mit städtischem Charakter'. He briefly refers to *OGIS* 224 (Welles, *RC* 36; letter of Antiochos III to the satrap Anaximbrotos and accompanying letter of the latter to a certain Dionytas, whom N. suggests identifying with the ὕπαρχος of the plain of Acıpayam; for the ὑπαρχία cf. our lemma no. 1485); Sterrett, *EJ* 27 ((re)construction of a temple, possibly of the θεοὶ Πισιδικοί according to N. (58 note 315; cf. also 62 for these gods), who rejects identifying the era (year 260) with that of Kibyra: see 58 note 315 and 61 note 339). N. suggests that Antiochos II or one of his φίλοι established a φρούριον on the site. On 61-64 comment on the 'ethnische und soziale Strukturen' in the plain of Acıpayam, with its various prosperous agrarian communities (cf. the villages Μοξούπολις and Κριθίνη ('Gerstendorf') in *OGIS* 238); weak monetizing of the region, with as a result much 'Tauschhandel' and payment of taxes and rent in kind.

1515. **Toriaion. Site location.** P.Thonemann, *NC* 168 (2008) 43-53, suggests identifying Toriaion with a fortress on Kale Tepesi (north of the road from Ilgin to the east). By comparison with the circuit walls of Alabanda and Knidos, he dates the fortress (with a Seleukid garrison to protect the road from the Aegean to the Kilikian Gates) to 350-275 B.C. – Τοριαῖον, deduced from Τοριαιτῶν in *I.Sultan Dağı* I 393 (*SEG* XLVII 1745; cf. LIII 1504, LVI 1512) must have been the correct form of the city's name (at least in the late Hellenistic period; earlier literary sources have Τυριάϊον or Τυριαῖον, the *Notitiae* Τυράϊον), which leads T. to suggest that the countermark TOP on coins of Phaselis, Aspendos, Perge, and Side should stand for Τοριαῖται; the new city was meant by Eumenes II to be the new economic center of the district of Phrygia Paroreios, but seems to have fallen to the Galatians after the war of 168-166 B.C. and declined thereafter.

1516. Toriaion. Epitaph of Tateis, Imperial period. Limestone block with pediment, broken above; akroteria depicting an animal (lion?) with ox-hound to left; beneath a plain moulding carrying an inscription in two lines, a panel with four figures (boy, man, woman, man); seen and transcribed by the late A.Hall in the Museum in Konya in 1978. Ed.pr. M.Metcalfe, *AS* 59 (2009) 77/78 no. 1 (ph. of squeeze; English translation). The text is not in McLean, *Konya Museum* (cf. *SEG* LII 1458). For two other inscriptions in the Konya Museum (re)published by Metcalfe see our lemmata nos. 1922 and 1925.

Κουδιμας Τατει τῇ ⟨ἑ⟩αυτοῦ γυναι|κὶ μνήμης ἕνεκεν vacat

1. Κουδιμας: 'variant of a group of masculine names found in Phrygia/Pisidia/Isauria ---, that may be either epichoric or hellenized forms of similar-sounding epichoric names', ed.pr.; ΗΣΑ, lapis.

1517. Toriaion (area of: Bulusan/Zaferiye). Epitaph erected by Aur. Kyriakos for his family, Imperial period. Inscribed stone built into the khan near the bridge over the river Bulusan near the homonymous village. P.Thonemann, *NC* 168 (2008) 45/46 with note 9, republishes the inscription from the copy of C.Huart, *Konia: la ville des derviches tourneurs* (Paris 1897) 122/123 and 222/223.

Αὐρ. Κυριακὸς Γ[----]

ΤΑ τῇ ἰδίᾳ γυ[ναικὶ --]
---?---Μ---?---
Α ἀνέστη[σε-------]
μνήμης χάρ[ιν]
καὶ Αὐρ(ηλί)ῳ πενθε[ρῷ ?καὶ]
Αὐξάνοντι υἱ[ῷ καὶ]
Φροντε(ίν)ᾳ μη[τρὶ? --]
π̣ατρὸς Αὐρ[-------]
του ἀν̣έ̣σ̣τησε-----]
μνήμης χάριν

1518. Toriaion (area of: near Mahmuthisar). Epitaph of Paula, 4th-5th cent. A.D. Inscribed stone built into the circuit wall of a mescit between Mahmuthisar and Tekke/Beykonak. Ed.pr. P.Thonemann, *NC* 168 (2008) 45 with note 7, publishes the inscription, reading from the photograph in Ö.Bakırer, S.Faroqhi, *Belleten* 39 (1975) fig. 23.

Αὐρ. Κράτε-
ρος υεἰὸς
Ἀλεξάν-
δρου δια-
κόνου ἀ-
νέστησα
τῇ προσφι-
λεστάτη
μου συνβίῃ Παύ-
λης μνήμης
χάριν

9-10. Παύ|λης for Παύ|λῃ, ed.pr.

1519. Tymandos. Honorary inscription for Caracalla, 213-217 A.D. Statue base moulded above and below; careful script. Edd.pr. H.Bru, G.Labarre, M.Özsait, *Anatolia Antiqua* 17 (2009) 187-192 no. 1 (ph.; French translation). Text also in *An.Ép.* (2009) [2012] no. 1473.

❦ Αὐτοκράτορα | Καίσαρα Μᾶρ(κον) Αὐρή|λιον Ἀντωνεῖνον | Εὐσεβῆ Σεβαστόν, || Παρθικὸν μέγιστον, | Βρεταννικόν, Γερμ[α]|νικὸν μέγιστον, δη|μαρχικῆς ἐ(ξ)ουσίας, | τὸν γῆς καὶ θαλάσ[σ]ης || ❦ δεσπότην· ❦ | vacat Ṭυμανδεῖς vacat

Ligatures || 2. Μᾶρ(κον): monogram || 8. ΕΣΟΥΣΙΑΣ, lapis || edd.pr. connect the text with the passage of Caracalla through Asia Minor in 214/215 A.D. ['hypothèse non nécessaire', J.-Y.Strasser in *An.Ép.*]; edd.pr. reflect on the status of the community of the Tymandeis: probably a village in the territory of Apollonia; brief discussion of *MAMA* IV 235.

1520-1521. Tymandos. Epitaphs, ca. 150-200 A.D. Edd.pr. H.Bru, G.Labarre, M.Özsait, *Anatolia Antiqua* 17 (2009) 192/193 nos. 2/3 (ph.; French translation).

1520: 192 no. 2. **Epitaph of Iman's parents.** Stele with pediment and akroteria; in the pediment a large eagle.

Ιμαν Διογένους ἐγσ̣κεύασε μνῆμα πατρῷον | κατὰ διαθήκην διαταξαμένου πατρὸς αὐτοῦ | εὐσεβ(ί)ης ἕνεκεν καὶ μνήμης [τ]οῖσι γονεῦσι

1521: 192/193 no. 3. **Epitaph of Kallikles and his wife.** Stele with pediment and akroteria; in the pediment a large eagle; inscription on the band below the pediment and above the central field of the stele.

Καλ[λι]κ̣λῆς Αμμ̣[ιου ἑ]αυ[τῷ καὶ τῷ] | συνβίῳ ἰδίᾳ ζῶν καὶ φρονῶν ΕΠΙΙΙ

1. Αμμιου: gen. of Αμμιας or Αμμιος, edd.pr. [Αμμιας seems more frequently used, Pleket] || 2. in fine: ἔτι followed by indication of the wife's age?, edd.pr.

1522-1523. Unknown Provenance. Dedications to Zeus Orkamaneites, 2nd/3rd cent. A.D. Two votive reliefs, offered for sale by G.Hirsch (München), *Auktion* 254 (13.2.2008) nos. 68/69 (ph.). We thank W. Günther for sending us photos and transcriptions. For Zeus Orkamaneites cf. *SEG* XL 1184 and 1193-1195, and LVII 1321 [the letterforms suggest the date indicated above; probably from the vicinity of Banaz, Chaniotis].

1522: No. 68. Votive relief with pediment and akroteria; the left akroterion is missing; representation of the bust of Zeus in the relief panel; to his right a hand raised in prayer, palm facing forward: Ἀνένκλητος Δεὶ Ὀρ|καμανείτῃ εὐχήν

1523: No. 69. Votive relief with rounded pediment and akroteria; bust of Zeus in relief.

Ζωτικὸς Διὶ Ὀρ|καμανείτῃ εὐχήν

PISIDIA

1524. Adada (area of: Yazılı near Sütçüler). Three epigrams near a rock-cut sanctuary of Apollo, 2nd/3rd cent. A.D. G.Labarre, M.Özsait, N.Özsait, *Anatolia Antiqua* 17 (2009) 175-186, revisited the site and republish the three epigrams (Merkelbach-Stauber, *SGO* IV 119-123 nos. 18/09/01, 18/09/02 and 18/09/03 (= *SEG* XLVII 1757)), with photos and French translations. In 18/09/02 L.-Ö.-Ö. omit [per errorem, I suppose, Pleket] the words τῶν πρίν. For 18/09/03 they give the text of *SEG*, which differs slightly from *SGO* (in L. 14 *SGO* prints [προγόν]ως, in L. 16 initio αιε[...] and in fine σοφίᾳ ἔπι κυδα[λί]μα φρήν, and in L. 17 ὂν [τί] χρή); brief comment on the Stoic and Epicurean elements in this text. L.-Ö.-Ö. suggest that the Λεοντιανός who is the author of 18/09/01 and 02 may well also be the author of 18/09/03. They adduce *SGO* IV 123 no. 18/09/04 = *GV* 1397 (also from Adada; funerary epigram written by Λεοντιανός for his homonymous son) and argue that there were three generations of Leontianoi: the poet of *SGO* IV 119-123 nos. 18/09/01-04, his homonymous father mentioned in 18/09/01 (Λεοντιανὸς παῖς ὁμωνύμω πατρός) and his son on record in 18/09/04 (παῖ φίλε).

1525. Antiochia. The origin of the Roman colonists. H.Bru, in H.Bru, F.Kirbihler, S.Lebreton (edd.), *L'Asie Mineure dans l'Antiquité. Échanges, populations et territoires* (Rennes 2009) 263-287, argues on onomastic grounds that the colonists who were settled in the city by Augustus in 25 B.C. did not come from Italy but from Baetica, where Scipio in 206 B.C. settled soldiers from central and north Italy. The veterans of Legio V Gallica and Legio VII, who settled in Antiochia, originated in a levy organized by M. Terentius Varro in Spain in 49 B.C. For criticism see J.-Y.Strasser in *An.Ép.* (2009) [2012] no. 1470.

1526. Antiochia. The cult of Men. Cf. *SEG* LVIII 1555. N.Belayche, in O.Hekster, S.Schmidt-Hofner, C.Witschel (edd.), *Ritual dynamics and religious change in the Roman empire* (Leiden 2009) 327-348, investigates 1) the nature of the cult of Μὴν Ἀσκαηνός in Hellenistic times, and 2) the impact made on the cult by the settlement of Roman colonists and the concomitant transformation of the city into a Roman colonia. Ad 1): archaeological remains; sacrificial ritual, especially the meaning of τέκμωρ, τεκμορεύω; translation of *CMRDM* IV 127 = *SEG* XXXI 1249; brief discussion of *CMRDM* I 177 (ph.). Ad 2): mainly Latin inscriptions and coins. Conclusion: '— pas de rupture rituelle entre — des pratiques — hellénistique(s) et celles qui sont attestées à l'époque de la colonie' (345). For the cult of Men in Antiochia see also G.Labarre in *L'Asie Mineure* (cf. our lemma no. 1525) 399-402 and 405-408.

1527. Antiochia. Dedication to Men, 1st cent. A.D. *CMRDM* IV 128. M.Christol, T.Drew-Bear, *AC* 78 (2009) 180-184 (dr. of copies of W.M.Ramsay), republish the text. See also J.-Y.Strasser, in *An.Ép.* (2009) [2012] no. 1472.

[Γ]ᾴ̣ϊ̣ο̣ς Οὐλού̣μνι̣[ος τεκ]-
[μ]ορεύσας μετὰ ἀγ̣[εψιῶν]
[Ὀ]νησίμου καὶ Ἀ[ρτέμ]-
[ω]νος καὶ Γᾳΐο̣[υ Μηνὶ]
[Ἀσ]καηνῷ̣ vacat
vacat εὐχήν vacat

[......]λιọụ Οὐλουμṿị[ου ..... | τεχμ]ορεύσας μετὰ ἀδ[ελφῶν | Ὀ]ṇησίμου καὶ Αὐ[.........]...]νος καὶ Γαιω[......... || Ἀσ]καηνῷ | εὐχήν, *CMRDM* || 1. initio, preferably [Γν]αίου or [Γ]αίου Οὐλουμνί[ου], the father of the dedicator, who was mentioned in a lost line, Strasser, on the basis of Ramsay's copy || 4. in fine, Γαίω[νος], Strasser || C., D.-B.'s article (169-193) is devoted to an exhaustive analysis of all Antiochian inscriptions, Latin and Greek, recording members of the family of the Volumnii.

1528. Olbasa. Decree, 182 B.C. Limestone block, re-used in the enclosing-wall of the courtyard of a mosque, mentioned by T.Corsten, *AST* 26.1 (2009) 16. The text concerns the recognition of the Νικηφό-ρια in Pergamon by the people of Olbasa, which should point to Olbasa being still independent at this time.

1529-1532. Pednelissos. Honorary inscriptions. Found during the archaeological surveys within the boundaries of the ancient city and its territory. R.Behrwald, H.Brandt, *Chiron* 39 (2009) 257-269 (ph.; German translation), publish two inedita (our lemmata nos. 1529, 1532) and republish *SEG* II 717 (our lemma no. 1530) and *SEG* II 730 (our lemma no. 1531). [For other texts from Pednelissos cf. *SEG* LIII 1593-1606; on 268 note 38 B.-B. refer to two further inscriptions from this site (*SEG* LVI 1708/1709, where they are assigned to the territory of Pamphylian Attaleia), Scheibelreiter-Gail.]

1529: 257-259 no. 1. **Honorary inscription for Ilarkoas, Imperial period.** Stele with a cutting for attaching an upper element; found at the eastern border of the agora; inscription below a wreath. L. 1 was probably written on the missing block above. Text also in *An.Ép.* (2009) [2012] no. 1518.

[ὁ δῆμος]
wreath
vac. ἐτείμησεν vac.
Ιλαρκοαν Οπροηλεως
ἱερέα Διὸς καὶ προθύ-
την, ἱερασάμενον ❦
ἐκτενῶς καὶ ἐγλάμ-
πρως, τετελεκότα ❦
δὲ καὶ τὰς ἄλλας ἀρ-
χάς τε καὶ ὑπηρεσί-
ας, ἐπιδόντα δὲ καὶ
τὰ νῦν τῇ πόλει ἐν ἀ-
ναναιοτάτοις και-
ροῖς ἀργύρια, v ❦
ἄνδρα καλὸν καὶ ἀγα-
θὸν ἀπὸ προγόνων
ἀρετῆς ἕνεκεν καὶ
τῆς εἰς αὐτὸν εὐ-
[ερ]γεσίας τẹ [κα]ὶ ẹὐ-
[νοίας]

3. Ιλαρκοας, previously unattested, belongs to an epichoric 'Namensippe' (Zgusta, *KP* 194 § 463), -αρχοας being typical for Southern Pisidia; Οπροηλις belongs to a Lycian-Pisidian-Cilician family of names (cf. Οπραμοας), edd.pr. || 4-5. being priest of Zeus and προθύτης probably went together; cf. two more inscriptions of the city indicating this (*SEG* II 717 [see our lemma no. 1530]; 718 [= LIII 1603]), edd.pr., who mention two interpretations of the sacrifices: sacrifices in front of Imperial statues to the emperors themselves or sacrifices to the gods for the benefit of the emperors || 9-10. ὑπηρεσίας: 'Dienstverpflichtungen', edd.pr., with various parallels for the word and reflections on the relation with λειτουργίαι and ἀρχαί (cf. LL.

8-9) || 10-13. in an emergency (not specified) the honorand had given money (ἀργύρια) to the city, edd.pr., who point out that the mason left some uninscribed space after ἀργύρια.

1530: 259-261. **Honorary inscription for Idomeneus, Imperial period.** *SEG* II 717. Rediscovered during the campaign of 2003; stele of local limestone; inscription in a framed field; above the inscription a band with a wreath and L. 1 of the inscription. B.-B. republish the text and read the name of the honorand in LL. 1/2 Ἰδομενέ|α (Ἠδομενέ|α, *SEG*). Text and French translation also in *AnÉp.* (2009) [2012] no. 1519.

1531: 267 no. 2. **Honorary inscription for an emperor, 3rd cent. A.D.** *SEG* II 730. B.-B. republish the text and point out that L. 1 has an erasure. Text also in *AnÉp.* (2009) [2012] no. 1520.

1532: 268/269 no. 3. **Honorary (funerary?) inscription for Osolasis, late Hellenistic or early Imperial period.** Undecorated base found re-used in the rubble of a building (church?).

Πολέμων	4	Οσωλασιν
Οσβαλεου		τὸν ἑαυτοῦ
τοῦ Τιωλαμου		vv υἱόν vac.

The shape of the stone does not help to determine the type of the inscription. Of the three epichoric names only Τιωλαμος is previously attested in an inscription from Kışla near Burdur (cf. Zgusta, *KP* 517 § 1570). Οσβ- points to a South Pisidian name, Οσωλασις belongs to Lycian-Pisidian names starting with Οσ-, the ending -ασις has parallels in southern Anatolia, cf. Ιλλασις or Λογβασις in Zgusta, *KP* 272 § 827, edd.pr.

1532 bis. Pednelissos. Cult regulation, 1st cent. B.C. *LSAM* 79. See our lemma no. 2052.

1533. Pogla. Dedication to Artemis, 2nd/3rd cent. A.D. Fluted column found in 1994 by S.Mitchell in the village of Çomaklı (previously called Fiğla/Fuğla); built into an ancient water trough. Text A inscribed on the top of the column; between LL. 1/2 and 3/4 two holes, which probably supported 'an artefact in the shape of either footwear [foot with a sandal made of bronze or some other metal or stone] or a foot [a sculptured bare foot]'; ed.pr. does not exclude the possibility that the artefact had the shape of a footprint. Text B inscribed all around the column. Ed.pr. G.Petridou, *AS* 59 (2009) 81-93 (ph.; English translation).

A: Ἀρτέμιδ[ι?] | τὸ ἴχνος | κατὰ χρηματισ|μόν

B: [- - -]ωνιανὸς [- - -] | [Ἄρ]τεμεις Τροκονδου Σω[σ]ᾶ | ἱε[ρούμε]νοι Θεῷ [ἐπηκόῳ κατὰ] τὸ ἔθος | τῆς πόλεως vacat

A 2. ἴχνος: 'foot' or 'footprint', ed.pr., with parallels for both meanings and with discussion of dedications depicting the feet of the worshippers/pilgrims and of deities. The following texts are discussed in some detail: *I.Stratonikeia* 248; *TAM* III.1.32 (dr.; Greek text) and 33 (Merkelbach-Stauber, *SGO* IV 89 no. 18/01/09; ph.; Greek text); *I.Cret.* III VII 4, with *SEG* XXXIII 740 (dr.); Bernand, *Inscr. métriques* 109 (*SEG* LVI 1972; ph.; Greek text) || 3-4. 'at the command of a dream vision', ed.pr., who refers, inter alia, to a text from Pisidia: a dedication κατὰ ἐπιφανείαν τῆς θεοῦ χρηματισθείς (J.R.S.Sterrett, *The Wolfe Expedition to Asia Minor* [Boston 1888] 280/281 no. 400) || B 1. possibly a cognomen like Καπιτωνιανός, Ματρωνιανός, Πλατωνιανός or Νεωνιανός or an epichoric name modified by the Latin suffix -ianus, ed.pr. [for names in –ιανός see now T.Corsten, in *Onomatologos* 456-463, Pleket] || 2. Ἄρτεμεις: indigenous name, ed.pr.; contra *SEG* XXXVI 1544; XLII 1223 l. 9 || 3. ἱε[ρασάμε]νοι is too long for the lacuna, ed.pr. [rather ἱε[ρώμε]νοι, Pleket] || 3-4. 'according to the custom of the polis', ed.pr. || ed.pr. considers the possibility that Artemeis, daughter of Trokondas, may have been a descendant of the family of Trokondas and his daughter Artemeis, who in the first half of the 1st cent. A.D. were priests of Artemis Ephesia in Cremna (*SEG* XLII 1223; *I.BurdurMus* 21; Greek text, English translation and ph.), but adds that this is 'far from certain'; she suggests that Artemis in Pogla may well have been Artemis Ephesia.

1534. **Sagalassos. Edict of Sextus Sotidius Strabo Libuscidianus on requisitioned transport, early in the reign of Tiberius.** *SEG* XXVI 1392. A.Coşkun, *Gephyra* 6 (2009) 159-164, argues that the edict does not imply that Sextus Sotidius Strabo had first been appointed by Augustus and subsequently retained by Tiberius. On 162 he offers a reconstruction of the list of Galatian governors between 25 B.C. and 20-37 A.D. (Sotidius), partly based on the governors on record in the list of priests of the Imperial cult from Ancyra (*I.Ancyra* 2). C.'s results have been incorporated in the discussion in *I.Ancyra*. Cf. also A. Coşkun, in *Identität und Zugehörigkeit* 173-201. [See now also L.Lemcke, *Gephyra* 9 (2012) 128-142, Pleket].

1535. **Sagalassos. Epitaphs, Imperial period.** *SEG* LVII 1413, 1415, 1417 and 1419. S.Follet, in *An.Ép.* (2009) [2012] no. 1510, suggests reading τό{υ} in of *SEG* LVII 1413 l. 9 and translates: 'ou la partie située au-dessus du terrain consacré'. In respect to *SEG* LVII 1415, J.-Y.Strasser, *ibidem* no. 1512, argues that the modesty of the agonistic titles (and in the case of one brother even the absence of the titles) suggests that the brothers inherited civitas Romana from their ancestors instead of having been enfranchised themselves by Marcus Aurelius. In *SEG* LVII 1417 he suggests interpreting Ειαδος as the genitive of the otherwise unattested man's name Ειας: 'Aurelius Nèrytos, fils d'Eias, et petit-fils de Plokamos' (*ibidem* no. 1513). He dates *SEG* LVII 1419 to the period before 212 A.D., on onomastic grounds (*ibidem* no. 1515).

1536. **Sagalassos. Epigraphic habit in Late Antiquity.** In an examination of the development of Sagalassos from the 3rd through the 12th cent. A.D., M.Waelkens, in J.-U.Krause, C.Witschel (edd.), *Die Stadt in der Spätantike – Niedergang oder Wandel?* (Stuttgart 2006) 199-255, states that in the 4th and 5th cent. A.D. honorary inscriptions for the local elite and governors disappeared, and that monumental inscriptions were erected only for members of the Imperial family and this exclusively by the city (221/222); there is no epigraphic evidence from the late 5th to mid-7th cent. A.D., when Sagalassos was (temporarily) abandoned after a severe earthquake (231).

1537. Takina. Rescript of Caracalla concerning illegal actions of soldiers (with accompanying letters of the governor and Imperial procurators), July 212-October 213 A.D. *SEG* XXXVII 1186; LVII 1429*. D.Feissel, in Haensch, *Selbstdarstellung* 118 note 90 (French translation), reads Ll. 23-27 as follows:

[ἐ]πεὶ δὲ ἠτήσασθε παρ' ἐμοῦ, ὃ καὶ | [χωρὶς τῆς ἐμ]ῆς συνχωρήσεως [ἐν] ἐξουσίᾳ εἴχετε, ἐπειδήπερ πα||[ραγγέλλει τὰ] θεῖα γράμματα ὥ[στ]ε ταῦτα προτεθῆναι, οὐ μόνον | [συγχωρῶ ἀλλὰ] καὶ προτρέπομαι, οὐ μόνον νῦν ἀλλὰ καὶ διὰ παν|[τός, ἐν ἐπισημοτ]άτῳ προτιθέναι [τοῦ δή]μου χωρίῳ.

1538. Termessos (area of: Neapolis). Dedication to Aspalos Artemis, Imperial period. *SEG* LIII 1614. In a study on fishing in southern Asia Minor, P.Bursa, in *Ancient History* 74, republishes the inscription.

1539. Termessos. The cult of Ἄρτεμις Ταυρόπολος. J.Nollé, in *Ancient History* 275-289, discusses the spread of the cult and its influence on local onomastics (names like Ἄρτεμεις, Ἀρτέμων, Ὀρέστης and Θόας; Thoas was king of Tauris, whom Orestes and Πυλάδης deprived of the statue of Ἄρτμις Ταυρόπωλος in Euripides' *Iphigeneia in Tauris*; the Termessians apparently claimed to be in possession of this statue). He analyzes and provides texts and German translations of *TAM* III.1.10 and 17/18, *SEG* LII 1400/1401, discusses the suggested identifications of several temples in the city as belonging to Artemis, and tentatively explains *TAM* III.1.18 L. 1: Α · Φ · Α · Κ · as an abbreviation for Ἀρτέμιδι φιλοπαρθένῳ, Ἀρτέμιδι κόρῃ.

1540. Termessos. Epitaph of Aur. Trokondas and family, after 212 A.D. *TAM* III.1.903 (edd.pr. R. Paribeni, P.Romanelli, *MonAL* 23 [1914] 193 no. 138). After an examination of several inscriptions in *TAM* III.1 that mention toponyms (*TAM* III.1.328, 354, 779, 902), A.V.Çelgin, in *Ancient History* 99-111, republishes *TAM* III.1.903 (after autopsy) with many new readings (ph. [illegible]; Turkish translation). Text and French translation in *An.Ép.* (2009) [2012] no. 1523.

Αὐρ(ήλιος) · Τροκονδας Ἑρ(μαίου) Κλάρου καὶ Αὐρ(ηλία) · Ἄρτεμ(εις) Τρο(κονδου),
ἡ σύμβιος, vacat τὴν σωματο-
θήκην ἑαυτοῖς
καὶ τοῖς τέκνοις
Αὐρηλίοις Τρο(κον)δᾳ
καὶ Συριάρχῃ καὶ
Αὐρ(ηλίᾳ) · Πυθιάδι, τῇ θυ-
γατρί, μόνοις· οὐ-
κ ἐξέσται δέ τινι
ἕτερον κατατεθῆναι,
ἐπεὶ ἐκτείσει προστεί-
μου Θεᾷ Ἀρτέμιδι ,α

1. initio Τροκονδας Ἑρ(μαίου) Κλάρου, Ç., who argues that Κλάρος is not a toponym, but a personal name; Τροκονδας Κλάρος, edd.pr.; [- - -], *TAM*, since after Αὐρ. Τροκονδας the father's name is missing, for which Κλάρ(ι)ος, Κ(υ)α(τ)ος or Ἴλαρος is suggested; in fine Αὐρ(ηλία) Ἀρτεμ(εις) Τρο(κονδου), Ç.; Αὐρ(ηλία) Ἀρτεμ(ισία), edd.pr.; Αὐρ(ηλία) Ἀρτεμ(εις), *TAM* || 5. Αὐρηλίο(ι)ς Ποδά[ρκει?], edd.pr.; Αὐρηλίο(ι)ς [- - -], *TAM* || 9. ἐσέσται, edd.pr., *TAM* || 10-12. not read by the previous edd. || 10. ἐπεὶ δ, Ç.; ἕτερον, J.-Y.Strasser in *An.Ép.*

1541. Tymbriada. Funerary epigram for Stephanos, undated. *SEG* XLVII 1776. Republished by M. Özsait, G.Labarre, N.Özsait, *Adalya* 12 (2009) 197-219 (ph.).

1542. Tynada. Inscriptions, undated. In a report on their archaeological and epigraphical research in Pisidia, M.Özsait, G.Labarre, N.Özsait, *Adalya* 12 (2009) 197-219, republish on 198 and 202 the following inscriptions: F.Sarre, *Archäologisch-Epigraphische Mittheilungen aus Österreich-Ungarn* 19 (1896) 26; 56 no. 30 (ph.; their text reads: Ἀνπανθος ἐτείμησεν Μάρωνα, | Ṇανναν τὴν γυναῖκα αὐτοῦ τοὺς ε̣|ὐεργέτας).

1543. Tynada. Epitaph, undated. Naiskos-stele with three figures on a base within a curved niche: two standing men at left, a seated woman at right; above, an eagle; inscription above the heads of the two men; found in the village of Yakaafşar near Tynada. Ed.pr. M.Özsait, G.Labarre, N.Özsait, *Adalya* 12 (2009) 206 no. 9 (ph.): ΒΑΚΟΥΩ|ΚΟΜΑ

Certainly the name of the deceased and his father's name, edd.pr.

1544. Tynada. Inscription on a column, undated. Fragment of a fluted column; inscription horizontally on the lower, unfluted part. Ed.pr. M.Özsait, G.Labarre, N.Özsait, *Adalya* 12 (2009) 202/203 (ph.): Αββας καὶ Αβας | - - -

PAMPHYLIA

1545. Attaleia. Honorary inscription for the procurator Crepereius, reign of Septimius Severus? *IGR* III 777. J.Bennett, *Adalya* 12 (2009) 185-194, examines the career of the procurator Κρεπερήιος. In L. 4 (ἔπαρχον ἔθνους Δρομ[- - -], *IGR*) he suggests correcting ἔθνους into εἴλης and argues that this unit is identical with the Ala I Ulpia dromedariorum Palmyrenorum milliaria attested in Arabia until 145 A.D. and from 153 A.D. in Syria. He suggests dating the text to the reign of Septimius Severus. O.Salomies in *An.Ép.* (2009) [2012] no. 1481, points out that K.Lanckoronski, *Städte Pamphyliens und Pisidiens* I (Vienna 1890) 158 no. 9, saw a theta on the stone, which is now lost: [ἔπαρχον ἔ]θ[νους Δρο]μ[- - -].

1546. Karain (ca. 30 km northwest of Antalya). Dedication to Meter Oreia, Imperial period. *SEG* XLI 1330. In a study on fishing in southern Asia Minor, P.Bursa, in *Ancient History* 73/74, republishes the inscription.

1547. Perge. The use of Latin as opposed to Greek in inscriptions, Imperial period. W.Eck, in *From Hellenism to Islam* 29-32, examines the reasons for the use of Latin in inscriptions of this Greek city, which has 475 Greek and 39 Latin texts (see *I.Perge*). He argues that, except for inscriptions set up by personnel of the Roman administration, there must have been a specific reason for an inscription being written in Latin instead of in Greek (cf. also his concluding remarks on p. 39). Thus, *I.Perge* 54 (dedication to Vespasian, quoted in full) is in Latin in order to demonstrate political loyalty in the early days of Vespasian's principate; among the dedicators, and in the first position in the text, are the cives Romani of the city. In the bilingual dedications to gods and emperors by Plancia Magna (*I.Perge* 96-99) the Latin version precedes the Greek one, whereas in the dedications to the city's founders (*I.Perge* 101-109), she uses Greek only; E. explains this by Plancia Magna's 'split allegiance' as a citizen of Perge and a member of the senatorial order. *I.Perge* 154 (one of the very few Latin honorary inscriptions for a Roman official by the city, in this case for the Imperial legate Q. Voconius Saxa Fidus) is a peculiar case in that it has a Latin text but uses the accusative (as in Greek) instead of the dative (usual in Latin texts) for the honorand. Cf. our lemma no. 1299 on Ephesos.

1548-1549. Perge (?). Dedications to Artemis Pergaia, Imperial period (2nd cent. A.D.?). Two moulded square marble altars, inscription on the shaft; found during road construction outside Antalya, but most probably coming from Perge, in light of the deity's epithet. Edd.pr. N.Gölkalp, E.N. Akdoğu Arca, *Adalya* 12 (2009) 269 nos. 9 and 10 (ph.; Turkish and English translation).

1548: 269 no. 9. **Dedication of Asklepiades.**

Ἀσκληπιάδης | Διογένους | Ἀρτέμιδι | Περιγαίᾳ

4. Περιγαίᾳ = Περγαίᾳ, edd.pr.

1549: 269 no. 10. **Dedication of Artemes.** Ἀρτεμῆς | Ἀρτέμιδι | Περγαίᾳ | εὐχήν

1550. Side. Dedication to Helena, before 324 or 324-329 A.D. *I.Side* 48. Republished after *CIG* III 4349 and J.Inan, E.Rosenbaum, *Roman and Early Byzantine Portrait Sculpture in Asia Minor* (London 1966) 52, by I.Lasala Navarro, *Epigraphica* 71 (2009) 256: Ἑλένην μητ[έ]ρα Αὐ[γ]ούστ[ου]. She dates the inscription to before 324 when Helena received the title of Augusta. [However, she ignores *I.Side*, where the text is presented on the basis of copies by E.Petersen and C.E.Bosch (the latter published in A.M.Mansel, C.E.Bosch, J. Inan, *1947 senesi Side kazılarına dair önrapor. Vorläufiger Bericht über die Ausgrabungen in Side im Jahre 1947* [Ankara 1951] no. 20): Ἑλένην | μητέρα | Αὐγούστων. J.Nollé in his commentary on *I.Side* 47 (another dedication to Helena) argues

that the statue for Helena cannot have been erected before late 324, since Side was part of Licinius' territorium until then, Corsten.]

1551. Unknown provenance. Sale of an orchard and its donation to the priests of Zeus, 2nd/3rd cent. A.D.? Bronze tabula ansata with a boss on each of the handles; from the 'Coll. Siblings P. and F., Southern Germany'; offered for sale in the catalogue *Auktion 3. Kunstwerke der Antike. Privatsammlungen aus der Schweiz, Deutschland, Belgien und weiterer Besitz* (Jean-David Cahn AG, Basel; auction of September 19, 2008) 17 no. 14 (color ph.; defective German translation). Ed.pr. R.A.Tybout, *ZPE* 185 (2013) 161-170 (ph.; English translation).

Ἐπὶ δημιουργοῦ Ζωπύρου
Ἀρίστου, ἐν πορoραῖς ἐνιαυτοῦ
Ῥόδωνος Νου· Τουης Πίου Του-
εους ἐπρίατο παρὰ Ζήνωνος
Ῥοιζου ἀγρὸν πουμάριν ὁρίζον
πλάγῳ Τουεους καὶ ὁδῷ δημο-
σίᾳ τειμῆς ἀργυρίου (δηναρίων) σι', ἣν
τειμὴν ὡμολόγησεν ὁ πε-
πρακὼς κεκομίσθαι παρὰ τοῦ
πριαμένου, τόν τε ἀγρὸν ἐχα-
ρίσατο ὁ πριάμενος εἱερεῖσι
v Διὸς vacat εἰθύνων λόγον

Date: Imperial, probably 2nd/3rd cent. A.D., ed.pr. || provenance: the tablet can be assigned to Pisidia, Pamphylia or Cilicia on the basis of its onomastics (Νους, Ῥοιζας, Τουης); this is supported by the presence of a δημιουργός as the eponymous magistrate; the dialectal term πορορά (see ad L. 2 below) strongly points to Pamphylia (where all names on record in this document are attested), ed.pr. || 2. the word πορορά, previously unattested, is a regular formation of the Pamphylian dialect (= φρουρά), C.Brixhe apud ed.pr.; the plural φρουραί ('guards') apparently acquired the specific sense of 'documents which protect', 'registrations ensuring (legal) validity', 'authentications', vel sim., ed.pr., with further examples of the originality of Pamphylia's institutional terminology (translation: 'among the registrations of the year of Rhodon, son of Nous'; the dating of sales contracts both by the eponymous magistrate and the magistrate in charge of registering the contracts is paralleled in Kamarina; see *SEG* XXXIV 940 [XLIX 1293; *IGDS* 124] and XXXIX 1001 [*IGDS* II 50]: συναλλακτήρων προστάτας, 'president of the (college of) contract makers'), ed.pr. || 3-7. [illegible] elements ('A bought from B'; object of sale; location of the object of sale [plot or building] by defining its adjacent objects; price) fit in with the structure and partially with the vocabulary in other sales contracts (analyzed by M.Faraguna in the study summarized in *SEG* L 1687), ed.pr. || 5. πούμαριν for πωμάρι(ο)ν (cf. *I.Eph.* 1625 B) = Latin pomerium; ἀγρὸν πουμάριν: 'a field (i.e.) an orchard', with the second substantive used as an explanatory specification; the neuter ὁρίζον (used intransitively) joins with πούμαριν, ed.pr. || 6. πλάγῳ: this flection, previously unattested, presupposes a nominative *ὁ πλάγος (τὸ πλάγος in *IG* XIV 645 LL. 66 and 74), ed.pr. || 7-10. the clause specifying that the seller confirms receipt of the purchase-money is unparalleled in epigraphical deeds of sale; Zenon's statement takes the place of witnesses who figure in almost all contracts, ed.pr. || 11. εἱερεῖσι for ἱερεῦσι || 12. εἰθύνων (for ἰθύνων) λόγον: 'squaring the account'; the sanctuary of Zeus may have acted as a bank from which Toues borrowed a sum of 210 silver denarii (L. 7). Why the repayment took the form of a 'donation' of a plot remains un-

clear, ed.pr., who suggests several scenarios and adduces parallels for the donation of land to sanctuaries by kings, emperors and private persons || our deed of sale stands absolutely alone in its category as is shown by a comparison with the epigraphical sales contracts in J.Game's collection, notably from Macedonia and Sicily (see *SEG* LVIII 1904): it is the first example from Asia Minor, the first one later than the Hellenistic period, and the first one to be engraved on a bronze tablet. Similarly unparalleled is the combination of two transactions (sale and donation) in a single document. Our tablet was probably manufactured for public display (either on the plot in question or in the temple of Zeus) rather than for archival purposes, ed.pr.

LYCIA

1552. **Lycia. Collective identities and genealogies.** A.Heller, in *L'Asie Mineure* (cf. our lemma no. 1525) 53-65, argues that cities in Asia Minor on the one hand sought to construct their identity through emphasis on their Greek origin (exemplified by stories about a 'heros' or god as founder in the distant past: cf., e.g., *SEG* XXXIV 1721) and on the other hand they based their quest for identity on stories about their indigenous, autochthonous origin (cf. *SEG* LVI 2075 sub ■ for a combination of the concept of αὐτόχθων with a reference to Athens).

She analyzes *TAM* II 174 (Sidyma; reference to the importance of a shared γενεαλογία and to κτίσται αὐτόχθονες; Sidyma and Tlos 'réaffirme(nt) dans un langage grec (leur) attachement à (leur) culture d'origine' (55); no reference to a shared Lycian identity in spite of the fact that in *IGR* III 488 (Oinoanda) the cities may well have belonged to the *πρὸς τῷ Κράγῳ συντέλεια*); *SEG* XXXVIII 1476 (kinship of Xanthos and Aitolian Kytenion; cf. LL. 14/15: *συγγενείας ἀπό τε τῶν θεῶν καὶ* | *τῶν ἡρώων*, and LL. 23/24: *ἀπό τε Αἰόλου καὶ Δώρου* | *τὴν γενεαλογίαν συνιστάμενοι*); *IGR* III 500 (*SEG* XLVI 1709; genealogy of the Licinnii from Oinoanda: [γενεαλ]ογία ἡ ἐπιχώ[ριος], with Greek, Roman and Anatolian names; composite identity: Roman (equestrian and senatorial functions; organization of κυνηγέσια, θηριομαχίαι and μονομαχίαι) and Greek (Sparta; athletic victories; functions in the Lycian League)).

1553. **Lycia. Treaty between Rome and the Lycian League, 46 B.C.** *SEG* LV 1452. M.Wörrle, *Chiron* 39 (2009) 413/414 note 7, doubts the restoration ['Επὶ Γαΐου Ἰουλίου Καίσαρος] in L. 2 for reasons of space and since Lepidus' name in the same line has no gentile; he prefers ['Επὶ Γαΐου Καίσαρος]; cf. L. 62: Γάϊος Καῖσαρ. – On this text see also D.Rousset, *De Lycie en Cabalide* (Geneva 2010) 135-141 no. 4.

1554. **Boubon. Statue pedestal of the Sebasteion, ca. 50-250 A.D.** *SEG* LVIII 1591. Y.Gliwitzky-Moser, *Boreas* 32 (2009) 115–119, discusses the arrangement of the upper blocks of the northern pedestal in the Sebasteion that was proposed by J.Inan, in J.Borchhardt (ed.), *Akten des II. Internationalen Lykien-Symposions* I, Denkschriften Wien 231 (Vienna 1993) 213-239. The blocks contained seven inscriptions for Roman emperors and members of their families: Nerva, Nero, Commodus, Poppaea Sabina, Septimius Severus, Lucius Verus and Marcus Aurelius; for the whole room containing 14 inscriptions cf. *SEG* XLIII 967 (Inan). Inan assumed a chronological order of the emperor statues from

left to right and argued that the wives always stood to the right of their husbands. G.-M. instead suggests a positioning of Poppaea's block as the second from the right, so that in the first phase of the Sebasteion Nero and Poppaea would have stood nearly symmetrically on the pedestal. In the middle of the 2nd cent. A.D. Marcus Aurelius and Lucius Verus were added to both sides of Nerva, while Commodus was placed to the left of Poppaea (he was later replaced by a statue of Septimius Severus). In the new reconstruction the inscriptions are evenly distributed over the pedestal, the blocks of which were arranged in a harmonious way one above the other. It shows that the room first was planned for Nero and his companion alone. [For the Sebasteion in Boubon cf. also *Boubon* pp. 6-12, Corsten.]

1555. **Kadyanda. The boy wrestler Epagathos, after 212 A.D.** *TAM* II 679. P.Baker, G.Thériault, *REG* 122 (2009) 74, argue that Epagathos is identical with the Αὐρήλιος Ἐπάγαθος, victorious boy wrestler in the Ἀντιπάτρεια and on record in *TAM* II 307. They restore LL. 8-10 of *TAM* II 679 as follows: [Α]ὐ̣ρ(ήλιος) Ἐπάγαθος [Διονυσίου] | τοῦ καὶ Ἐπαγάθου [Κ]α̣δυα̣[ν]||δεὺς κτλ. (*TAM*: [...] Ἐπάγαθος [.........] | τοῦ καὶ Ἐπαγάθου [Κα]δυ[αν]||δεύς). Cf. also *An.Ép.* (2009) [2012] no. 1500.

1556. **Kibyra (area of: Karamanlı). Imperial letter, late 2nd/first half of the 3rd cent.** A.D. *SEG* XLVIII 1583 (Milner, *Survey* 112). G.Souris, R.Haensch, in Haensch, *Selbstdarstellung* 349-365 (ph.; English translation), republish the text on the basis of a copy, photos and squeezes made by T.Corsten (indicated by 'Corsten' in the app.cr.; 'Schuler': oral communication). The stone has been removed from the staircase under which its right half was concealed. Earlier discussion by R.Haensch, in A.Kolb (ed.), *Herrschaftsstrukturen und Herrschaftspraxis* (Berlin 2006) 157-162 (*SEG* LVI 1719). In the app.cr. we do not note the differences with the text in *SEG* XLVIII. Greek text and French translation in *An.Ép.* (2009) [2012] no. 1458.

[-------------------------]EIN[--------------------]NEΥ̣[..]
[......]Υ̣[..]MENA[....]Η̣Σ̣ ΕΟΗΘΕΝΑΙ χαλεπῶς δ̣ι̣α̣[......]Α[.... οὐ?]
πρὸς ἡμᾶς ἠπείχθησαν ἐξ αὐτῶν τινές, εἰ φορητὰ ἦν τὰ εἰς αὐτοὺς
τετολμημένα· τ̣ο̣ύ̣τ̣ου μὲν οὖν ἕνεχ̣α̣ καὶ παραμυθίας εἰσὶν ἄ-
ξιοι̣ [..]Δ̣Ε θαυμάζομεν [..] ἐχρῆν [.....τ]ὸν ἔπα[ρ]χον (?) κωλύειν αὐ-
τ̣ὸν̣[..]Υ̣[...]Ε̣[...]Τ̣[...]Ι̣Ε̣[..]ΜΕΛΗΣΑΝΤΑ τ̣ο̣ύ̣τ̣ου [μ]ὲν οὖν καὶ ἄλλω̣ς
π̣ρόνοια̣ν π̣ο̣ιη̣σ̣όμεθα̣· βουλόμεθα διὰ σοῦ γνῶναι [τ]ὸ νῦν ἔχο̣ν̣
Ἥδιστον ὃν κατέστησας ταβουλάριον καὶ Κ̣ρίσπους δύο καὶ Ζώ-
σιμον καὶ Κάσσιον καὶ Χρυσόγονον καὶ Σαβεῖνον διότι μηδὲν ἡ-
μᾶς ἔλαθεν ὧν ἐτόλ̣μησα̣ν̣· v ἐφ᾽ οἷς ἐχρῆ μὲν ἤδη δίκην αὐτοὺς τὴν ἀξί-
αν ὑποσχεῖν καὶ δεδεμένους ἀναπεμφθῆναι πρὸς ἡμᾶς· v ἐβου̣-
λευσάμεθα δὲ καὶ τῷ ἀνθυπάτῳ γράψαι ὡς κολάσαι τινὰς ἐξ αὐ-
τῶν εἰς παράδειγμα διά τε τὰς ἐπιβολὰς ἃς οὐ δέον ἐπιβάλλου-
σιν τοῖς παροίκοις καὶ διὰ τὰς ὕβρεις καὶ τὰς πληγὰς ἃς ἐνεφόρη-
σαν αὐτοῖς· ἀνεβαλόμεθα δὲ τὴν περὶ αὐτῶν κρίσιν μέχρις ἂν ἀκρει-
βέστερον μάθοιμεν· καὶ γὰρ καὶ ἑτέροις τισὶν ἐνετειλάμεθα δηλῶ-
σαι ἡμεῖν τὰ καθ᾽ ἕκαστα περὶ αὐτῶν τί τε πράτ̣τ̣ο̣υ̣σιν καὶ ὅπως ζῶσιν·

ἐπιστροφῆς ἀξίῳσον καὶ σωφ[ρ]όνησον καὶ πρὸς τὸ μέλλον ἵνα μὴ μετὰ
τῆς σῆς γνώμης δοκοῖεν τὰ τηλικαῦτα τολμᾶν· ἐδόθη πρὸ ε´ καλ(ανδῶν) Νοενβρίων

Many ligatures || 2. [.]χος τὰς [λ]υομένας ταύτας ΠΟΛΕ[- - -], Corsten || 2-3. 'certain of them would not have been driven to us', S., H., referring to ἐπείγομαι in petitions recorded in papyri || 4. παραμυθίας: 'encouragement', S., H., with references to papyri || 5. [.]I[.] οὐδὲν γὰρ θαυμάζομεν εἰ ἐχρῆν {-}ΙΜΑ[- -]ΕΠΑ[....]ΝΙ[....]ΘΙΝΑ, Corsten; [.... τ]ὸν ἔπα[ρ]χον? κωλύειν αὐ|τόν, Schuler || 6. in fine [- - -]ΟΥ[.]ΕΝΟΥΝΙΜ ΑΛΛΩ, Corsten; Schuler suggests πλημελήσαντα [S.Follet in *An.Ép.* suggests τ[ὸν κα]ὶ ἐ[πι]μελήσαντα]; ἄλλως: 'at all events', S., H., referring to P.Veyne, *RPh* 62 (1988) 209-216 || 7. in fine [.]ΙΑΣΟΝ[.]ΝΩΝΑΠΡΟΝΥΝΕΧΟ[.], Corsten || 8. ἥδιστον ὃν ΚΑΤΕΣΤΗΣΑΤΕΤΑΒΟΥΛ[- - -], Corsten || 7-8. 'We want for the time being Hedistos (etc.) to be informed by you', S., H. || 8-9. the two Κρίσποι, Ζώσιμος, Κάσσιος, Χρυσόγονος and Σαβεῖνος probably were leaseholders rather than members of the staff of the estate-procurator (for whom see below), S., H. || 9-10. σιμον καὶ Κάσσιον καὶ Χρυσόγονον καὶ Σαβεῖνον διότι μηδὲν ἡ|μᾶς, Corsten || 10. δίκην: 'punishment' rather than 'trial', S., H. || 12. ἀνθυπάτῳ: in the petition of the Imperial coloni of the estate in Aragua (*MAMA* X 114 [*IGR* IV 598]; T.Hauken, *Petition and Response. An Epigraphic Study of Petitions to Roman Emperors 181-249* [Bergen 1998] 140-161) the emperor referred them to the proconsul, who apparently had 'certain rights over the members of the administrative staffs of such estates' (359), S., H. || 13. ἐπιβολάς: 'supplementary exactions', S., H. || 15. κρίσιν: 'decision', S., H. || 18. 'Consider this worthy of your attention and also be careful in the future', S., H. || 19. γνώμης: 'consent', S., H. || the authors of the document probably were two co-emperors, S., H., who lean toward dating this letter to the late 2nd/first half of the 3rd cent. A.D. The tabularius Hedistos and six others were the culprits. The tabularius is likely to have been appointed (LL. 7/8) by the procurator of an Imperial estate. S., H. adduce papyri, showing a tabularius ('accountant'; normally an imperial freedman) abusing his power, and other documents referring to misbehavior of the Caesarians [for the latter cf. R.Haensch's contribution in A.Kolb (ed.), *op.cit.* mentioned in the introduction of our lemma, Pleket]; see especially *MAMA* X 114 (*IGR* IV 598) and *I.Cret.* I XVIII 189.

1557. **Kibyra. Dedication to Augustus (?) and Livia, 41-54 A.D. (?).** Limestone block, found in the slope below the odeion; mentioned by T.Corsten, *AST* 26.1 (2009) 15/16. The text may have been part of a dedication to Augustus (?) and to Livia as Νέα Δημ[ήτηρ] and was possibly set up by Claudius ([Δρο]ύσου υἱός and [κ]τίστης τῆς πό[λεως]).

1558-1559. **Kibyra. Building inscriptions, shortly after 180/181 A.D.** *SEG* LV 1460/1461. Republished with different restorations and interpretation by J.-Y.Strasser in *An.Ép.* (2009) [2012] 1459/1460.

1558: 1459. *SEG* LV 1461.

[- - -] ἐκ παλαιᾶς ὕλης καὶ τοῦ Σ[- - -]
[- - -] ἔτ(ους) ζνρ´ γραμματεύοντος Δημο[- - -]

1. [- - -] ἐκ πάλαι ἀσύλης καὶ ΤΟΥΣ[- - -], *SEG*; Str. proposes that the building was constructed re-using old materials and those taken from another building mentioned by its designation which began with Σ (cf. *SEG* XLV 1504 LL. 4/5).

1559: 1460. *SEG* LV 1460. Str. combines the text with *I.Kibyra* 21 (as *SEG*), 22 and 26, and presents the following text: [- - -]υ γυμνασιαρχοῦν[το]ς τὸ δεύτερον, Κάστω[ρ] καὶ Πολυδεύκης οἱ υἱοὶ αὐτοῦ τὰς [- - -]

Str. argues that K. and P. are not the Dioscuri (who are never called 'the sons of Zeus') but citizens of Kibyra, who erected one or several buildings during their father's second term as gymnasiarch.

1560-1563. **Kibyra (and surroundings). Epitaphs, Imperial period.** Four epitaphs, found in Kibyra and its territory. Ed.pr. T.Corsten, *AST* 26.1 (2009) 16/17 nos. 1-4 (German translation).

1560: 16 no. 1. **Epitaph of the mother of Daikrates and of Dionysios.** Found in the ruins of Kibyra, now in Gölhisar.

Δαϊκράτης | Διογένους | τῇ μητρὶ | καὶ Διονυ||σίῳ [- - -]

1561: 16 no. 2. **Epitaph of the parents of Polydeukes.** In a park in Yusufça.

Πολυδεύκης | Καλλικλέους | Αρμυνδίου? | τοῖς γονεῖσι || μνήμης χάριν

3. If the reading is correct, this is a previously unattested name (of Polydeukes' grandfather), ed.pr.

1562: 17 no. 3. **Epitaph of Ammias and Menis.** In Sorkun.

Φίλητο[ς] Ἀμμίᾳ, Μήνιδι | τοῖς γονεῖσι μνή| vacat μης ἕνεκεν

1563: 17 no. 4. **Epitaph of Tateis, 188/189 A.D.** In the cemetery of Kargalı.

Ἔτους εξρ'· | Μῆνις Μήνιδος | Μολέσεος Τατει | τῇ σεμνοτάτῃ γυν||[αικί]

1. Year 165 Kibyratan era = 188/189 A.D., ed.pr.

1564. **Limyra. Epitaph of Philemon, late Hellenistic or early Imperial period.** Z.Kuban, in M.Seyer (ed.), *Studien in Lykien* (*JÖAI* Ergänzungsheft 8, Vienna 2007) 93-100 (ph.; dr.; no text; German translation), mentions an inscription in the southernmost tomb of necropolis I, tomb I/2 [we translate K.'s German translation: 'Philemon Heliodoro(s) of Laodikeia on the Lykos and of Limyra, stonemason']. E.Petersen, who copied the inscription in 1882, had wrongly attributed it to tomb I/8 (E.Petersen, F.von Luschan, *Reisen im südwestlichen Kleinasien* II. *Reisen in Lykien, Milyas und Kibyratis* [Vienna 1889] 74 no. 157). J. Borchhardt, in a diary entry of 1973, reported copying it in tomb I/2, where it still can be seen. Republished by M.Wörrle, in J.Borchhardt, A.Pekridou-Gorecki (edd.), *Studien zur Kunst und Epigraphik in*

den Nekropolen der Antike von Limyra (Vienna 2012) 417/418 no. 19 (to be covered in a future volume of *SEG*).

1565. **Myra. Inscription concerning customs dues, 2nd cent. A.D.** *SEG* XXXV 1439; LVI 1729*. G.D. Merola, in A.Storchi Marino, G.D.Merola (edd.), *Interventi imperiali in campo economico e sociale. Da Augusto al Tardoantico* (Bari 2009) 69-72, argues that the text shows that Lycia constituted a 'Zoll-union'. The officials of the city of Myra levy the portorium (2.5%) on goods imported for the local market and as compensation pay 7000 den. to the Lycian League. Officials of the latter levied the portorium on goods exported from Myra to other Lycian cities. The text apparently does not consider the case of goods imported from another city of Lycia [can they not be subsumed in the category 'goods imported for the local market'?, Pleket]. On 59-69 and 73 remarks on *I.Kaunos* 35 and *F.Xanthos* VII no. 86 (cf. *SEG* XXXI 1316 on p. 346), respectively; see *An.Ép.* (2009) [2012] nos. 1496 and 1502. – A summary in *An.Ép.* (2009) [2012] no. 1488.

1566. **Oinoanda. Epigram commemorating the dedication of a sundial to Nemesis, 2nd cent. A.D. (at the earliest).** Lower part of a small limestone base found east of the southern stoa. Ed.pr. G.Staab, *EA* 42 (2009) 135-141 (ph.; German translation). To be inserted in Merkelbach-Stauber, *SGO* IV 25 under no. 17/06/06.

[---]
[..].MONỊ[.....|..]ỴTHN εἰθύδικον | vv Νέμεσιν· v |
τὴν μέν, ὅτ᾽ ὀγδοί|ḳοντα διεκπεράσας | ἐνιαυτοὺς
πάντας | [ἀ]μωμήτῳ πλῆσεν | vv ἐν ἠρεμίῃ, vv |
γνώμονα δ᾽, ὅττι τοι | ΟỴ..ỊΣΕΝΟΣ.ỊΣ̣ΕΝΕΣ | ỊỊCỊ ὥρη
δαίτης καὶ | λιπαρῶν ἤθνενα vv | v γυμνασίων vv

---

1. '[X stellte auf (zum Dank) oder Y stellte auf zur ehrenden Erinnerung an X]', ed.pr. || 2. perhaps [γν]ώ̣μονι̣, preceded by σύν, ed.pr., who does not exclude [γν]ώ̣μον᾽ ![δέ] or ![δ᾽–]; THN: probably not τήν but the final syllable of an epithet of Nemesis, ed.pr.; εἰθύδικον: synonym of εὐθύδικος; 'rechtschaffen', ed.pr., with detailed commentary on Nemesis as tutelary deity of contests and gymnasia (cf. L. 6; S. adduces Merkelbach-Stauber, *SGO* I 118 no. 01/20/02 and 127 no. 01/20/11) and abundant bibliography on Nemesis' involvement in ἀγῶνες and gladiatorial combat; for the τὴν μέν/γνώμονα δέ formula (LL. 3 and 5) ed.pr. refers to *AP* IX 146 || 3. ὅτ᾽= ὅτε; this line provides the reason for the erection of a statue of Nemesis, ed.pr. || 4. πάντας: sc. ἐνιαυτούς (L. 3); Nemesis 'läßt den untadelig [ἀμωμήτῳ] lebenden in Ruhe' || 5. the text tells us nothing about a connection between Nemesis and a sundial, ed.pr., with copious bibliography about sundials || 5-6. ed.pr. considers the following text: ὅττι τοι | οὔ [τ]ίς ἐνόσφισεν ἐς | β̣ίο̣ν ὥρη δαίτης καὶ | λιπαρῶν ἤθεα γυμνασίων ('weil wahrlich keine Stunde ihn trennte im Leben vom Mahl und den in ihren Gewohnheiten kultivierten Gymnasien'); L. 5 ὥρη ('hour') refers to the sundial, ed.pr., who also considers a great variety of other interpretations; for λιπαρῶν γυμνασίων ed.pr. refers to Merkelbach-Stauber, *SGO* II 315 no. 10/03/06 || ed.pr. suggests that a statue of Nemesis, along with a sundial, may have been erected in or near a gymnasion.

1567. Oinoanda. Diogenes inscription, 2nd cent. A.D. *SEG* LVI 1760*; LVIII 1606. N.Pace, *Acme* 62.1 (2009) 35-49, pays homage to the lifelong study of the inscription by A.Grilli and provides two examples of Grilli's improvements of the text.

J.Hammerstaedt, M.F.Smith, *EA* 42 (2009) 1-38 (ph.; English translation), report some corrections to their previous article (see *SEG* LVIII 1606) and publish the new fragments found in 2009. They also report the rediscovery of Fr. 35 and Fr. 125 III-V (M.F.Smith, *The Epicurean Inscription* [Naples 1993])s.

NF 157 (pp. 18-23). *SEG* LVIII 1606. The block was able to be fully read in 2009 (cf. p. 5). Part of the *Maxims*, probably originally close to, among others, Fr. 107 and Fr. 109.

ἀτυχὲς ἀγνοεῖν [τοὺς]
τὸ ἐρωτικὸν νοσοῦν-
τας πάθος v ὅτι τὴν
μὲν ἀπὸ τῆς ὄψεως
ἡδονὴν καὶ δίχα συν-
πλοκῆς ἔχουσιν τε-
λείαν, v τὸ δ' ἀφροδεί-
σιον αὐτὸ v καὶ ἐπὶ
[β]ελτείονος μορφῆς
[κ]αὶ ἐπὶ χείρονος, ὅμο[ι]-
[όν] ἔστιν vacat
vacat

1-4. Not in *SEG* || 5. ἡδο[- - ca. 10 - - συν]-, Hammerstaedt (*SEG*); ἡδο[νὴν εὕρῃς, ἄνευ], Smith (*SEG*) || 6. π<λ>οκῆς ἐχ[.....], Hammerstaedt (*SEG*); π<λ>οκῆς ἔχ[ε ἁπλῶς], Smith (*SEG*) || 7-8. λειαν, v τὸ δ' α[....(.)|.]ιον, Hammerstaedt (*SEG*); λείαν, v τὸ δ' α[ὖ σωμά|τ]ιον, Smith (*SEG*) || 10-11. ὁπο[ῖ]ον] ἔστιν, Hammerstaedt (*SEG*); ὁπο[ῖ|όν] ἐστιν, Smith (*SEG*).

NF 161 (p. 4; cf. *SEG* LVIII 1606) was already published by G.Cousin, *BCH* 16 (1892) 26 fr. D, and is Fr. 110.

NF 167 (pp. 5-12; NB: NF 167 in *SEG* LVIII 1606 is to be deleted since it turned out to be the already known fragment YF 099 = NF 51 = Fr. 177, discovered in 1974; see p. 3). Block with part of the *Physics*, preceding NF 126/127; the subject matter is theology and religion. Edd.pr. present numerous alternative restorations and some commentary.

NF 167 I

[-------]ην πάλιν
[-------]τ.ς αὐτοῖς
[-------]ημα τῆς
[-------]οιουμε-
[-------]νατᾳρα-
[-------] vacat
[-------]υν ἀντι-
[-------]νομαι τὴν
[-------] πιστεύων
[-------]νταλη-
[-------] καὶ εἶναι
[-------]ημι v προ
[-------]ο φημι
[--- οὐ χα]λεπῶς

NF 167 II

παραστήσω, v προαπο-
σκευασάμενος πρῶ-
τον τὴν ἐπιφερομένην
διαβολὴν ἡμεῖν· v φα-
σὶ γάρ τινες v μὴ συνφέ-
ρειν τῷ βίῳ τὸ δόγμα
τοῦτο· v τοὺς γὰρ ἀν(θ)ρώ-
πους καὶ ἐπὶ τοῦ παρόν-
τος μὲν ἀδικοπραγεῖν
ἐφ' ὅσον δήποτε· v ἂν μέν-
τοι καὶ τῶν ἐκ θεῶν φό-
βων ἀπολυθῶσι, τελέως
ἀδικοπραγήσειν, ἐγ δὲ
τούτου συνχυθήσεσθαι

NF 167 III // NF 126/127 I

τὸν ὅλον // [βίον· τοιοῦτοι]
μὲν καὶ ν[ῦ//ν πε]φ[ύ]κ̣ασι̣[ν]
οἱ μὴ [δ]ε̣[δ]//οικότες τοὺς
θεούς v? ([συ]//νκεχωρημέ-
νον [εἴη τ]//οῦτο· εἰ γὰρ
ἐδεδοίκε̣//σ̣αν, οὐκ ἂν
ἠδίκουν)· v [τ]//ῶ̣ν δ' ἄλλων
ἀποφαίνο//μαι τοὺς μὲν
φυσικῶν ἁ//π̣τομένου⟨ς⟩ λό-
γων v μὴ δι//ὰ̣ τοὺς θεοὺς εἶ-
ναι δικαί//ους, διὰ δὲ τὸ
βλέπειν [ὀ]//ρθῶς v τάς τε
ἐπιθυμία//ς τίν' ἔχουσιν
φύσιν v κα[ὶ] // τ̣ὰς ἀλγηδό-

NF 126/127 II 1-10

νας καὶ τὸν θάνατον
(πάντῃ τε γὰρ πάντως
ἢ διὰ φόβον ἢ διὰ ἡδο-
νὰς ἀδικοῦσιν ἄνθρω-
ποι), τοὺς δ' αὖ χυδαίους διὰ
τοὺς νόμους εἶναι δικαί-
ους, v ἐφ' ὅσον γέ εἰσιν δί-
καιοι, v καὶ τὰς ἀπὸ τού-
των ἐπικρεμαμένας
αὐτοῖς ζημίας

167 I 3 – II 1. Smith tentatively suggests [τὸ κακὸν κείν]ημα τῆς | [ψυχῆς, - - - π]οιούμε|[- - αὐτοὶ τὴ]ν ἀταρα|[ξίαν]· vacat | [ἐκείνοις δ' ο]ὖν ἀντι|[λέγων ἀποκρί]νομαι, τὴν | [γνώμην ἡμῶν] πιστεύων | [σημαίνειν πά]ντ' ἀλη|[θῶς· αὐτὴν δὲ] καὶ εἶναι | [ὠφέλιμόν φ]ημι· v πρό|[τερον δὲ νῦν] ὃ̣ φημι |[ὑμεῖν οὐ χαλ]επῶς || παραστήσω || II 7. in fine ΑΝΘΡΩ, lapis.

NF 168 (pp. 12-14). Block with part of the *Ethics*. The text relates to the nature and fate of the soul and is thus part of the discussion of the fear of death (announced in Fr. 34 VI-VII), to which also Frr. 37-42 and perhaps NF 137 belong.

[- - - - - -]Ι̣Ϲ̣[- - - - - - - - - -]
[- - - -]τ̣ι ψυχη[- - - - - - - -]
[- - πε]ρὶ τουτο[- - - - - - - -]

[- - -]ντες, v ἡμᾶς δ̣[- - - - -]
[- - -]ων ἐῶσι φθείρε̣[σθαι]

Hammerstaedt suggests the Stoics as targets of this polemical passage; Smith thinks of Plato and his followers or possibly also Pythagoras and Empedocles; in L. 14, ων may be the last letters of Plato's name || Smith tentatively suggests [λέγο]υ̣σ̣[ιν ὅτι ἀθά|νατός ἐσ]τ̣ι ψυχὴ [πᾶσα, | ὅλως πε]ρὶ τούτο[υ δια|σφαλέ]ντες, v ἡμᾶς δ̣[έ, ὦ | Πλάτ]ων, ἐῶσι φθείρε̣[σ||θαι οἱ περί σε]

NF 169 (pp. 14/15). Block of uncertain position.

ε̣.[- - - - -]|καθ[- - - -]|τα ἐκφ[- - -]|θ̣α δρε.[- - -]||ι̣οντα[- - - | -]σ̣αΓ̣[- - - -]

NF 170 (pp. 15/16). Block of uncertain position, perhaps from the *Physics*, the *Ethics*, or from *Fourteen-Line-Column Letters.*

[- - -]ωκτ̣[- ca. 4 - | - - -]η ουκει̣[- - - | - - - -]αι η ου|[- - -]πι̣μα|[- - - -]ι̣κα| - - - - - -

NF 171 (pp. 16-18). Block with part of the *Maxims*.

according to Smith:

[φαίνεται]
[τὸ ἑκάστου]
[ἐνάργημα],
[ὃ ταῖς αἰσ]-
[θήσεσι κα]-
[τα]λ̣ημπτὸν
[ὑ]πὲρ τοῦ σώ-
[μ]ατός ἐστι,
κ̣αὶ διὰ τὸ σῶ-
μα γεινόμε-
vac. νον vac.

according to Hammerstaedt:

[αἰσθανόμε]-
[θα τὸ τῆς ἡ]-
[δονῆς ποιη]-
[τικόν, ὃ διὰ]
[τὴν ψυχὴν πα]-
[ρα]λ̣ημπτὸν
[ὑ]πὲρ τοῦ σώ-
[μ]ατός ἐστι,
κ̣αὶ διὰ τὸ σῶ-
μα γεινόμε-
vac. νον vac.

NF 172 (pp. 23/24). Block with LL. 8-12 of a part of the *Maxims*.

- - - - -|[- - -]ι̣ορ[- - - - -|- - -]ενειρω̣[- - -|- - -]ς̣μω v κα[-|- - -]ι̣πε.[- - - - -] vacat

For the end cf. NF 155: v κα|κῶς ἄφθαρτον | vvv εἶπεν, edd.pr., who therefore think that the maxim was polemic against a non-Epicurean; Smith suggests for the preceding text [- - -]εν εἰρω[νικῷ λογι]σ̣μῷ, which would most probably refer to Socrates.

NF 173 (pp. 24/25). Block with part of the *Maxims*; paragraphos between LL. 1 and 2.

- - ? - - | μ̣[- - - - -]|κα̣[- - - - -]|πρα[- - - - -]| - - - - -

NF 174 (pp. 25-29). Block with part of the *Ten-Line-Column Writings*, part of the same block as Fr. 127 (confirmed in 2010, see *EA* 43 [2010] 5/6); the result text ensures that Diogenes is not quoting a letter of Epicurus here, as has been proposed.

Fr. 127 I

[- - - - - - - - - τῆς ἀλλο]-
τριότητος οἶξαι τὰ̣[ς εἰς]
τὸ συνελθὸν ἡμῶ̣ν [συν]-
παθεῖς εἰσόδους, v κα̣ὶ
τῶν ῥητορικῶν ἀπο-
κάμψεις λόγων ὅπως
ἀκούσῃς τι τῶν ἡμεῖν
ἀρεσκόντων· v ἔνθεν
σε καὶ κατελπίζομε̣ν
τὴ̣ν ταχίστην τὰς φι-
λοσοφίας κρούσειν θύ-

NF 174 (1-7) + Fr. 127 II (9-10)

[ρα]ς· v οἱ μὲν οὖν λοιποὶ τῶν
[φ]ί̣λων, δι' ἃς αἰτίας εἶπα,
στέργουσί σε, v ἐγὼ δὲ καὶ
διὰ τὸν πατέρα σου Μ̣έττι-
ον Φανίαν, πάνυ προσπα-
θῶ̣ς ἡμεῖν ἔχοντα διο̣.
[- - -] . . . [- - - - - - -]
- - - - - - - - - - - - - - -
γ[- - - - - - - - - - - - -]
σοι κα̣ὶ [- - - - - - - - -]

Fr. 127 I o. In fine, also [τῆς με]- is also possible, edd.pr. || NF 174 2. The 'friends' are almost certainly members of the Epicurean community, edd.pr. || 4-5. the family of Mettius Phanias may have received Roman citizenship either through C. Trebonius Proculus Mettius Modestus (cos. 103 A.D., governor of Lycia et Pamphylia between 99 and 102 A.D.) or through his grandson (governor of Lycia and Pamphylia ca. 130-133 A.D.), edd.pr.

NF 175 (pp. 29/30). Block with part of the *Maxims* or *Ten-Line-Column Writings.*

-----| [---]ορωσ.[---|---]σ̣ητων̣[---|---]εστηκεν̣[---|---].ρ̣ο̣νο̣σ̣ι̣ι̣[---] |-----

NF 176 (pp. 30/31). Block with part of the *Maxims* or *Ten-Line-Column Writings.*

-----| [---].γενι̣[---|---]α̣ τοσάδε ι̣ι̣[---|---]ετας ψυ̣[---|---].τ̣..[---] |-----

2-3. Perhaps [τ]ὰ̣ τοσάδε π̣[άθη διετάραττ]ε τὰς ψυ̣[χάς], edd.pr., cf. Fr. 34 VI 9-11.

NF 177 (pp. 31-34). Block with part of *Old Age*. It contains eight lines of one column and one remaining letter of another column to the left. The text is probably the continuation of Fr. 146 I, which would mean that Fr. 146 I contains LL. 1-5 and NF 177 II LL. 6-13, while LL. 14-18 are broken off; the single letter that remains of the left column (I) would then be in L. 13.

NF 177 I 13 [---]ο̣

Fr. 146 I (LL. 1-5) + NF 177 II (LL. 6-13)

according to Smith:	according to Hammerstaedt:
[οἱ δὲ γέροντες οὐκ ἀγανακτοῦσι	
πρὸς τὴν παραβο]-	[οὐδεὶς καταφρονή]-
[λὴν ἐκ τοῦ] ἐλέφαντος	[σει τοῦ] ἐλέφαντος
[διὰ τὴν ὑπε]ρβραδυκει-	[διὰ τὴν ὑπε]ρβραδυκει-
[νησίαν το]ῦ σ̣ώ̣ματος,	[νησίαν το]ῦ σ̣ώ̣ματος,
[ὡς οἶμαι ἔγ]ωγε, εἰ καὶ κα-	[ὡς οἶμαι ἔγ]ωγε, εἰ καὶ κά-
[τὰ πᾶν ἀκο]ύ̣ουσι μ̣οχθη-	[μηλοι γ' ἀκο]ύ̣ουσι μ̣οχθη-
ρ̣ο̣ὶ̣ [βραδύνοντες μει]-	ρ̣ο̣ὶ̣ [βραδύνοντες μει]-
χρ̣ὸν ἢ μεῖζον· v τ̣ί̣ [γὰρ]	χρ̣ὸν ἢ μεῖζον· v τί γὰ̣[ρ]
ἡμεῖν συμβαίνει κ̣[α]-	ἡμεῖν συμβαίνει̣ κ̣α̣-
κόν, ἂν β̣ραδύτερον [εἰς]	κόν, ἂν βραδύ̣τ̣ε̣ρον̣ ⟨εἰς⟩
τόπον ἐκ τόπου [με]-	τόπον ἐκ τόπου μ̣ε̣-
τα̣κεινώμεθα̣; v ο̣[ὐ γάρ],	τακεινώμεθα̣ [καὶ μ]ή,
νὴ Δία̣, εἰς τὸν ἐ̣ν̣ [Ὀλυμ]-	νὴ Δία, εἰς τὸν ἐ̣ν̣ [Ὀλυμ]-
πία̣ δρόμον ε̣[ἰσερχό]-	πία̣ δρόμον . . [
[μεθα] LL. 14-18 missing	LL. 14-18 missing

---

1 and 6. The elephant is mentioned for its slowness, edd.pr., who therefore restore βραδύνοντες in L. 6 || 4-5. the camel, often used as a long distance runner, is, in contrast to the elephant (L. 1), mentioned for its speed, Hammerstaedt || 10-11. μεταχεινώμεθα: the verb is new in Diogenes, edd.pr., who refer for its meaning to Hdt. 9.51.3.

NF 178 (pp. 34/35). Block with part of *Old Age*, containing LL. 14-18.

[- - - οὐ]δ̣ὲ̣ν γὰρ ε.[- - | - -]......το Ι[- - | - -]γ̣απηΛ[- - - - | - - - -]ον[- - - - | - -]δεκ Ι[- - - -]| vacat

---

16. Perhaps Achilles was mentioned, edd.pr., who refer to Fr. 143 I LL. 16-17 (*Old Age*): Πη|[λείδου πά]θη.

NF 179 (p. 35). Block with part of *Old Age*: [- - -]ς τοιουτο[- - -]

NF 180/181 (pp. 35/36). Two weathered blocks, no letters legible; the scored margins indicate that they contained parts of *Old Age*.

1568. **Patara. The stadiasmos provinciae Lyciae, 45/46 A.D.** *SEG* LVIII 1607*. S.Şahin, *Gephyra* 6 (2009) 101-112, discusses *SEG* LI 1832 B LL. 9-13 (the Patara-Xanthos-Sidyma-Kalabatia road). He points out that Kalabatia, Sidyma's port, was situated 'in difficult terrain at the end of an impasse from where exit is possible only by sea' (101). He wonders whether in L. 11 ε[ἰς Καλαβατίαν ἐπὶ θάλασσα]ν is to be restored; in L. 11 more letters are missing than in LL. 9/10 and 12/13. He suggests identifying Kalabatia with Sancaklık Iskelesı. He argues that rebels had been active in the countryside of Sidyma and that, as a result, the governor Veranius decided to build a road in that area in an attempt to bring it under control. The 'castellum Tracheotarum expugnatum' which Veranius destroyed (*CIL* VI 41075) may have been identical with the site at Kalabatia. See now also G.Grasshoff, F.Mittenhuber (edd.), *Untersuchungen zum* Stadiasmos *von Patara. Modellierung und Analyse eines antiken geographischen Streckennetzes* (Bern 2009). Non vidimus: see the summary in *An.Ép.* (2009) [2012] no. 1494.

1569. **Patara. Honorary statues for Antonine emperors.** *TAM* II 419. F.Chausson, *CCG* 20 (2009) 377/378, suggests identifying the missing person to the left of Hadrian with his sister Paulina rather than with the younger Matidia. This Paulina is also on record in *I.Portes* 37 from Tentyris. The missing person to the left of Marcus Aurelius is Faustina; to the right of Marcus Aurelius we have either Lucius Verus (so *TAM*) or, if the text dates from after 177 A.D., Commodus; in the latter case Faustina will have been called Θεὰ Φαυστεῖνα Σεβαστή.

1570. **Patara (area of: Delikkemer). Repair of the aqueduct, beginning of the reign of Vespasian.** *SEG* LVII 1673. J.-Y.Strasser, in *An.Ép.* (2009) [2012] no. 1490, firmly supports the reading μηδεμιᾶς κ̣α̣τ̣' ἄ̣ν̣δ̣ρ̣α̣ ἐ̣π̣ι̣γ̣ρ̣α̣φ̣ῆ̣ς̣ γ̣ε̣ν̣ο̣μ̣έ̣ν̣η̣ς̣ in L. 9; the same suggestion is made by A.Chaniotis, *Mnemosyne* 63 (2010) 675.

1571. **Rhodiapolis. The Opramoas inscription, ca. 123-152 A.D.** *TAM* II 905; cf. *SEG* LIII 1704; LVIII 1638; C.Kokkinia, *Die Opramoas-Inschrift von Rhodiapolis* (see *SEG* L 1355). H.Engelmann, *ZPE* 170 (2009) 99-103, comments on documents nos. 15, 22, and 26. They illustrate that the dossier included documents that lacked stylistic elegance, probably due to their preliminary character; E. argues that the walls of the heroon of Opramoas bore only the minutes of the meetings of the Lycian League that had not yet been tidied up linguistically. Document no. 22 is the petition of the administrative staff to be allowed to prepare a new honorary decree for Opramoas, not the final decree. – Document no. 15 contains two additions that mark it as a minute rather than a finished honorary decree: (a) τὸ δὲ ἔθνος ἐπιβεβ[όη]τα[ι] πά[λιν τει]μηθῆναι αὐτὸν καὶ ἐν τῷ ἐν[ε]στῶτι ἔτε[ι ταῖς] τρίταις τειμαῖς (the people approved of honoring him once more every year ...). (b) The archiereis had applied to the governor and had obtained his consent to the planned honors for Opramoas. The minute fixed on his heroon documented that all necessary steps for securing the honors had been taken. – Document no. 26, a petition to write to the emperor concerning the planned honors, was extended by a note in the prescript that dealt with the consent of the assembly: ἔδοξε τῇ κοινῇ τοῦ [Λυκίων ἔθνους] ἐννόμῳ βουλῇ. – In sum, the plenary assembly mandates the συγγράφειν, i.e. to fix the written form of the petitions (this is found in documents nos. 22/23, 25-27, 32/33, 53, 55, 57, 63, 66, 68). In the prescripts of the documents the plenary assembly is alternatively denoted as the 'electing assembly' (ἡ κοινὴ ἀρχαιρεσιακὴ ἐκκλησία) or the 'advising assembly' (ἡ κοινὴ ἔννομος βουλή). Both designations are found in decrees apart from the dossier of Opramoas (cf. *IGR* III 474; 704 III B). Which of the two was used for the plenary assembly probably depended on the different parts of the meeting ('welchem Tagungsbereich der Antrag zugeordnet war').

1572. **Telmessos (Fethiye). Dedication to Meter Tymenaia, Imperial period.** White marble stele with pediment and palmettes decorated with a phiale or an unfinished rosette; between LL. 1 and 2 of the inscription a pair of eyes [anatomical votive, Chaniotis]; now in the collection of Halûk Perk in Istanbul. Edd.pr. H.S.Öztürk, H.Perk, *Adalya* 12 (2009) 103-105 (English translation). Text also in *An.Ép.* (2009) [2012] no. 1525. Αφια Πωλίωνος | Μητρὶ Τυμενέ|ᾳ{α} εὐχήν

2-3. Τυμενέᾳ = Τυμεναίᾳ, edd.pr., who relate the epithet to the site of Τυμημα/Τυμηνα, south of Oinoanda, on record, inter alia, in *SEG* LV 1452 L. 58 [on this site cf. D.Rousset, *De Lycie en Cabalide. La convention entre les Lyciens et Termessos près d'Oinoanda* (Geneva 2010) 139 note 24; for the epithet cf. also D.Feissel, *BE* (1989) no. 936, who refers to a Μήτηρ Τυμενηνή (inscription from Ilgın near Konya), and a Τυμέναιον ὄρος περὶ Φρυγίαν (Steph. Byz.), Pleket].

1573. **Xanthos. Greek epigram on the 'Xanthos stele', ca. 400 B.C.** *TAM* I 44 (C LL. 20-31); Meiggs-Lewis, *GHI* 93; *CEG* 177; *SEG* XLII 1245 (text); cf. *SEG* XLV 1827; XLVI 1725; XLVIII 2119; LV 1550; Merkelbach-Stauber, *SGO* IV 44-49 no. 17/10/01. P.Thonemann, in *Interpreting the Athenian Empire* 167-194, puts forward a radical reinterpretation of the events narrated in the Lycian texts of this well-known stele, connecting them with the defeat of the Athenian general Lysikles (428 B.C.) related by Thucydides 3.19, and offers a detailed stemma of Kheriga's (Gergis') dynastic house. He proposes that L. 1 [ἐ]ξ οὗ τ'Εὐρώπην [Ἀ]σίας δίχα πόν[τ]ος ἔνεμ[ε]ν, a verbatim quotation of a famous inscription that celebrated Athens' double victory over Persia at Cyprus, 'annexes the Greek conception of the

separation of Europe and Asia, and turns it into an expression of Asiatic national identity' (181). On 188 note 69, T. dissociates L. 10 ἑπτὰ δὲ ὁπλίτας κτεῖνεν ἐν ἡμέραι Ἀρκάδας ἄνδρας from number CII of the Lydian text, and concedes: 'I see no way of dating the slaying of the seven hoplites'.

1574. Xanthos. Honorary inscriptions for the daughter and son of Ossubas, late Hellenistic period. *TAM* II 283 (a-b). After examination of the stone, P.Baker, G.Thériault, *REG* 122 (2009) 66/67 (ph.), read in L. 1 of 283 b: Στεφανοῦσιν Ἀρ̣ί̣[στ]ωνα (*TAM*: Στεφανοῦσιν [.......]να). Cf. also *An.Ép.* (2009) [2012] no. 1498.

1575. Xanthos. Honorary inscription for an anonymous magistrate/ambassador, ca. 50 B.C.-50 A.D. (probably shortly after 43 A.D.). Rectangular limestone block re-used in a Byzantine wall. Edd.pr. P.Baker, G.Thériault, *REG* 122 (2009) 77-83 (ph.; French translation). Text and French translation also in *An.Ép.* (2009) [2012] no. 1499.

Λ[υκ]ί̣ων τὸ κοινὸν ἐ- vv
στεφάνωσεν χρυσοῖς
στεφάνοις, ἀριστείῳ πα-
νοπλίᾳ καὶ (Ξ)ανθίων ὁ δῆ-
μος ἐτείμησεν ταῖς με-
vv γίσταις τειμαῖς καὶ
ἐγ δευτέρου καὶ πόλεις
ἐν Ἀσίᾳ ἐτείμησαν εἰ- v
κόνι χαλκῇ, ἄνδρα ἄρισ- v
τον ἐν πολειτήαις καὶ ἐ-
ν ἀρχαῖς καὶ ἐν πρεσβή- vv
αις, μεμαρτυρημέ- vvv
νον καὶ ὑπὸ ἡγεμό-
νων ἐπὶ ἀρετῇ vacat

3-4. 'Une panoplie de la valeur', edd.pr., with parallels for the formula ἀριστεῖος πανοπλία, πανοπλία alone and ἀριστεῖον καὶ πανοπλία; on 77 note 32 edd.pr. suggest restoring in LL. 6/7 of Maiuri, *NS* 22 [ἀριστείωι] | πανοπλίαι (*NS*: [στεφάνωι καὶ] | πανοπλίᾳ). On 75 they suggest reading in L. 22 of *I.Arykanda* 162 [ἀρι]σ̣τεί[ῳ] πανοπλίᾳ σ[- -] or [ἀρι]σ̣τεί[ῳ] πανοπλίας ('la marque d'honneur d'une panoplie') (*I.Arykanda*: [- - -]ε̣τει̣[...] πανοπλίας [- -]). This reading also in *An.Ép.* (2009) [2012] no. 1487 [for the πανοπλία of the ephebes in Roman Athens and the στρατία (the 'army' of the ephebes) see H.-U.Wiemer, *Chiron* 41 (2011) 494/495 with note 20, Pleket] || 4. ΕΑΝΘΙΩΝ, lapis || 7. ἐγ δευτέρου: 'pour la seconde fois', edd.pr. || 7-8. πόλεις ἐν Ἀσίᾳ: simplified designation of the Asian Κοινόν, edd.pr. || 12-14. edd.pr. offer various parallels for the expression and add that the governor of the province of Lycia does not necessarily belong to the ἡγεμόνες.

1576. Xanthos. Fragment, Imperial period. *F.Xanthos* VII 258 no. 84. After examination of the stone, P.Baker, G.Thériault, *REG* 122 (2009) 81, restore in L. 2 [ὑπ]ὸ̣ ἡγεμόνων (Balland: [- - -] ἡγεμόνων); for this expression see our lemma no. 1575.

1577. Xanthos. Dedication to the God Xanthos, Roman Imperial period. *TAM* II 267. After examination of the stone P.Baker, G.Thériault, *REG* 122 (2009) 64-66 (ph.), present the following text. Greek text also in *An.Ép.* (2009) [2012] no. 1498.

Κλαύδιος Εὐτύχης | Βοῦς Ξάνθιος ἱερα|σάμενος ἐνδόξω[ς] | πατρώου [θεοῦ Ξάν||θου ---]

3. ἐν[δ]όξ[ως], *TAM* || 4. πατρώο[ις θεοῖς], *TAM*; for the πατρῷοι θεοί cf. *TAM* II 496 (cf. also R.Parker, in A.H.Rasmussen, S.W.Rasmussen (edd.), *Religion and Society. Rituals, Resources and Identity in the Ancient Graeco-Roman World* (Rome 2008) 201-214; P. also deals with the epithet πατρῷος; cf. A.Chaniotis' summary in *EBGR* (2009) [2012] no. 123, Pleket]; for the cult of πατρῷος θεὸς Ξάνθος B., T. refer to *TAM* II 293-296 and numerous inedita.

1578. Xanthos. Posthumous honorary inscription for Neikomedes, late Hellenistic/early Imperial period. Cylindrical limestone statue base moulded above and below. Edd.pr. P.Baker, G.Thériault, *REG* 122 (2009) 72/73 (ph.; French translation).

Νεικομήδην Ἀλεξάνδρου | Ἀλέξανδρος Εὐελθόντος | καὶ Γοργὶς Νεικομήδου τὸν | ἑατῶν υἱὸν καὶ Εὐελθὼν || Ἀλεξάνδρου τὸν ἑατοῦ | ἀδελφὸν φιλοστοργίας ἕνε|κεν καὶ εὐνοίας τῆς εἰς αὐτὸν | vacat ἥρωι vacat

Edd.pr. point out that Alexandros and his son Euelthon are also on record in *TAM* II 390, which they discuss on 71 (dr.): Euelthon erects an epitaph for his father (Ἀλεξάνδρωι ἥρωι) together with Γ[ωβ?]ρίς his mother. Edd.pr. now restore Γοργίς as the mother's name in *TAM* II 390; the new text is earlier than *TAM* II 390, since Alexandros is still alive; the lettering of teh two texts is similar. Γοργίς: previously unattested in Lycia; edd.pr. adduce three parallels from elsewhere.

1579. Xanthos. Purchase of a tomb by Aurelius Hermakotas, after 212 A.D.? *TAM* II 318. P.Baker, G. Thériault, *REG* 122 (2009) 68-71 (ph.; dr.), focus on the three large letters M, O, Y in contrast with the normal, small letters of the inscription recording Hermakotas' purchase. They discovered the letters ΕΥΔΗ engraved on an adjacent rock-cut tomb and conclude that the two tombs had initially belonged to Εὔδημος (Εὐδήμου); subsequently one or both of the tombs had been bought by Hermakotas. On 69/70 note 15 B., T. argue that the idea that Μᾶρκος Αὐρήλιος points to a date prior to 212 A.D. and a simple Αὐρήλιος to a date after 212 A.D., is no longer tenable. Many Μᾶρκοι Αὐρήλιοι occur in Lycian inscriptions dated after 212 A.D.

1580. Xanthos. Epitaph of Philoxenos, undated. *TAM* II 310. After examination of the rediscovered stone, P.Baker, G.Thériault, *REG* 122 (2009) 67/68 (ph.), present the following text.

Φιλόξενον Ἀλεξάνδρου
Ξάνθιον Φιλοξενὶς Φιλοξένου
Ξανθία τὸν ἑ[αυ]τῆς ἔγγονον
4 ζήσαντα ἔτ[η] vacat κβʹ

[Φιλ]όξενον Ἀλεξάνδρο[υ] | [Ξ]άν[θ]ιον Φιλοπ[ο]νὶς? Οἰνε[ίδου?] | [Ξανθί?]α τὸν ἑ[αυ]τῆς ἔγγον[ον] | [ζήσ]αντα ἔτ[η] κβʹ, *TAM* || 2. Φιλοξενίς: B., T. refer to *SEG* XLI 1042 (Lydia) || 3. ἔγγονον: probably Philoxenis' grandson, B., T.

LYKAONIA

1581. **Anamur (near Dikili Taş Köy). Christian votive inscription, early Byzantine period.** Square block reused in a modern farm building. Ed.pr. A.Zäh, *AAWW* 144 (2009) 36-37 (ph.).

† ὑπὲρ εὐχῆς | χώρα μάρτ[υρος] | Προκοπίου, εὐχ[ῆς] | [-------]

2-3. The martyr Procopius: the saint, ed.pr., who notes the ruins of a church and fragments of early Byzantine tiles and sherds in the vicinity.

1582-1584. **Ouasada (area of: Dikili Taş Köy). Incerta, Imperial and Byzantine periods.** Three inscribed stones, found reused in houses in the village. Ed.pr. A.Zäh, *AAWW* 144 (2009) 35 (ph.).

1582: 35 no. 1. **Inscribed architrave or door lintel, 3rd cent. A.D. (?).** Limestone.

ΔΟΡΑΜΟΟΥΑΝΕΟCHCEN τὸν ἑαυτοῦ πλοῦτον ΔΟΓΑΜΟΝ
τὸν ἑαυτοῦ πατέρα ΟΑΝΑΟΓΑΜΟΥΜΙΑΝΤΗΝΕΜ
ΝΑΝΑΝ Πιεραμασεου τὴν ἑαυτοῦ γυναῖκα

[3. Initio accusative of the female name Νανα?, Scheibelreiter-Gail.]

1583: 35 no. 2. **Christian incertum, late Antique period.** On a limestone block:

ḲΗΤΑΤΔΟC|ΟΝΙCCΙC †

1584: 35 no. 3. Small stone fragment: [---] ἑαυτῷ τῶν ΤΑ[---]

CILICIA

1585. **Religion in Imperial Cilicia. Cults.** M.H.Sayar, in E.Olshausen, V.Sauer (edd.), *Die Landschaft und die Religion* (Stuttgarter Kolloquium zur historischen Geographie des Altertums 9, 2005; Stuttgart 2009) 301-335, presents a survey of cults of deities, variously related to specific geographical features. No Greek texts but numerous references to relevant inscriptions.

1586. **Diokaisareia. Dedication to Athena, ca. 2nd cent. A.D.** *SEG* LVIII 1649. The inscription is also mentioned in H.Şahin, S.Pullu, *ANMED* 7 (2009) 129. O.Salomies, in *An.Ép.* (2009) [2012] no. 1531 wonders whether in L. 1 Σερ̣[-----] is part of the deity's epithet.

1587. Kekikli (ca. 11 km northwest of Diokaisareia). Milestone, 285-305 A.D. Cylindrical gray limestone column found in Kekikli. Ed.pr. H.Şahin, *Gephyra* 6 (2009) 131-135 (ph.; German translation). Text also in *An.Ép.* (2009) [2012] no. 1532.

Αὐτοκράτορι | vv Καίσαρι vvv | Γαΐῳ Οὐαλερίῳ | Διοκλητιανῷ || Εὐσεβεῖ Εὐτυχεῖ | [Σεβαστῷ .....] | -----

Ed.pr. provides an overview of inscriptions referring to the construction and repair of roads dated from te period of Vespasian up to the 6th cent. A.D.; the new text provides the first epigraphical evidence for road construction by Diocletian in eastern Cilicia || [4. ed.pr. prints Διοκλετιανῷ, but the photo shows the correct form, Corsten].

1588. Nagidos. Honorary inscription for Antipatros, Hellenistic period. Block, reused in modern foundations on the west side of the hill. Ed.pr. S.Durugönül, in ead. (ed.), *Nagidos. Dağlık Kilikia'da Bir Antik Kent Kazının Sonuçları / Results of an Excavation in an Ancient City in Rough Cilicia* (*Adalya* Suppl. Ser. 6; Antalya 2007) 445 (English translation).

Ναγιδέων ὁ δῆμος
Ἀντίπατρον Ἀπολλωνίου
ἀρετῆς ἕνεκεν καὶ εὐνοίας
4 τῆς εἰς τὴν πατρίδα

1589. Nagidos. Funerary (?) inscription for Pagamenon, Hellenistic period. Block found reused in modern foundations on the west side of the hill. Ed.pr. S.Durugönül, in ead. (ed.), *op.cit.* (our lemma no. 1588) 445 (English translation): Παγαμένων | Θεοδότου

1590. Nagidos. Amphora stamps, 4th-2nd cent. B.C. Edd.pr. G.Cankardeş, E.Alkaç, in: S.Durugönül (ed.), *op.cit.* (our lemma no. 1588) 297-344, publish the stamps on amphora handles found during the excavations of 1998-2002 in the area of the Hellenistic slope houses and the tholos. There are stamps from Knidos (our lemma no. 1593), Rhodes (our lemma no. 1592), Cyprus (our lemma no. 1594), of local production (our lemma no. 1591), of unknown origin (our lemma no. 1595), and anepigraphic stamps of the 4th-3rd cent. B.C. (527, ph.; no. 54: male figure, perhaps from Thasos; no. 55: star, perhaps from Korkyra; nos. 56/57: unidentifiable images, perhaps from Thasos and Rhodes, respectively).

1591. Nagidos. Local amphora stamps, 3rd cent. B.C. Amphora handles found during the excavations of 1998-2002 in the area of the Hellenistic slope houses and the tholos. The stamps of local origin can be divided into three groups, the monogram stamps, the Pomegranate Group, and the Pistos Group. Edd.pr. G.Cankardeş, E.Alkaç, in: S.Durugönül (ed.), *op.cit.* (our lemma no. 1588) 328-341 nos. 58-97 (ph.).

(1-11) Monogram stamps: letters related to Nagidos (nos. 58-70) or single letters, probably referring to a fabricant (nos. 71-82): (1) no. 58: N; (2) nos. 59/60: NA; (3) nos. 61-65: NA (retrograde); (4) no. 66: N (retrograde) | A; (5) no. 67: NA (retrograde), grape; (6) no. 68: NAΓ; (7) no. 69: N, A, Γ, Δ (?); (8) no. 70: monogram of N, A, Γ, I (?), Δ, K, O; (9) no. 71: AΦ; (10) nos. 72-76: Θ; (11) nos. 77-82: Π.

(12-13) Pomegranate Group: a pomegranate symbol in the center, N and O above it and Δ on the right: (12) nos. 83-87; (13) no. 88 has only a pomegranate.

(14-22) Pistos Group: a bunch of grapes and the letters Π and I: (14) no. 89: Π grapes I; (15) no. 90: [.] grapes [.]; (16) no. 91: Π grapes I (retrograde); (17) no. 92: Π grapes I (retrograde) | Δ I; (18) no. 93: [.] grapes Ị (retrograde)?; (19) no. 94: Π grapes I (retrograde); (20) no. 95: [..]ΣΤ[..] | grapes | Π Ị; (21) no. 96: Π grapes; (22) no. 97: [.] grapes [.]

1592. **Nagidos. Rhodian amphora stamps, 4th-2nd cent. B.C.** Amphora handles found during the excavations of 1998-2002 in the area of the Hellenistic slope houses and the tholos. Edd.pr. G.Cankardeş, E.Alkaç, in: S.Durugönül (ed.), *op.cit.* (our lemma no. 1588) 300-319 nos. 1-40 (ph.). (1) no. 1: Πανάμο(υ) | Ἀγαθοκ(λεῦς); (2) no. 2a: Ἐπ᾽ ἱερέως | Ἀγεμάχου; (3) no. 2b: Κόσμου; (4) no. 3: Ἀρισ|[τείδα]ς; (5) no. 4: Πανά[μου] | [Ἀριστε(ί)δα] star; (6) no. 5: Ἀρ[ισ]τίωνος; (7) no. 6: [Ἱ]ερεὺς | [Ἀριστί]ων or [Ἱ]ερεὺς | [Νίκ]ων; (8) no. 7: symbol of Helios Ἐπὶ Δαή|μονος; (9) no. 8: Ὑακιν[θίου] | Δαμ[ονίκου]; (10) no. 9: Διωνύ|σιος; (11) no. 10: Εὐδό|ξου; (12) no. 11: Ἐπὶ Εὐ|κλέους; (13) no. 12: Ἐπὶ Εὐκ|ρατίδα; (14) no. 13: Ἐπὶ Ε[ὐφ]ρά|νο[ρο]ς leaf; (15) no. 14: Ὑακινθ[ίου] | Εὔφρονος; (16) no. 15: Θεύδωρος; (17) no. 16: ΙΠ[Π(-)]?; (18) no. 17: Ἐπ[ὶ] | Κρ[ατίδα]; (19) no. 18: [Κ]ρέοντος rose?; (20) no. 19: Μικ[ύθου] | Καρνε[ίου]; (21) no. 20: Νικαγί[δ]ος; (22) no. 21: Ἐπ[ὶ] Νί|κ[ω]νος; (23) no. 22: Ὀν[α]|σ̣[ίμου]; (24) no. 23: Σωκράτ[ευς] burning torch; (25) no. 24: head of Helios Ἐπὶ Φι|λώνδα; (26) no. 25: Ἐπὶ Φιλ[ω|ν]ίδα; (27) no. 26: [Ἐ]πὶ Χαρ|[μ]οκλεῦς; (28) no. 27: Ἐπ[ὶ - - - | - - -]| Ἀρτ[αμ]ιτίου; (29) no. 28: [Ἐ]πὶ [- - - | - - -]; (30) no. 29: Σμ[ινθίου | - - -]; (31) no. 30: Ὑακιν[θίου? | - - -] (retrograde); (32) no. 31: [- - -]στ|[- - -]ος; (33) nos. 32-34: illegible; (34) nos. 35-37: [- - -] rose; (35) no. 38: [Δι]ονύσιος rose; (36) no. 39: [- - -] rose; (37) no. 40: ΙΠ(- - -).

1593. **Nagidos. Knidian amphora stamps, 4th-3rd cent. B.C.** Amphora handles found during the excavations of 1998-2002 in the area of the Hellenistic slope houses and the tholos. Edd.pr. G.Cankardeş, E.Alkaç, in S.Durugönül (ed.), *op.cit.* (our lemma no. 1588) 319-324 nos. 41-49 (ph.). (1) no. 41: ΖΗ(- - -); (2) no. 42: [Κ]Ṇ(- - -)?; (3) no. 43: [...]Θ(- - -); (4) nos. 44/45: ΑΓ(- - -) (retrograde); (5) no. 46: Σ[Ω](- - -); (6) no. 47: ligature of Ω and P?; (7) no. 48: illegible; (8) no. 49: [- - -]Ν[- - -]?

1594. **Nagidos. Cypriote amphora stamps, 3rd cent. B.C.** Amphora handles found during the excavations of 1998-2002 in the area of the Hellenistic slope houses and the tholos. Edd.pr. G.Cankardeş, E.Alkaç, in S.Durugönül (ed.), *op.cit.* (our lemma no. 1588) 324-326 nos. 50-53 (ph.). (1) no. 50: A; (2) no. 51: AE; (3) no. 52: ΣΑ(- - -); (4) no. 53a: monogram of K and Y or a symbol; (5) no. 53b: pomegranate.

1595. **Nagidos. Amphora stamps of unknown origin, 3rd cent. B.C.** Amphora handles found during the excavations of 1998-2002 in the area of the Hellenistic slope houses and the tholos. Edd.pr. G.Cankardeş, E.Alkaç, in S. Durugönül (ed.), *op.cit.* (our lemma no. 1588) 341-343 nos. 98-103 (ph.). (1) no. 98: Θ; (2) no. 99: A?; (3) no. 100: A; (4) no. 101: E?; (5) no. 102: ΘΙ or ΙΘ?; (6) no. 103: [- - -]

1596. **Olba. Piracy, 1st cent. B.C.** M.Durukan, *Adalya* 12 (2009) 77-102, examines piracy in Cilicia; on 89-92 he quotes *MAMA* III 62-64 in full and comments on the inscriptions. He argues that the Romans 'made use' of the Seleukid king Philip II against the pirates and that the king collaborated with the priests of Olba to remove the tyrants in the city (*MAMA* III 62).

1597. **Seleukeia on the Kalykadnos (Silifke). Honorary inscription and epigram for the wrestler T. Aelius Aurelius Maro, ca. 150-160 or 161-180 A.D.** *SEG* LVIII 1873; XLI 1407 A; LII 1464bis*. W.Decker, in S.Scharenberg, B.Wedemeyer-Kolwe (edd.), *Grenzüberschreitung: Sport neu denken. Festschrift zum 65. Geburtstag von Prof. Dr. Arnd Krüger* (Hoya 2009) 199-202, accepts P.Grossardt's proposition (see *SEG* LII 1464 bis) to identify Maron with the pankratiast Ἀλτήρ, on record in Philostratos. D. argues that there is no need to assume with G. that, during his career Maron switched from the pankration to wrestling: there are quite a few examples of athletes who were successful in boxing and pankration or in pankration and wrestling *at the same time*. According to D. the former combination is more often attested than the latter [contra J.-Y.Strasser, *BCH* 127 (2002) 278-281: athletes successful in both boxing and pankration are 'rares'; the combination 'pankration/wrestling' is 'fréquent', Pleket].

1598. **Silifke (museum). Reliquary, Byzantine period.** Limestone reliquary in the shape of an ostotheke with lid; inscription on the lid; in the museum of Silifke. Ed.pr. A.Aydın, *Olba* 17 (2009) 72 (ph.).

Ὁ ἅγιος | Ζαχαρίας

1599. **Tarsos. Honorary inscription for M. Annius Verus, 164-166 A.D.** Upper part of a moulded marble statue base now in the museum in Tarsos. Ed.pr. M.H.Sayar in *Ancient History* 321-324 (ph.; Turkish translation). Text also in *An.Ép.* (2009) [2012] no. 1529.

Ὁ δῆμος | Μ(ᾶρκον) [Ἄ]ννιον Οὐῆρον | υἱὸν Αὐτοκράτορος | Καίσαρος Μ(άρκου) Αὐρηλίου || Ἀντωνείνου Σεβαστοῦ | Ἀρμενιακοῦ διὰ | Ἰουνίου [- -]ΣΟΥ καὶ | - - -

Dated to 164-166 A.D. due to the solitary epithet (Ἀρμενιακοῦ), ed.pr. || the honorand is M. Annius Verus, son of Marcus Aurelius, who died at the age of seven, ed.pr.

1600. **Tarsos. Rhodian amphora stamp, early 2nd cent B.C.** In a report on their excavations at Tarsos, A.Özyar et al., *KST* 30.2 (2009) 53 (ph.), mention a badly preserved amphora stamp with the name Ἀθανάδοτος.

CAPPADOCIA

1601. **Cappadocia. Hellenization and philhellenism.** See our lemma no. 1436.

CYPRUS

1602. Cyprus. The Dionysiac Artists and the Ptolemies. Le Guen, *Les asscociations de technites dionysiaques* (cf. *SEG* LI 2279) nos. 62, 66-70, 63-65 = Aneziri, *Die Vereine der dionysischen Techniten* (cf. *ibid.*) nos. E3, E6, E8, E10, E9, E11, E4, E6, E7, respectively. A.Anastassiades, *RDAC* (2009) [2010] 195-204, argues that these nine documents, all inscriptions from Paphos and Salamis on statue bases with the exception of one honorary decree (Le G. no. 66), can be related to the policies of the Ptolemaic court. Remarkably, they all date from the mid 2nd to the early 1st cent. B.C.: a turbulent period in Ptolemaic dynastic history, in which propaganda for various parties and the worship of deified rulers played a significant role. The introduction of the association in Cyprus may be linked to the necessity of kings to achieve their goals; it also served to re-define the dynasty's relationship with its divine ancestor Dionysos in Cyprus; cf. e.g. the inclusion of the θεοὶ ἐπιφανεῖς [Ptolemy V Epiphanes and Kleopatra I] in the association's titulature in Le G. no. 62: κοινὸν τῶν ἐν τῶι κατὰ Πάφον γραμματείωι περὶ τὸν Διόνυσον καὶ θεοὺς ἐπιφανεῖς). The consistent presence of the θεοὶ εὐεργέται (Ptolemy VIII Euergetes II and Kleopatra III) in the titulature during the reign of Ptolemy IX Soter (Le G. nos. 68-70; οἱ περὶ τὸν Διόνυσον καὶ θεοὺς εὐεργέτας τεχνῖται) testifies to the latter's intention to consolidate his position on the island. Supported by Kleopatra III and the general Helenos in Cyprus, Ptolemy X did not consider it necessary to underline the association of the dynasty with the Artists explicitly (Le G. nos. 65-67). Other institutions practicing the royal cult were the gymnasium (inter alia *Salamine de Chypre* XIII 65/66), the κοινὸν Κυπρίων (T.B.Mitford, *ABSA* 56 [1961] 37 no. 99 and 39 no. 107) and the βασιλισταί (*ibid.* 39 no. 105).

1603. Cyprus. Funerary reliefs. E.Pogiatzi, *Die Grabreliefs auf Zypern von der archaischen bis zur römischen Zeit* (Mannheim-Möhnesee 2003), is an archaeological study mainly dealing with the style, chronology, typology and iconography of the funerary reliefs from Cyprus. The backbone is a catalogue of 124 pieces (105-203). The following nos. have Greek alphabetical inscriptions (majuscule texts [occasionally defective] with German translation; provenance; date [we give P.'s dates, which often differ from or are more precise than previous suggestions]; description; bibliography [unsatisfactory from an epigraphical point-of-view]; ph.): 1) 160 no. 68 = *SEG* XXIII 629 (75-100 A.D. [P. presents the inscription as an ineditum, and gives the name of the first deceased as ΦΙΛΩΝ (Φίλων), while *SEG* (I.Michaelidou-Nicolaou) read Ἀπολλώνιε; neither the ph. in P. nor that offered by M.-N. in *BCH* 85 [1961] 406 allows a certain reading: the inscription appears to be worn in this place; however, P.'s ph. seems to show an epsilon in fine, which supports M.-N.'s reading, Tybout]; 2) 163/164 no. 73 = T.B.Mitford, *APF* 13 (1939) 13/14 no. 2 (Διονύσιο[ς] Καρδιανό[ς] [i.e., citizen of Kardia; for this and other Thracians on Cyprus see *SEG* XLVII 1865]; 400-375 B.C.); 3) 170/171 no. 82 = *SEG* XVI 797 (350-300 B.C.); 4) 171-173 no. 83 (marble fragment in the museum at Nicosia representing ■ couple standing in an aedicula; inscription on the architrave [–]ΟΡΑΣ [name of the man below, probably ■ name in -αγόρας like Ἀρισταγόρας, Θεμισταγόρας, Ὀνησαγόρας, Τιμαγόρας]; mentioned in several archaeological publications, inter alia Clairmont, CAT no. 3398; ca. 340 B.C.); 5) 175 no. 86 (fragmentary epigram from Marion/Arsinoe: [-- π]αρθένοι οἷαν | [-- ἡ/ὑ]μετέρας | [--] μητρὶ λιποῦσαι | [-- πλῆθο]ς ἀχέων; *RDAC* [1975] 156 no. 5 b; *BCH* 99 [1975] 817 no. 4; *AJA* [1976] 367; 400-375 B.C.); 6) 181 no. 93 = *SEG* XLII 1304 (late 2nd cent. A.D.); 7) 181/182 no. 94 = *SEG* XXXI 1375 (LII 1500 [see already I.Michaelidou-Nicolaou,

BCH 85 (1961) 407; presented as an ineditum by P.]; 75-100 A.D.); 8) 183/184 no. 96 = *I.Kition* 2087 (*GV* 515; late 2nd cent. A.D.); 9) 184/185 no. 97 = *SEG* XLVII 1872 (LII 1501; late 2nd cent. A.D.); 10) 185 no. 98 = *I.Kition* 2172 (late 2nd cent. A.D.); 11) 186 no. 99 (Ἀρτεμίδορε χρηστέ, χαῖρε; L.P.di Cesnola, *Cyprus: Its Ancient Cities, Tombs and Temples* [London 1877] 436 no. 105; I.Michaelidou-Nicolaou, *CCEC* 27 [1997] (1998) 146; late 2nd cent. A.D.); 12) 191 no. 106 = *GIBM* 999 (75-100 A.D.).

For nos. 9/10 see now also ead. (E.Poyiadji-Richter), *CCEC* 39 (2009) [2010] 179 (ph.), in the context of an article on 'Roman portraits on Cypriot grave reliefs' (177-196).

1604. **Cyprus. Institutions: continuity from the autonomous kingdoms to the Ptolemaic period.** M.Hatzopoulos, *CCEC* 39 (2009) [2010] 227-234, questions the radical break commonly assumed to have taken place in the institutional history of Cyprus with the coming of the Macedonians, adducing the torch race as an example. He attempts to show that this race is on record both in a syllabic document (the 'Bulwer tablet') and in alphabetical inscriptions (λαμπαδηφορία; λαμπαδαρχεῖν; T.B.Mitford, *JHS* 57 [1937] 33 no. 8 [Chytroi]; *SEG* XX 301 and 311/312 [all of uncertain provenance and with references to the lampadarchia restored]; XLVII 1866 [Amathous]). However, in *BE* (2011) no. 629, H. points out that G.Neumann's re-interpretation of the syllabic text (Kadmos 2 [1963] 53-67), which changed the alleged reference to the torch race into a month's name, had escaped his notice and acknowledges that this definitely undermines his argument concerning institutional continuity. [But see our lemma no. 1618 for an example of such continuity which does find support in the sources, Tybout].

1605. **Cyprus. Onomastics.** A.Panagiotou Triantaphyllopoulou, in *Estudios de Epigrafía* 181-191 (in Greek), offers a survey of the Greek anthroponyms in Cyprus in the first millennium B.C. Adducing names in quantities defying enumeration, P.T. underlines that the study of their morphology and semantics contributes to our knowledge of the local dialect, social history and the history of religion.

1606. **Cyprus. Religion. Egyptian cults.** On the basis of epigraphical and archaeological evidence A.Anastasiades, in D.Michaelides, V.Kassianidou, R.Merrilies (edd.), *Egypt and Cyprus in Antiquity: Proceedings of the International Conference, Nicosia 2003* (Oxford 2009) 144-150, discusses the fusion and diffusion of the Egyptian deities in Hellenistic and Roman Cyprus by focusing on certain areas (Soloi, Amathous, Salamis, Nea Paphos, Arsos, Golgoi). A. mentions the following inscriptions: *SEG* XL 1319 (9) (Ἀφροδίτη Ὀρεία), XXXVIII 1501 (dedication to Σάραπις, Ἶσις and Ἀφροδίτη), XXXVII 1393 (Sarapis), *Salamine de Chypre* XIII.1.56 (dedication to Sarapis and the θεοὶ εὐεργέται Ptolemy III and Berenike II). There is no evidence of the cult of the Egyptian trinity as a unit or of the mysteries of the Egyptian gods. The cults, especially of Isis and Sarapis, seem 'to be in conformity with the traditional cults of the island' (149). Cf. also *SEG* LVII 1734.

1607. **Cyprus. Ruler cult.** E.D.Vassiliou, in *Egypt and Cyprus in Antiquity* (cf. our lemma no. 1606) 151-160, discusses the role of the artistic media in the construction and legitimation of Ptolemaic

power on Cyprus, focusing on sculpture and coinage. Short references to the cults of Arsinoe II Philadelphos (cf. *SEG* LI 1895; LVII 1736) and Berenike II.

1608. Amathous. Recent finds. P.Aupert, 'Amathonte hellénistique et impérale: l'apport des travaux récents', *CCEC* 39 (2009) [2010] 25-48, includes brief presentations of *SEG* XLI 1474 and L 1370 (41/42; ph. of XLI 1474); LVI 1822 (39-41; ph.); LVIII 1673/1674 (36-38; ph.) and 1675 (43/44; ph.).

1609. Amathous. Stamped amphora handles, mid 3rd-early 1st cent. B.C. A.Marangou, *CCEC* 39 (2009) [2010] 347-363, publishes a representative selection (31 items; ph.; catalogue on 355-361) of the amphoras found during excavations in the northern area of Amathous between 2003 and 2007. Most stamped handles are Rhodian (table on 363). M. considers the find spots of the imported amphoras ('secteur à caractère militaire', where they are found in far greater numbers than those of local production) a 'reflet de l'activité de ces marchands qui assureraient le ravitaillement des troupes dans leurs déplacements ou dans leurs postes de garnison' (354). **Eponymous magistrates:** Ἀγέστρατος, Ἀγησικλῆς, Δαμαίνετος, Δορκυλίδας, Κλειτομάχος, Κρατίδας, Ναύσιππος, Ξενοφάνης, Παυσανίας I, Σώδαμος (or Φιλόδαμος), Χαρμοκλῆς. **Manufacturers:** Ἀρατοφάνης, Ἀριστοκράτης, Διόδοτος (?; or Ζηνόδοτος?; 'lecture hypothétique sans aucune comparaison possible'; 355 no. 4), Δίσκος, Ζηνόδοτος, Ἡρακλέων, Θεμίσων, Θεύμναστος, Μενεκράτης II, Μίδας, Ὀνασίοικος, Παυσανίας II, Σωκράτης II, Φιλαίνιος. On the handle of a Koan amphora the previously unattested stamp Δι (undated; at left a grape and a wine leaf; 357 no. 11).

1610. Geronisos. Various inscriptions and ostraka, 80-30 B.C. *SEG* LII 1489; LV 1527; LVII 1741. J.B.Connely, *CCEC* 39 (2009) [2010] 69-88, presents an overview of her ongoing excavations of the sanctuary of Geronisos, 'where the indigenous Cypriot tradition of placing boys under the care of Apollo seems to have merged with Ptolemaic cult interests' (84). To the inscriptions and ostraka already known, C. adds (73) another ostrakon inscribed ὑπὲρ του, νίζου ('wash or cleanse') and τις των (reading by A.Monson). See also ead., in *Egypt and Cyprus in Antiquity* (cf. our lemma no. 1606) 194-209 (ph.).

1611. Kafizin. Ritual shaving in the cave of the Nymph. S.Lejeune, *CCEC* 39 (2009) [2010] 309-324, connects the evidence for Ὀνησαγόρας Φιλουνίου κουρεὺς ὁ δεκατηφόρος (vel sim.), the dedicant of almost all vases (T.B.Mitford, *The Nymphaeum of Kafizin* [cf. *SEG* XXX 1608; LIV 1534]), with the incised representations of 25 heads on 15 vases (one on nos. 22, 228 [dr.], 263, 265-270, 275; two on 262 and 264; three on 271; five on 274 [ph.] and *SEG* LVI 1830 ter [dr.]). The heads usually feature beards and moustaches; however, no. 274 combines a bearded head without mustache with four bald and clean shaven heads, and the heads on nos. 267 and 269 lack a moustache; unlike the others, these three vases have been incised after firing. L. argues that these heads are portraits of the men whose hair and beard have been shaven and offered to the Nymph by Onesagoras; on the basis of their subsequent dates, *SEG* LVI 1830 ter and Mitford no. 274 (five heads each), Mitford nos. 268

and 267 (one head each), and Mitford nos. 266 and 269 (one head each) probably form couples, with the vases incised before firing representing bearded men prior to shaving and those incised after firing the same men after the ritual (cf. the tabular survey on 318); no. 274 possibly bears representations of cut-off hair and a razor. The men shaved by Onesagoras probably belong to the cultic σύνοδος on record in no. 228. Discussion of the cult of the Nymph and of shaving and barbers in eastern Greek and Phoenician sanctuaries (for the latter see also our lemma no. 2028). Texts and French translations of Mitford, *The Nymphaeum* -- nos. 138 and 283, and of *SEG* LVI 1830 ter.

D.Pilides, *ibid.* 59-61 (cf. our lemma no. 1615), once again argues (cf. *SEG* LIV 1555) that the Nymphaeum belonged to the city-kingdom of Ledroi, possibly the site of Agios Georgios (see our lemma no. 1615), and that the cult of Kafizin can be connected with that of Ἀρσινόη Φιλάδελφος attested for Agios Georgios (cf. the nymph's epithets ἀδελφή and φιλάδελφος). Onesagoras' associate Ζήνων Λέδριος 'may have been instrumental in the network for the upkeep of sanctuaries dedicated to Arsinoe ... the constant reference to Onesagoras the tithe-receiver (δηκατηφόρος) must be relevant to the organization of this network and recalls the apomoira or tax of 1/6 on the produce of vineyards and gardens, which Philadelphos established in Egypt for the benefit of the cult of Arsinoe in 265/4' (61).

1612. Kition. Dedication of a statue of Berenike, wife of Ptolemy III, by a φρούραχος, 246-221 B.C. *SEG* XX 132 (XXXI 1348*; *I.Kition* 2015; *OGIS* 20; *CIG* 2614). Republished with new restorations by S.Scheuble, in *Identität und Zugehörigkeit* 37-39.

[Βασίλισσαν Β]ερενίκην τὴν βασιλέως Πτολεμαίο[υ]
[ἀδελφὴν καὶ γ]υναῖκα Ποσείδιππος φρούραρχο[ς κατ']
['Ιδάλιον?] καὶ κατὰ Κίτιον καὶ Βοΐσκος καὶ οἱ ̣κυνηγ[οί]

2. For the supplement cf. *SEG* XLVII 2130, S. || 2-3. S. accepts the restoration of T.B.Mitford, *AJA* 65 (1961) 127 no. 142, which makes Poseidippos phrourarchos of two garrisons, although Idalion remains just one of the possible restorations || 3. in fine: S. follows *CIG*'s reading (συνηγεμόνε[ς], other editions) and suggests that Boiskos was an ἀρχικυνηγός ('Hundeführer'), a term also on record in *SEG* XVIII 1850; *IThSy* 314 (*SEG* XXVIII 1480); *I.Pan* 2, 11a; cf. also *SEG* XLIX 1964.

1613. Kourion. Honorary inscription for Dec. Plautius Felix Iulianus, 203/204 A.D.? *I.Kourion* 90; *SEG* LV 1750. J.-Y.Strasser, *An.Ép.* (2009) [2012] no. 1544, observes that the drawing suggests a restoration of 12-13 letters in L. 4: e.g. [τοῦ ἑκκαιδεκάτ]ου rather than [τοῦ δωδεκάτ]ου ἔτους.

1614. Kourion. Dedication to Marcus Aurelius and Lucius Verus, 161-169 A.D. *SEG* LV 1752. S.Follet apud J.-Y. Strasser, *An.Ép.* (2009) [2012] no. 1545, reads in L. 3 ([---]Ọ̣ΡΤΙΣΙΟṆ[---]) 'Ορτίσιον (for 'Ορτήσιον = Horte(n)sium), perhaps preceded by [οἱ περὶ].

1615. Nikosia (area of: Agios Georgios). Various inscriptions, Hellenistic period. D.Pilides, *CCEC* 39 (2009) [2010] 49-67, connects the rebuilding of the settlement on the Hill of Agios Georgios in the Hellenistic period with its location on the route between the harbor cities of Salamis and Soloi and its role as a religious centre (relations with the cult center at Kazifin, for which see our lemma no. 1611). In addition to a new syllabic inscription, P. mentions the dedication to Ἀρσινόη Φιλάδελφος (*SEG* LIII 1755 [LVII 1761]; 57) and the two seals providing the only reference to the city of Λεδροί in the late Ptolemaic period (cf. *SEG* XXIX 1577; 54). For further details we refer to *SEG* LIV 1555.

1616. Paphos (New). Honorary inscription?, 1st/early 2nd cent. (perhaps 123) A.D. Upper right corner of a limestone plaque found in 2006 in a house in Kato Paphos during excavations. Ed.pr. A.Łajtar, *Palamedes* 4 (2009) 147-152 (ph.); see also P.Nowakowski, *Palamedes* 5 (2010) 187-191; P.-L.Gatier, *BE* (2010) no. 617 and (2011) no. 628; M.C.Corbier, *An.Ép.* (2009) [2012] nos. 1541-1543.

[---]YEITAN | [---] Φάβιος | [---] ταμίας

1. [---]YEITAN (non liquet), ed.pr.; Αὐεῖταν, N.; Αυσιταν|[ίας --], G. (2010) || 3. Fabius was quaestor of the province of Cyprus, ed.pr., who suggests restoring ταμίας | [καὶ ἀντιστράτηγος καθιέρωσεν] (cf. *SEG* XL 1369) and argues that the same formula should be restored in *SEG* XX 240 L. 3 (Σαβ[εῖνος, ταμίας καὶ ἀντιστράτηγος | καθιέρωσεν]; Σαβ[εῖνος, ταμίας Ῥωμαίων], *SEG*) and in *SEG* XXX 1633 L. 4 (⟦Σεκο[ῦνδος, ταμίας καὶ ἀντιστράτηγος καθιέρωσεν]; ⟦Σεκο[ῦνδος, ταμίας καὶ ἀντιστράτηγος? δήμου]⟧, *SEG*) || dedication by Fabius to gods or deified members of the imperial family, ed.pr.; honorary inscription for Iulia Avita Mammaea (mother of Severus Alexander), elicited by the presence of her father, Iulius Avitus Alexianus, in Cyprus in 217 A.D. (Dio Cass. 79.30), N.; honorary inscription for a governor of Cyprus who had served in Lusitania, for which there is a single candidate: C. Calpurnius Flaccus (legatus pro praetore in Lusitania ca. 122, governor of Cyprus in 123 A.D.; the lettering fits in with this date), G. (2010); G. (2011) urges that Iulia Avita Mammaea is an otherwise unattested rendering of Mammaea's name and that inconsistency in the shape of the sigma (square in Αυσιταν, four-barred in the other two words) is not rare in inscriptions in the imperial period. [Moreover, N.'s late date does not fit in with the archaeological context, which suggests an early 2nd cent. A.D. date for the filling in which the inscription was found (ed.pr. on 147, who considers the plaque 'older by several dozens of years as it was deposited in already incomplete state'), Tybout].

1617. Paphos (New). Inscription on a boat-shaped lamp, late 2nd/early 3rd cent. A.D. *SEG* XXXVII 1393. D.Michaelides, *CCEC* 39 (2009) [2010] 197-226 (ph.), studies the iconography and function of this lamp [inscribed on the underside Ἡλειο vacat σέραπες (= Ἡλιοσέραπις), as shown by the ph.; ΗΛΕΙΟ ϹΕΡΑΠΙΕϹ (*SEG*), Tybout] and similar boat-shaped lamps, some of which bear other inscriptions on the underside: λάβε με τὸν Ἡλιοσέραπιν (and εὔπλοια in a tabula ansata in the central panel on the upper side; *CIG* 8514; *SEG* XIV 609; from Puteoli, but manufactured in Knidos according to D.M.Bailey: cf. *SEG* XXXV 1713 sub C in fine), θεοῖς λάβε εὐχαριστήριον (*I.Gerasa* 249 and a lamp from Egypt now in the Staatliche Museen at Berlin), and [--]υαμα (*SEG* XXXVI 325; Corinth); see also *SEG* XXXVIII 1978. Serapis, sometimes accompanied by Isis, is the most commonly represented deity on the boat lamps; the syncretism with Helios dates to the time of Domitian and was especially popular in the

2nd cent. A.D. D. amply comments on the Egyptian gods as protectors of navigation [cf. also *SEG* XXXIX 1853 and LVI 2133] and argues that the lamps were offered to them as votives. The two 'λάβε-inscriptions' are exhortations to accept the offerings, not to buy the objects as argued by Bailey. M. accepts B.'s suggestion that the boats were called Ἡλιοσέραπις. I.Nicolaou apud M. (201) dates the lamp to the late 2nd/early 3rd cent. A.D. on the basis of the letter forms (no date in *SEG*).

1618. Salamis. Religion: the imperial cult and its predecessors. Cf. *SEG* LVIII 1670 (imperial cult on Cyprus in general). M.Yon, *CCEC* 39 (2009) [2010] 289-308, presents the epigraphical and archaeological evidence for the imperial cult: inscriptions recording the office of ἀρχιερεὺς (τῆς Κύπρου) of the imperial cult in Salamis, performed by Roman governors (*Salamine de Chypre* XIII [cf. *SEG* XXXVII 1394] nos. 101 [*IGR* III 994], 102 and 106 [texts and French translations]), as well as a portrait of Claudius. No. 102 is especially interesting since it attests an ἀρχιερεὺς διὰ [βί]ου τοῦ Διὸς τοῦ Ὀλυμπίου καὶ τῶν Σεβαστῶν. Y. underlines the important role of Salamis, a powerful international center, in the Ptolemaic administration, the close connection of governors with the royal family and their role in the ruler cult and the cult of Zeus. Discussion inter alia of *Salamine* – nos. 75 (statue of a governor who was also ἀρχιερεύς [unspecified]), 78 (statue of his son, archiereus of deified Ptolemies, erected in the temple of Zeus; text and translation; ph.]), 80 (a Ptolemaic royal as governor), and 81 (high priest of deified Ptolemies; text and translation). Largely drawing on archaeological data, Y. studies the predecessors of the imperial cult from the 11th cent. B.C. to the Ptolemaic period and their links with the subsequent temples of Zeus (Olympios): 'ce double culte est à l'époque impériale romaine l'aboutissement d'une longue tradition millénaire, qui se combine avec les usages et l'idéologie dominant dans tout l'empire' (306). Cf. our lemma no. 1604.

See now also T.Fujii, *Imperial Cult and Imperial Representation in Roman Cyprus* (Stuttgart 2013).

1619. Unknown provenance. Defixio on a lead tablet, 3rd cent. A.D. Fragment of a lead tablet; now in the Archaeological Museum of Cyprus at Nicosia. Ed.pr. S.Giannobile, *ZPE* 171 (2009) 129/130 (ph.; dr.).

---------- | [--]λλο[. . . . .]μη[.]η[.] κ̣ὲ̣ σ̣ὺ̣ ἡ τ̣ὰ̣ς̣ κ̣λ̣[--|--]ε̣ σύ, Ασμιατην, ἐπὶ τοῦ θυμ[--|--]οωρτ τηρῖτε τὴν παραθη[--|--]ρεποσιτον κὲ Νικήφορον τ̣[--||--].τη τῇ ὑμῶν δ̣υνα̣μ[--|--]ηθουθ χωι̣ε̣σ̣[-] | ----------

Restorations are based on a series of very similar 3rd cent. A.D. defixiones from Cyprus (Audollent, *DefixTab* 22-37; *I.Kourion* 127-142) || 1. Ωηαντιχερρεχερ βεβα]λλο[σαλακα]μη[θ]η[ς] κὲ σὺ ἡ τὰς κλ[ῖδας τοῦ Ἅδους κατέχουσα Ῥησίχθων], ed.pr. || 2-3. [συνεπιτέλι δὲ ἐμοὶ κ]ὲ σύ, Ασμιατην, ἐπὶ τοῦ θυμ[οῦ κατὰ θεοῖν σύνθρονοι | ἀνάθημα Μασωμασωνυ]οωρτ τηρῖτε τὴν παραθή[κην ὑμῖν παρατίθομε φιμωτικὴν τοῦ - names of victims (here in the accusative rather than the expected genitive) -], ed.pr., who wonders whether [--]ΜΟΥ[--] in *I.Kourion* 134 L. 37 should be restored as [θυ]μοῦ (cf. also 137 L. 40: ἐπὶ τοῦ θυ[--]); in *I.Kourion* 127 L. 57, ed.pr. suggests restoring [- ὑ]μῖν παρατέθεμε ([--]λιν παρατέθεμε, *I.Kourion*) || 4. [τὸν - name - τὸν π]ρεπόσιτον (or [τὸν - name - τὸν κὲ Π]ρεπόσιτον) κὲ Νικήφορον τ[ὸν κὲ - nickname (?) or ἔτεκεν plus the mother's name], ed.pr. || all defixiones published previously are lacunose in fine; on the basis of the new tablet ed.pr. reconstructs the following general formula: Ὁρκίζω ὑμᾶς, τοὺς ἀπὸ Κρόνου ἐκτεθέντας θεοὺς Αβλαναθαναλβα σισοπετρον· παραλάβετε τοὺς ἀντιδίκους ἐμοῦ τοῦ name of the beneficiary, names of the victims. Ωηαντιχερρεχερ βεβαλλοσαλακαμηθης

κὲ σύ ἡ τὰς κλῖδας τοῦ Ἅδους κατέχουσα ῥησίχθων συνεπιτέλι δὲ ἐμοὶ κὲ σύ, Ασμιατην, ἐπὶ τοῦ θυμοῦ κατὰ θεοῖν σύνθρονοι ἀνάθημα Μασωμασωνυοωρτ τηρῖτε· τὴν παραθήκην παρατίθομε φιμωτικὴν names of the victims [--------]τῇ ὑμῶν δ̣υ̣ν̣α̣μ̣[-------] sequence of nomina sacra.

KOMMAGENE

1620. Kommagene. Various inscriptions. R.M.Aguilar, in *Estudios de Epigrafía* 297-304, offers a general introduction in Spanish to the cult foundations/sacred nomoi of king Antiochos I (*SEG* LVII 1765*).

In two contributions to R.Einicke et alii (edd.), *Zurück zum Gegenstand. Festschrift für Andreas E. Furtwängler* (Langenweißbach 2009) inscriptions from Nemrud Dağ play a minor role: 1) B.Jacobs (vol. 1, 51-57) interprets the reliefs representing investiture scenes as the installation of Mithridates II (at left) by his father Antiochos I (at right); *IGLS* 22, with Antiochos I honoring Mithradates II (rather than his father M. I) and common monetary emissions may point to a period of coregency of father and son. [For *IGLS* 22 cf. now G.Staab, *EA* 44 (2011) 55-77, C.P.Jones, *ZPE* 184 (2013) 199-201, and G.Staab, *ZPE* 185 (2013) 146]; 2) U.Weber (vol. 2, 415-422), focuses on sunrise and sunset on the cult terraces of Nemrud Dağ and the role they play during the celebrations of Antiochos I's birthday in winter and his coronation day in summer (cf. A [for the siglum see *SEG* LIII 1762 on p. 473] Ll. 82-86: σώματος μὲγ γὰρ ἐμοῦ γενέθλιον | Αὐδναίου ἑκκαιδεκάτην, διαδήματος | δὲ Λῴου δεκάτην ἀφιέρωσα μεγάλων | δαιμόνων ἐπιφανείας).

1621. Seleukeia-on-the-Euphrates/Zeugma. Mosaic inscriptions from villas (labels and two signatures), late 2nd/3rd cent. A.D. *SEG* LVII 1767. See now also M.Önal, *Zeugma Mosaics* (Istanbul 2009).

COLCHIS

1622. Colchis (and Iberia). Corpus. T.Kauchtschischwili, *Korpus der griechischen Inschriften in Georgien - Sakartvelos berdznuli c'arc'erebis k'orp'usi* (3rd ed., revised by L.Gordesiani; Tbilisi 2009 [henceforth: *I.Georgien*[3]]), is a new edition of a corpus of ancient, medieval and early modern Greek inscriptions from Georgia (including Abkhazia, i.e., roughly ancient Colchis and Iberia), arranged geographically. Three Bosporan inscriptions (already in *IOSPE* II and *CIRB*) and one text from Causasian Albania (see our lemma no. 1651) now in the Museum of Georgia in Tbilisi are included under Tbilisi. Previous editions (1st ed.: Tbilisi 1951; 2nd ed.: Tbilisi 1999) have not been reported in *SEG*; the 1st ed. has been reviewed by J. and L.Robert, *BE* (1958) no. 516. For the history of publication cf. also J.Linderski, *Roman Questions* II (Stuttgart 2007) 262/263 note 1. Commentary to nos. 1-346 is in Georgian only, which we are unable to read; the introduction (6-58), providing details on selected inscriptions and a discussion of their linguistic features, is translated into German in abbreviated

form (335-366); the commentary to addenda (nos. 347-353) is both in Georgian and in German. Responsibility for the addenda seems to rest with L.Gordesiani.

Previous editions and discussions in Georgian and Russian periodicals are noted. {However, the editors apparently had hardly any access to literature in Western languages (including *BE* and *SEG*); the introduction offers references to *CIG*, *IGR* and some 19th cent. works on Greek language. Even Russian bibliography is far from complete (e.g., K. and G. are unaware of Vinogradov's editions of their nos. 11 and 116 in *VDI*, for which see *SEG* XLV 1875/1876). Kantor}. There are indices of Greek names and notable words (covering both the corpus itself and the introduction; 382-394), Georgian (395-407), German (408-412) and Russian (412) keywords, geographical and typological keys to the corpus (413-417, Georgian/German) and an index of quotations from the Bible and the Church Fathers (417/418, Georgian/German). No concordance; ph. of some medieval texts (which we do not present) and of the amphora stamp in our lemma no. 1631; dr. of most inscriptions. Square brackets are used indiscriminately for lacunas and for expanding abbreviations. The texts are presented in majuscules and in transcription (with normalised spelling, which we ignore).

We provide a comparatio numerorum with *SEG* and the corpora; for the texts prior to ca. 800 A.D. and not previously recorded in *SEG* or substantially revised, see our lemmata nos. 1624-1651.

***SEG* III**	***I.Georgien*[3]**
610	232
***SEG* XVI**	
781	235
782	261
783 a	242
783 b	241
***SEG* XVIII**	
573	17
***SEG* XX**	
112	229
113	235
***SEG* XXXIX**	
694	189
***SEG* XL**	
1317	19 a
1318	118
***SEG* XLI**	
1421.2 a/b	113/114
1421.3	117

***SEG* XLIII**	***I.Georgien*[3]**
1015	261
***SEG* XLIV**	
1301.2	248
***SEG* XLV**	
1874	351
1875	11
1876	116
***SEG* XLVIII**	
1836	2
1837	1
***SEG* LII**	
1508	235
1509	199
1510	198
***SEG* LIV**	
1570	189/190
***SEG* LVII**	
1770	352

***SEG* LVIII**	***I.Georgien*[3]**
1687	1
1689 (1/2)	13/14
1690	22
1691	351
1693	4 a
1694	2
1695	62
1699	189
1700	347
1701	348
***IOSPE* II**	
399	234
419	232
420	231
CIRB	
1121	234
1192	232
1196	231
***IGR* III**	
133	229

I.Estremo Oriente	*I.Georgien*^{3}	*OGIS*	*I.Georgien*^{3}	*GV*	*I.Georgien*^{3}
				1022	232
1	229	379	229		
2	261			*ILS*	
4	235			8795	229
5/6	242/242				
7	248				

1623. **Colchis (and Iberia). Cultural contacts.** On the basis of archaeological evidence, U.Sens, *Kulturkontakt an der östlichen Schwarzmeerküste. Griechische Funde in Kolchis und Iberien. Kontexte und Interpretationen* (Langenweißbach 2009), examines the cultural contacts between Colchis/Iberia and the Greek world from the Archaic age to the 4th cent. B.C. S. sees no conclusive evidence for the existence of Greek settlements prior to the late 5th cent. Greek objects should rather be interpreted as the self-representation of the local elites. He refers to the stamped amphora from Dioskourias (99, 207; ph.; *LSAG*^{2} 373 no. 72; *SEG* XL 1317 [XLVIII 1834*]), the silver phiale with the dedication to Ἀπόλλων Ἡγεμών from Phasis (136/137; *SEG* XXXIV 777 [L 1383*]), and the sacred law from Vani (95; ph.; *SEG* XLV 1876).

1624. **Dioskourias-Sebastopolis. Dedication of a clay lamp to Hermes-Mercurius, 2nd-4th cent. A.D.** *SEG* XVIII 573. Clay lamp of crude workmanship, found in 1954 with three other lamps in a ruined ancient tower east of the Sukhumi railway station during the excavations of M.M. Trapsh. Inscription incised before firing on the flat upper side; three sun images between LL. 2 and 3. Ed.pr. T.Kauchtschischwili, *Trudy Abkhazskogo instituta jazyka, literatury i istorii* 28 (Sukhumi 1957) 227-236 (in Russian; dr.; non vidimus); ead., *VDI* 66.4 (1958) 132/133 no. 3 (in Russian); L.A.Jel'nitskij, *Sovetskaja arkheologija* (1962.4) 228-233 (in Russian; dr. of the whole object); id., *VDI* 88.2 (1964) 142-145 no. 4 (in Russian); republished by T.Kauchtschischwili, *I.Georgien*^{3} 77/78 no. 17 (in Georgian; dr.). The inscription is dated to the 2nd/3rd cent. A.D. by ed.pr. (based on archaeological context) and to the 4th cent. (lettering) by J., who connects it with the late antique 'pagan reaction'.

Περαθεὶς | προσκύνει | κῦριν Ἑρμῆν | Μαρκῦριν || ὑπὲρ σωτη|ρίας

1. περάσεις, *SEG*; πειράσεις, J.; περαθείς, K. (1958), *I.Georgien*^{3} || 2-3. προσκυνεῖ|ν, J. || 3-4. a unique combination of the Greek and Latin name for the god, J. || 4. Μαρκῦριν: the only example of such a transliteration of Latin Mercurius, K. (1958); for Μερκούριος in Greek inscriptions of the imperial period, cf. *CIG* II 3705 LL. 4/5 (Apollonia ad Rhyndacum); the spelling is perhaps influenced by μάρτυρος in early Christian texts, J. [hardly plausible; in *CIG* II 3705, Μερκούριος is a personal name of a new Roman citizen, presumably a Latin translation of his earlier Greek name: Γάϊος Ἰούλιος Ἑρμᾶς ὁ | καὶ Μερκούριος; the anthroponym Μερκούριος is well-attested in Greek inscriptions, but our text is one of the few attesting its use for the god himself, Kantor; see our lemma no. 1659 for Ἑρμῆς/Μερκούριος in the Lebanon, Tybout].

1625. Dioskourias-Sebastopolis. Christian epitaph of the legionary soldier Orestes, 4th-6th cent. A.D. *SEG* XLV 1874; LVIII 1691. T.Kauchtschischwili, L.Gordesiani, *I.Georgien*³ 372-374 no. 351 (in Georgian and German; ph.), present the following text, which they date to the 4th/5th cent. A.D. (first half of the 6th cent., *SEG* XLV). Cf. A.Avram, *BE* (2008) no. 437, for a date prior to 378 A.D. (*SEG* LVIII).

Χριστὸς πολλά[κις] | κρίων ἐνθ[ά]|δε κατάκι|τε Ὀρέστη[ς] || στρατιώτ[ης] | λε[γ]εον[ά]||ρις θαρρ[αλ]|αρις ἀνέγ[νων] | μ[ο]λῖ[ν]

1-2. ὁ πολλὰ ṭ[λή]|μων, ed.pr.; ὁ πολλὰ [κα]|μών, D.Feissel, *An.Ép.* (1995) no. 1346, *SEG* || 2. κρίων for χρείων, *I.Georgien*³ || 3-4. ἐνθά|δε, *SEG* [alpha at the end of L. 3 clearly missing, Kantor] || 7-8. θαρρ[αλ]|αρις probably for θαρσαλέος, *I.Georgien*³ || 7-9. χάριν [μνή]|μῃς ἀνεγ[είρα]|μεν οἶκο[ν], *SEG* || 9. μολῖν for μολεῖν ('to come') *I.Georgien*³.

1626. Dioskourias-Sebastopolis. Herakleian (?) amphora stamp, 2nd/3rd cent. A.D.? Stamped amphora handle found during excavations in 1958/1959. Cf. L.A.Shervashidze, L.N.Solovjev, *Sovetskaja arkheologija* (1960.3) 178 (ph. only; in Russian). Ed.pr. T.Kauchtschischwili, *I.Georgien*³ 78 no. 19b (in Georgian; dr.): Ἡρακλ[--]

Ἡρακλ[είας], ed.pr. [The stamp is not otherwise attested on Herakleian amphoras; Ἡρακλείδας and Ἡράκλειτος are both on record as magistrates at Herakleia Pontike; their stamps are found on the east shore of the Black Sea: cf. S.Ju.Monakhov, *Grecheskie amphory v Prichernomorje* (Saratov 2003) 125 and 135; *I.Herakleia* pp. 139/140 s.v.; see, however, N.Pavličenko, in Y.Garlan (ed.), *Production et commerce des amphores anciennes en Mer Noire* (Aix-en-Provence 1999) 18, who notes that Herakleian stamps are always placed on the neck rather than the handle of the vessel; accordingly, our stamp may not be Herakleian, Kantor].

1627. Dioskourias-Sebastopolis (area of: Tsebel'da). Magical inscription on a gold leaf (phylactery), 2nd/3rd cent. A.D. *SEG* LVIII 1689 (2). Gold leaf found in 1977 during the excavations of Ju.N.Voronov. Ed.pr. Ju.N.Voronov, *Izvestija Abkhazskogo instituta jazyka, literatury i istorii* 10 (Sukhumi 1981) 110-114 (in Russian; non vidimus); republished by T.Kauchtschischwili, *I.Georgien*³ 77 no. 14 (in Georgian; summary in German on 344; dr.). Inscription in eight lines, largely consisting of magical signs; in LL. 2/3 Ιαω Ἀδω|ναι; in L. 5 Σαβαωθ εεεεει.

1628. Dioskourias-Sebastopolis (area of: Tsebel'da). Christian (?) acclamation on a silver amulet, 4th/5th cent. A.D. *SEG* LVIII 1689 (1). Silver medallion with a head of Gorgon, with two bird wings coming out of her forehead; inscription along the rim. Found in 1962 in the Tsebel'da nekropolis during the excavations of M.M.Trapsh; now in the Sukhumi Museum [all reports on holdings of the Sukhumi Museum in *I.Georgien*³ predate the war of 1992/1993 and may not reflect the current state of affairs, Kantor]. Cf. M.M.Trapsh, *Trudy Abkhazskogo instituta jazyka, literatury i istorii* 33/34 (Sukhumi 1963) 273 (in Russian; translation only); id., *Sovetskaja Abkhazija* (28 Dec. 1963; newspaper report; in Russian; ph.; non vidimus). Ed.pr. L.A.Jel'nitskij, *VDI* 88 (1964.2) 144 (in Russian), who interprets it as

Christian and suggests, on the basis of artistic parallels, that it comes from Antioch-on-the-Orontes (cf. *IGLS* 611 [374 A.D.] and 617 [398 A.D.]); republished by T.Kauchtschischwili, *I.Georgien*[3] 76 no. 13 (in Georgian; dr.): Εἷς Θεὸς ὁ βοηθῶν τῷ φορῦντι

φορῦντι, ed.pr.; φορο(ῦ)ντι, *I.Georgien*[3] [cf. *SEG* LVIII 1689, referring to a parallel from Xanthos].

1629. Dioskourias-Sebastopolis (area of: Tsebel'da). Invocation of St. Plato on a bronze belt buckle, 7th cent. A.D. Gilded bronze belt buckle found in the Tsebel'da nekropolis during the excavations of Ju.N.Voronov; now in the Sukhumi Museum. Cf. Ju.N.Voronov, *Tajna Tsebel'dinskoj doliny* (Moscow 1975) 79 (dr. only; in Russian; discussion of archaeological context), who suggests that the buckle is an Eastern Mediterranean import. Ed.pr. T.Kauchtschischwili, *I.Georgien*[3] 75/76 no. 12 (in Georgian; dr.): Ἅγιε Πλά|των βοήθ(ηι) | [τ]ὸν φ[ορ]οῦ|ντα̣

1630. Kawtischewi. Fragmentary epitaph, 2nd/3rd cent. A.D. Fragment of a limestone slab, broken on all sides; found in the excavations of 2006. Ed.pr. T.Kauchtschischwili, L.Gordesiani, *I.Georgien*[3] 377-379 no. 353 (in Georgian and German; dr.).

[------]ΕΝΙ[---|-------]ΕΠΙ[---|-----]ΑΠΙ[---|-----]ΑΠΟ[---||-------]ΙΑΜΗ[---|---] καὶ ἔστησ[ε ---|
---] μνημόσυ[νον ---|---] μου Κάθας ἐπὶ θάκ[ῳ ---|---] νομίζητε θητι[κός ---||---] ἐάν τις σαλεύιτα[ι ---]

6-10. '...Kathas errichtete mir zum Andenken auf der Tafel, wie gewöhnlich, alles wurde vom Lohnarbeiter gemacht, aber wenn jemand zögert', *I.Georgien*[3] [an imaginative reading and translation || 9. probabbly [--]νομίζῃ ἐτέθη τι[--] || 10. ἐάν τις σαλεύι (for σαλεύῃ) τὰ [e.g. σωμάτια]; 'if one moves (sc. the buried bodies)'; it is a clause concerning the protection of the grave, Chaniotis] || 10. ἐὰν τὶς, *I.Georgien*[3].

1631. Nokalakewi. Sinopean amphora stamp, ca. 305-280 B.C. Fragment of a Sinopean amphora stamp found in the excavations of 1986. Ed.pr. T.Kauchtschischwili, *I.Georgien*[3] 134 no. 96 (in Georgian; summary in German on 345; ph.): Βόρυος ἀστυ|νόμου, | Φορμί(ωνος)

3. Φορμί(ονος), ed.pr. [stamps of the magistrate Βόρυς I are well-represented in Sinope itself (Y.Garlan, *Les timbres céramiques sinopéens sur amphores et sur tuiles trouvés à Sinope* [Paris 2004] nos. 177-187), Histria (N.Conovici, *Histria* VIII.2 nos. 57-62) and Kallatis (A.Avram, N.Conovici, G.Poenaru Bordea, *Dacia* 34 [1990] 117); combination with the potter's name seems new, Kantor].

1632. Nokalakewi. Incertum, 3rd/4th cent. A.D. Upper left corner of a stone slab found in the excavations of 2002. Ed.pr. T.Kauchtschischwili, *Caucasica* VII (2003) 137-139 (in Russian; non vidimus); republished by ead., *I.Georgien*[3] 370/371 no. 349 (in Georgian and German; dr.), who interprets it as Christian [there is nothing Christian in the preserved text, Chaniotis].

Σ Αὐρ(ήλιος) ΕΤΙΜ[---] | vacat ΔΟΥ[---]

1. Αὐρ(ήλιος) ἐτίμ[ησε], *I.Georgien*³ [abbreviated Αὐρ. is more likely to be followed by a cognomen, Kantor] || 2. δού[λου] or δοῦ[λος] or δού[λῳ], *I.Georgien*³.

1633. Poti (area of: Nosiri). Christian prayer, 6th-8th cent. A.D. Inscription on a brick wall, probably of the church of St Stephen. Ed.pr. T.Kauchtschischwili, *I.Georgien*¹ (Tbilisi 1951) 86-88 (in Georgian; non vidimus); republished by ead., *I.Georgien*³ 120/121 no. 76 (in Georgian; German summary on 341; dr.).

Ὅταν καθίσες καὶ ἐπὶ θρόν|νου, σῶτερ, καὶ τὰ κρυ<π>τά | μου ἔργα ἐρευ{μ}νᾶς, τῇ δε|ξιᾷ σου σκέπασόν με, ἀθά||νατε τρισάγιε, δ[ό]ξ[α σ]οι· | εὐχαριστουμέ σοι Θ(εὸ)ς διὰ | τοῦ ἁγίου πεδό(ς) σου Ἰησοῦ Χ(ριστὸ)ς | τοῦ Κ(υρίο)υ ἡμῶν δι' οὗ ἐφώτισας | ἡμᾶς κα[ὶ] ἐλέησας ἡμᾶς ἀποκ||αλύψα[ς]· τὸ <ἄ>φθαρτόν σου φῶς | [----]ντες τὸ μῆκος στή||[σας ---]ες
ἐπὶ τὰς σάρ||[κας ---------]

[1. καθίσες for καθίσῃς, Chaniotis] || 2. ΚΡΥΤΑ, lapis || [2-3. cf. *Romans* 16: ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων, Chaniotis] || 5. εὐχαριστοῦμε: for εὐχαριστοῦμαι, *I.Georgien*³ [εὐχαριστοῦμε for εὐχαριστοῦμεν, Chaniotis] || 7. πεδό(ς): for παιδός, *I.Georgien*³ || 9-10. interpunction after ἀποκ||άλυψα[ς], *I.Georgien*³ [φῶς is the object of ἀποκ||άλυψα[ς], Chaniotis] || 10. ΟΦΤΑΡΤΟΝ, lapis; ἄφταρτον, *I.Georgien*³.

1634. Sephiethi. Prayer to St. Stephen, 6th cent. A.D. Inscription on stone. Ed.pr. T.Kauchtschischwili, *I.Georgien*¹ (Tbilisi 1951) 89-91 (in Georgian; non vidimus); republished by ead., *I.Georgien*³ 121/122 no. 77 (in Georgian; German summary on 340; dr.).

† Ἅγιε Στέφανε | μετὰ πάντων | τῶν ἁγίων | πρέσβευε ὑπὲρ || δούλου τοῦ Φι|λοκτίστου καὶ | πάντων τῶν | διαφερόν|των αὐτῷ

1. The cult of St Stephen is not characteristic of medieval Georgia, but attested in the late antique period, *I.Georgien*³ || [4-5. τοῦ φι|λοκτίστου: attested as an epithet rather than a personal name, Kantor] || 9. αὐτῷ[ν], ed.pr.; αὐτοῦ, *I.Georgien*³ [ΑΥΤΩ is clear on the drawing, Kantor.]

1635. Zaischi. Prayer on a church column, 6th cent. A.D. *SEG* LVIII 1695. Column of a late antique church (probably the age of Justinian). Republished by T.Kauchtschischwili, *I.Georgien*³ 104 no. 62 (in Georgian; dr.): Κύριε σῶσον τοὺς βασηλῆς [---]?

Κύριε σῶσον (for σῶσον) τοὺς Βασήλης [καὶ --], *I.Georgien*³; Κ(ύριε); σόσων τοῦ Βασήλης (= Βασίλιος), perhaps followed by something like [ψυχήν], *SEG* [βασηλῆς = βασιλεῖς (for βασιλέας), Chaniotis].

IBERIA

1636. **Dzalissa. Mosaic inscriptions, 3rd cent. A.D.** Cf. *SEG* XXXIX 694 (LIV 1570; LVIII 1699). Ed.pr. T.Kauchtschischwili, *I.Georgien*[3] 215 no. 191 (in Georgian; dr.), reports three further texts from the same mosaic floor: A: Θ [--]Φ[--] B: ΛΑΙΔΑΤ[--] | Πρεῖσ[κος] C: ΝΚ ΡΙΝ

B. 2. Λαΐδατ[ος], *I.Georgien*[3] [it is unclear what the evidence for this name is, Kantor || 3. probably the commissioner: cf. μνησθῇ Πρεῖσκος | ὁ ταῦτα ποιήσας (*SEG* XXXIX 694 [LIV 1570; LVIII 1699]), Tybout].

1637. **Harmozike (Bagineti/Mtskheta). Dedications to Hadrian and the deceased Antinoos, after 130 A.D.** Two silver cups; on the inside portrait busts of Hadrian and Antinoos; inscription around the image; found in 1920; now in the Museum of Georgia (Tbilisi). Ed.pr. *Vestnik Muzeja Gruzii* 4 (1928) 177-180 (in Russian; non vidimus); republished by T.Kauchtschischwili, *I.Georgien*[3] 267 no. 260 (in Georgian; dr.): 1) Ἀντίνοον θεὸν ἡ πατρίς; 2) Ἀδριανοῦ Βιθυνι[έ]ων

[1. Cf. *SEG* XLVI 1308 (Aquileia; cf. our lemma no. 1141), Kantor].

1638. **Harmozike (area of: Mogvtha Ubani). Christian epitaph, 4th/5th cent. A.D.** Fragment of a sandstone slab, broken on all sides; found in 1995; now in the Mtskheta Archaeological Museum. Ed.pr. T.Kauchtschischwili, *I.Georgien*[3] 229/230 no. 201 (in Georgian; German summary on 340; dr.).

[Ἐν]θά[δε κεῖται | ἡ δού]λη τοῦ Θ[εοῦ |--] ὃς συντε[νεῖ |--]ΣΕ οἱ γηοῦ[χοι]

1639. **Harmozike (Bagineti/Mtskheta). Fragmentary inscription, 2nd/3rd cent. A.D.** Two joining fragments of a sandstone slab found during excavations in 1993 and 1996; now in Mtskheta Archaeological Museum. Ed.pr. T.Kauchtschischwili, *I.Georgien*[3] 228/229 no. 200 (in Georgian; summary in German on 339).

Βασιλ[έως --] | ΩΣΑΝ[--] | ΕΥΣΒΟ[--] | ΟΥΒΑ[--] || ΠΕΛΙΗΟΙΑ | Ἰβήρων θυγα[τέρ]|ων θεοῦ{ου} | δὲ μεγάλο[υ]

1-3. βασιλ[έως --] | ΩΣ Ἀν[αγράνης τροφ]|εύς, cf. *SEG* LII 1509 = *I I.Georgien*[3] no. 199, *I.Georgien*[3] || [1-2. in view of the length of the lacuna in LL. 6-8, perhaps βασιλ[έ]|ως, Kantor].

1640. **Harmozike (Bagineti/Mtskheta). Name on a gem, 3rd cent. A.D.** Gem with male head and inscription; found in 1940. Ed.pr. T.Kauchtschischwili, *I.Georgien*[1] 263/264 (in Georgian; non

vidimus); republished by ead., *I.Georgien*^{3} 215 no. 191 (in Georgian; summary in German on 343; dr.), who interprets it an artist's signature: Πλάτων

1641. Harmozike (Bagineti/Mtskheta). Christian building inscription, 4th cent. A.D. Sandstone stele found in 1997; now in the Mtskheta Archaeological Museum. Ed.pr. T.Kauchtschischwili, *I.Georgien*^{3} 229/230 no. 201 (in Georgian; German summary on 339/340). Cf. also T.Sanikidze, *Causasian Messenger* Special Issue 1 (2002) (in Georgian; for an English summary see http://www.nplg.gov.ge/caucasia/Messenger/ENG/Page1.htm).

ΑΩ ΑΩ | ἐποίει ὄντο|ς Ἀχιλλέως | ἐπὶ τῶν τεκτ||ό<ν>ων Αὐρήλι|ος Ἀχόλις | ἀρχιζωγρά{ε}|φος καὶ ἀρχι|τέκτων ΗΛ̣||ΑΣΑΜΗΚ̣Α̣Τ̣Μ̣|ΓΕΚ̣Υ̣Α̣ΧΤΑΡ | τὴν τείχι[σιν (?)] | ΩΔΕΤ̣ΑΤΟ | τῆς τελείη<ς> || {ν}μνήμης | Ἀρσπακόρης

2-5. 'Es machte Achilleus, der Meister der Maurer', edd.pr. [probably ὄντος for ὄντως, Tybout] || 4-5. τεκτ|όμων, lapis; τεκτ|ό<ν>ων, ed.pr. || 5-6. for the epitaph of the same person see our lemma no. 1644 [for the rare name Ἀχόλις, a variant of Ἀχόλιος, cf. *TAM* V.1.776 L. 6 (Iulia Gordos); *IG* X.2.1 722 L. 1 (female name); cf. also J.Keil, *JÖAI* 36 (1946) 126; L.Robert, *Hellenica* VI (1948) 99/100 n. 2; *LGPN* VA s.v. Ἀχόλιος, Kantor || 7-8. the title ἀρχιζωγράφος is only attested epigraphically in this text and in the text in our lemma no. 1644 LL. 1/2 (see app.cr. *ibid.*), Kantor] || 10s. the last four letters may be ΚΜΤΗ or ΗΑΤΑ, ed.pr. || 11. or ΓΕΟΧΔΑΤΑΡ or ΓΕΟΤΑΧΡΑΡ, ed.pr || 13. or ΩΔΕΥΑΤΟ, ed.pr. || 14. τῆς τελείη, ed.pr.

1642. Kasrethi. Christian dedication and prayer, 6th/7th cent. A.D. Stone stele found in 1964; now in the local museum. Ed.pr. T.Kauchtschischwili, *I.Georgien*^{3} 257 no. 237 (in Georgian; German summary on 340; dr.). In the German summary, the inscription is said to be on both sides of the stele, but there is no indication of its division over the two sides in the drawing or in K.'s Greek text, unless one takes the vacats (absent in L. 1) as such.

† Ὑπὲρ ε[ὐ]χῆς Συμεώ|νου καὶ Ἀ̣ vacat ο̣υλιανô | μετὰ π vacat αντὸς | τοῦ οἴ vacat κου αὐ||τῶν· Κ(ύρι)ε, vacat βοήθι | [Θ]εώδ vacat ορον

2. Ἀουλιανοῦ, *I.Georgien*^{3} [there is no upsilon and no space for it in the dr. in fine; cf. the spelling Ἀονιάνιος (*IG* X.2.1 599 L. 1, with *SEG* XLVI 703; Thessalonike, 2nd/3rd cent. A.D.), Kantor] || 6. Θεώδορον, *I.Georgien*^{3} [the theta is not visible on the dr., Kantor].

1643. Lipi. Epitaph of Theopistos (?), 6th/7th cent. A.D. Fragment of a stone slab, now in the Institute of History (Tbilisi). Ed.pr. T.Kauchtschischwili, *I.Georgien*^{3} 245 no. 222 (in Georgian; German summary on p. 340; dr.): [--]ΓΒΧ[--|--] καὶ Θεόπιστος

[Or adjective θεόπιστος?, Tybout].

1644. Samthawro. Christian epitaph of Aurelius Acholis and Beurazourias and funerary imprecation, 4th cent. A.D. Two non-joining fragments of a stone slab, damaged on the right. Found in the nekropolis in 1938; now in the Museum of Georgia (Tbilisi). Ed.pr. S.G.Kauchtschischwili, *Izvestija Akademii nauk Gruzinskoj SSR* IV.6 (1943) 577-584 (in Georgian; summary in Russian; ph.; non vidimus); T.Kauchtschischwili, *I.Georgien*[1] 253-257 (non vidimus); J. and L.Robert, *BE* (1958) no. 516; M.Donderer, *Die Architekten* – (cf. *SEG* XLVI 2262) 108-110 no. A19 (translation; ph.); cf. M.-C.Hellmann, *ZPE* 104 (1994) 167/168 no. 51. Republished by T.Kauchtschischwili, *I.Georgien*[3] 213/214 no. 188 (in Georgian; German summary on 339; dr.). We give the text in *BE* (followed by D.) and indicate differences with *I.Georgien*[3] in the app.cr.

Αὐρ(ήλιος) Ἀχόλις ἀρχιζω|γράφος καὶ ἀρχιτέ|κτων ἐνθάδε κῖμ[ε] | μετὰ τῆς συνεύνο̣[υ] || μου Βευραζουρία̣[ς]· | ἀξιῶ δὲ τοῦς φίλους | καὶ παροδῖτας ἐπει|βλεσην τὰς ἀλήλων (sic!) | ΓΑΡΣ ἵνα μ[ή] τις ἐπει||μιρριοστα̣ ὀστεο[– | τ]ις θελήσ[ει –| -] μεθ' ἡμῶν [ἤ]|τε γένος ἤτε ἄλ[λος] | ξένος, δώσι ἀπολ[ογ]||ίαν ἐν τῇ ἀναστάσι τῷ [Κ(υρί)ῳ vel Θ(ε)ῷ]

Fr. a = LL. 1-11; Fr. b = LL. 12-15 || 1. for an inscription recording the same person see our lemma no. 1641 (cf. *ibid.* app.cr. ad LL. 5/6 for the name Ἀχόλις) || 1-2. ἀρχιζωγράφος (cf. our lemma no. 1641): attested only in 12th/13th-cent. A.D. Byzantine authors; for this model of word-formation cf. *BE* (1958) no. 507 on ἀρχιοικοδόμος: 'le titre ἀρχιζωγράφος doit le distinguer des "peintres" ordinaires, qui ne sont pas nécessairement peintres de figures, et sans doute le mettre à la tête d'une équipe, sans doute à la cours'; cf. praepositus pictorum in a Latin inscription from the city of Rome (A.Giuliano, *ArchClass* 5 [1953] 264 no. ■ [= id., *Scritti minori* (Roma 2001) 32/33]), D. || 1-3. 'les architectes-peintres devaient être aussi nombreux que les les architectes-sculpteurs', H. || 5. Βευραζουρία̣[ς]: 'Acholis ■ pris femme dans le pays', *BE* || 7-8. ἐπει|βλεσην = ἐπιβλέψειν, *BE* || 8-9. [π]|ρά[ξει]ς, *I.Georgien*[3] || 9-10. ἐπει|μιρριοστα (for μυριοστα), *BE* || 9-11. ἐπεὶ | μυριοστὰ ἔτη ὡστ[ι]εῖ[ται] | [μή]τις θελήσ[ει θάπτειν], *I.Georgien*[3] || 9-12, 'sans pouvoir débrouiller les lignes 9-12, nous nous demandons s'il n'y faudrait reconnaître, comme dans bien des inscriptions funéraires, la mention de ossements', *BE* || 10. ΟΣΤΕΟ, *BE* || 15. ἀναστάσι το̣[ῦ], *I.Georgien*[3]; τῷ [Κ(υρί)ῳ vel Θ(ε)ῷ], *BE*.

1645. Samthawro. Benediction on a gem, 3rd cent. A.D. Inscribed gem found in the nekropolis in 1939, now in the Museum of Georgia (Tbilisi). Ed.pr. M.I.Maximova, *Vestnik Gosudarstvennogo muzeja Gruzii* 16 (1950) 257 (in Russian; non vidimus). Republished by T.Kauchtschischwili, *I.Georgien*[3] 262/263 no. 250 (in Georgian; dr.): Εὐτ|ύχι.

1646. Tsilkani. Christian epitaph of Tikas and others, 5th cent. A.D. Dipinto in red and black paint on the west internal wall of a sandstone vaulted tomb, where initially four persons were buried and others were added later. Found during excavations in 1979 ca. 1.5 km from the Tsilkani Virgin church; in situ. Cf. V.Nikolaishvili, *Arkheologicheskie otkrytija 1980* (Moscow 1981) 411/412 (in Russian; excavation report); id., *Iberia-Kolchis* 7 (2011) 197-200 (ph.; dr.; discussion of the archaeological context). Ed.pr. T.Kauchtschischwili, *Matsne* 2 (Tbilisi 1982) 138-142 (in Georgian; non vidimus); republished by ead., *I.Georgien*[3] 213/214 no. 188 (in Georgian; German summary on 348; dr.). K observes that the names are Iranian and argues that the deceased are monks; cf. now K.Tsereteli, *Dziebani: Journal of Georgian Archaeology* 20 (2011) 299-301 (in Georgian; summary in English),

who suggests that Persian attempts to establish control over the Georgian church in the 420s-440s A.D., known from literary sources, constitute the historical context for this epitaph. Tsilkani was the seat of a bishopric in that period.

A † Ω | ἐγὼ Τιχᾶς καὶ ΗΣΥ̣[- - -] | Α μου Φαρανούσης ἐποιήσ̣α̣μ̣ε̣ν | [β]ωμὸν τοῦτον ἰσόδ̣ομ[ον ἑαυτοῖς] | [Π]απ̣ριοῦπας || [A] † Ω vacat A † Ω vacat ΙΣΔ̣

2-3. ἡσυ[χαστὴς ἀββ]|ᾶ, *I.Georgien*³ [there is no parallel for such an expression, which casts doubt on the interpretation of the grave as a monastic burial || 5-6. the writing is somewhat randomly distributed and appears to be done in ■ very different hand; these lines may not have formed part of the original inscription, Kantor] || 6. Ἰσδ[ιγέρδης], *I.Georgien*³ [the dr. suggests ΙΣΛ rather than ΙΣΔ, Kantor].

1647. **Tsilkani. Christian amulet, 2nd-4th cent.** A.D. Engraved amethyst with a Maenad image (2nd/3rd cent. A.D.); the inscription on three sides was added later. Found in 1951 and now in the Museum of Georgia (Tbilisi). Ed.pr. T.Kauchtschischwili, in *Materialy po gruzinskoj i kavkazskoj arkheologii* I (Tbilisi 1955) 211-218 (in Georgian; summary in Russian; non vidimus; cf. J. and L.Robert, *BE* [1958] no. 518, who comment on parts of the vocabulary); republished by ead., *I.Georgien*³ 264/265 no. 254 (in Georgian; notice in German on 344).

A: Ιαω | ιεου | ιαη | † ρη || † | ωιομαζ | μουλαχ | ιαει | ιεω || αβρασαξ | ιαεη | ιαεωυ | αεωουι | εωουια || ωουιαε | ουιαεω | υιαεωο |ι | οωυθ[--||--]κεβρι | [--]ηι | [--]η

B: σεσεγγεν φαραγγη | θοβαρραβαυ· Κύριε, ἐπ' ἀγαθῷ | καὶ εὐτυχῶς Κ̣τωρίῳ τῷ | φοροῦντι || ἰλέου· ιωνιαιοωαχ | ιαρβαθιαωωηιοεη

C: αιηωιουαιαβλαη[--]|αθαναλβα | † νητυωραηρ | ιαρβαθαγραμμη † ιβαω | χαβαρβαρθαρουροχαχ

[A. 7. cf. *SEG* XLII 1582 L. 5; LIV 975 L. 2, Kantor] || B. 1. cf. for this expression C.Bonner, *Hesperia* 20 (1951) 306, 339 no. 63, 344 no. 81, *BE* || 2-5. 'un vœu pour le porteur', *BE* || 3. or Σ̣τωρίῳ, ed.pr., *I.Georgien*³ || C. 2. 'très connu dans les papyrus et les amulettes', *BE* [cf. e.g. *SEG* X 902; LIII 1070 bis L. 2; LIV 975 L. 2, Kantor || probably in LL. 1/2 the usual αβλαν|αθαναλβα (palindrome) should be read, Tybout].

1648. **Zguderi. Owner's name on a jar, 3rd cent.** A.D. Silver jar with a bilingual inscription in Greek and Aramaic; now in the Museum of Georgia (Tbilisi). Ed.pr. T.Kauchtschischwili, *I.Georgien*³ 268 no. 263 (in Georgian; German summary on 344).

Εὐφράτης

1649. **Zguderi. Owner's name on a spoon, 3rd cent.** A.D. Silver spoon with a bilingual inscription in Greek and Aramaic; now in the Museum of Georgia (Tbilisi). Ed.pr. T.Kauchtschischwili,

I.Georgien[3] 268 no. 264 (in Georgian; German summary on 344), who suggests a parallel with the modern Ossetian name Gädi: *Χηδ* (the same text in Aramaic).

1650. Zguderi. Owners' name on a gem, 3rd cent. A.D. Inscribed gem found in the nekropolis in 1964; now in the Museum of Georgia (Tbilisi). Ed.pr. T.Kauchtschischwili, *Matsne* (= *Izvestija Akademii nauk Gruzinskoj SSR*) 2 (Tbilisi 1982) 145-148 (in Georgian; non vidimus); republished by ead., *I.Georgien*[3] 263 no. 251 (in Georgian; German summary on 343). Cf. for the archaeological context G.M.Nemsadze, *Kratkie soobschenija Instituta arkheologii* 151 (1977) 108-113 (in Russian) and, for coins found with the object, K.V.Golenko, D.G.Kapanadze, *VDI* 103.1 (1968) 160-166.

Ματρώνα | Καβρίας

1-2. Names of two owners, female and male, *I.Georgien*[3] [the object probably commemorated the union of a couple, Tybout] || 2. A variant spelling of *Χαβρίας*, *I.Georgien*[3] [a female and a male name: probably a couple, Tybout].

ALBANIA

1651. Nukha (area of: Bejuk-Degne). Epitaph of Eunones, 2nd cent. A.D. Sandstone slab re-used in an ancient wall. Found in 1902 during the excavations of E.Roessler; now in the Museum of Georgia (Tbilisi). Ed.pr. V.V.Latyshev, *Izvestija Imperatorskoj Arkheologichkoj kommissii* 10 (1904) 103/104 (in Russian; dr.); A.I.Amiranashwili, *Vestnik Muzeja Gruzii* 4 (1928) 190/191 (in Russian; non vidimus); T.Kauchtschischwili, *I.Georgien*[1] 240/241 (in Georgian; non vidimus); K.V.Trever, *Ocherki po istorii i kul'ture Kavkazskoj Albanii* (Moscow 1959) 340/341 (in Russian; dr.); cf. J. and L.Robert, *BE* (1958) no. 516. Republished by T.Kauchtschischwili, *I.Georgien*[3] 254 no. 233 (in Georgian; dr.): Αἴλιος Ἰάσων | Εὐνωνῇ τῷ ἐουερ|γέτῃ μνήμης χάριν

1. Separation signs on both sides of the iota, ed.pr. || 2. Εὐνωνῇ: cf. Eunones, king of the Aorsi (Tac., *Ann.* 12.15), ed.pr.; the name Εὔνων or Εὐνώνας is attested in the Bosporan Kingdom, *BE* [see now *LGPN* IV s.v.] || 2-3. ἐουερ|γέτῃ: cf. spellings like ἱερέους, *BE* [note such spelling in *I.Keramos* 38 L. 2 (honorary inscripion for P. Aelius Iason, ἱερέους, and his wife), Kantor] || 3. below the line 'strange signs known also in Bosporan inscriptions', ed.pr.; letters of the Albanian alphabet, Trever.

PERSIS

1652. Persis. Various inscriptions. M.Rahbar, 'Historical Iranian and Greek Relations in Retrospect', in S.M.R.Darbandi, A.Zournatzi (edd.), *Ancient Greece and Ancient Iran. Cross-Cultural Encounters. 1st International Conference (Athens, 11-13 November 2006)* (Athens 2008) 367-372, mentions and illustrates four Greek inscriptions: 1) *I.Estremo Oriente* 278 (*Jenseits des Euphrat* 301; *SEG*

XIII 592; L 1387; prostagma of Antiochos III from Nehavend; color ph.); 2) *I.Estremo Oriente* 247 (*Jenseits des Euphrat* 310; *SEG* XLV 1879; milestone from Marvdasht; dr.); 3) an amphora stamp from Bisotun reading Νικάγιδος [Νικαγίς was a female Rhodian manufacturer: see *SEG* LVIII 808; cf. also *SEG* III 688; VIII 226; IX 853; XVI 540; XXIX 1576; XXXVI 1552; LII 1497; LIV 1360, 1589; LV 1536; LVI 936, Tybout]; 4) the new text in our lemma no. 1654.

1653. Persepolis. Dedications to Zeus Megistos and other gods, early Seleukid period. *I.Estremo Oriente* 241-245 = *Jenseits des Euphrat* 309 [1], [3], [2], [4], [5], respectively: Διὸς Μεγίστου; Ἡλίου; Ἀπόλλωνος; Ἀρτέμιδος; Ἀθηνᾶς Βασιλείας, on tablets presumably fixed to altars. In an article in which they trace the origin of allusions to Helios on coins of Antiochos IV Epiphanes, P.P.Yossif, C.C. Lorber, *Topoi* 16 (2009) [2010] 19-42 (ph. of 241-243), on 19-22 and 32, point out that Zeus, Athena, Apollo and Artemis are the principal dynastic gods of the Seleukids as instituted by Seleukos I Nikanor. When altars were erected at Persepolis for the worship of this pantheon, Helios was added because of the essential importance of a solar deity in this eastern context. Accordingly, the tablets should be dated to the early Seleukid period rather than to the reign of Alexander the Great. The quintet invites interpretation in terms of the Iranian triad of Ahura Mazda (Zeus), Anahit (Artemis and Athena), and Mithras (Apollo and Helios).

SUSIANA

1654. Susa (area of: Iwan e-Karkha). Honorary decree issued by the peliganes (?), (first half of the?) 2nd cent. B.C. Fragment of a limestone block found in the 1990s in Iwan e-Karkha, 17 km north of Susa; now in the museum of Susa; the stone very probably comes from Susa and was brought to Iwan e-Karkha to be reused as building material in the Sassanid period. A photo and drawing were published by M.Rahbar, *art. cit.* (cf. our lemma no. 1652) 370; on the basis of these illustrations, ed.pr. G.Rougemont, *JS* (2012) 24-27 (dr.) offers a transcription of this text, which came to his attention too late to be included in his *Inscriptions grecques d'Iran et d'Asie centrale* (*Corpus Inscriptionum Iranicarum* II. *Inscriptions of the Seleucid and Parthian Periods and of Eastern Iran and Central Asia* I: *Inscriptions in non-Iranian Languages* (London 2012); republished by P.-L.Gatier, *ZPE* 184 (2013) 205-210 (dr.). We incorporate some of G.'s readings and restorations in our text.

[-------------]ΟΣ[-------------]
[-------------]α προ[-----------]
[-------------]ΦΘΑΛΜ[--------]
[-------------]Ị̣ΣΕΝΤΩ̣[--------]
[--------- ὑπ]ομείνας ? [-------]
[--------- κ]ạταστρεψ[--------]
[---- τὰ πρά]γματα αὐτ[οῦ ----]
[-------- τῶ]ν ἱερῶν πάντ[ων --]
[----------]σ̣ι τῶν πολιτῶν [----]
[--------- π]ε̣λειγᾶσι ΕΠ[-------]
[-------------------------------]

Date: 2nd cent. B.C. (ed.pr.) or first half of the 2nd cent. B.C. (G.), both on the basis of the lettering || 3. [-- ὀ]φθαλμ[--]: probably part of the expression πρὸ ὀφθαλμῶν ποιεῖσθαι on record in the Olbian honorary decree *Syll.*³ 495 LL. 119-122 = *IOSPE* I² 32 B LL. 22-24, ed.pr.; cf. also the honorary decrees *SEG* XXVI 677 (Larissa, decree of Peparethos) LL. 37/38, *I.Priene* 108 LL. 64/65, and L. and J.Robert, *La Carie* (Paris 1954) 303-312 no. 167 (*SEG* XXXV 1086) LL. 5/6; the reference is to dangers or difficulties at hand, G. || 4. if not [--]ις ἐν τῷ [--], perhaps [-- ἐκόμ]ισεν τῷ [δήμῳ] or [-- ἐβοήθ]ησεν τῷ [δήμῳ]: a reference to a gift or support offered to the people, G., with parallels from honorary decrees || 5. a form of ὑπομείνω: 'accepter, assumer (e.g. des fatigues, des dépenses ...)', ed.pr., followed by G. || 6. [--]ΑΤΑΣΤΡΕΥ[--], ed.pr.; G. reads Ψ in fine and restores [-- κ]αταστρεψ[--] (καταστρέφω: 'to destroy', or, if used in the middle voice, 'to sack', 'to subject'; cf. e.g. *IG* II² 457 B 1 LL. 11/12) || 7. or αὐτ[ῶν]: 'the affairs of the king(s)'; cf. *I.Smyrna* 537 LL. [redacted] and 37; *I.Philae* 13 LL. 4-6; *SEG* LIII 659 B L. 13 (Maroneia); on the assumption that this restoration is correct, the third person excludes the possibility that our text is a royal letter, G. || 8. rest. ed.pr. (e.g.), followed by G.; perhaps preceded by the title ἀρχιερεύς, ed.pr. (cf. *SEG* LIV 1353, letter of Antiochos III; text and French translation of LL. 30-32) and G., both with due caution; G. also considers a contact between the benefactor and ὁ τεταγμένος ἐπὶ τῶν ἱερῶν || 9. perhaps an expression like [τοῖς ἐντυγχάνου]σι τῶν πολιτῶν, G., with due caution || 10. [--]ΓΛΕΙΓΑΣΙΕΠ[--], ed.pr.; [-- π]ελειγᾶσι (perhaps something like [δεδόχθαι τοῖς π]ελειγᾶσι ἐπ[αινέσαι]: ' "plaise aux péliganes d'accorder l'éloge" à un tel ...'; or ἐπ[ῃνῆσθαι]), G., with ample comment on the πελ(ε)ιγᾶνες ('councillors'; cf. Hesych. s.v.: οἱ ἔνδοξοι· παρὰ δὲ Συρίοις οἱ βουλευταί), attested in Laodikeia-on-the-Sea (*IGLS* 1261 [*SEG* LV 1641] LL. 16/17), Seleukeia-on-the-Tigris (Polyb. 5.54.10 with the correction of the corrupt text by P.Roussel, *Syria* 23 [1942/1943] 21-23), Dion (*SEG* XLVIII 785; cf. also XLVIII 702; Strabo 7 Fr. 2 mentions πελιγόνες in Macedonia) and Babylon (Akkadian text). The Macedonian institution was probably introduced in Susa under Seleukos I, as in Laodikeia and Seleukeia: though Seleukos II cannot be excluded, Seleukos I is most likely the king who refounded Susa under the name of Seleukeia-on-the-Eulaios || very probably a honorary decree (rather than a royal letter, an alternative considered by ed.pr.); the peliganes of Susa honor a benefactor, perhaps for his role as an ambassador sent to [redacted] king in times of danger (war?) threatening the city, G.

SYRIA

1655. Syria. Anthology. J.-B.Yon, P.-L.Gatier (edd.), *Choix d'inscriptions grecques et latines de la Syrie* (Beirut 2009), publish an anthology of 64 inscriptions: 47 Greek, 12 Latin, 3 bilingual (Greek/Aramaic) and 2 trilingual (Greek/Latin/Aramaic). In the preface, M.-F.Boussac points out that this publication is to be seen in the context of the extensive *IGLS*-project. A wider public deserves to be informed about the variety and wealth of the inscriptions from modern Jordan, Lebanon and Syria. All texts are translated and commented upon in ways comprehensible for the educated layman. The texts are divided over eight sections: emperors, governors, cities; army; fortifications and public buildings; rural life; roads; pagan cults; Christianity; tombs. Included are numerous photographs of superb quality (many in color) of the inscriptions, of ancient monuments and landscapes. Excellent maps help the reader to exactly locate the find-spots of the inscriptions and monuments. There are five Greek inedita: nos. 26, 53 (a/b), 60, and 63, for which see our lemmata nos. 1667, 1727/1728, 1683, and 1665, respectively; for no. 53 (c) see our lemma no. 1731; no. 54 is a quasi-ineditum (our lemma no. 1681); no. 31 is a new Latin milestone from a village east of Adraha, on the road Adraha-Bostra; for the latter text see also P.-L.Gatier, *An.Ép.* (2009) [2012] no. 1610.

For reviews see G.Petzl, *Klio* 92 (2010) 549-551, H.W.Pleket, *BO* (2010) 394-400, and C.Saliou, *RA* (2010) 390-395; we note Petzl's corrections in readings and most of his observations: in no. 2 L. 12 χαλκουργήμασι instead of χαλκουργήσαντι (also noted by Saliou; these bronze statues are specified in no. 3 LL. 21-23); in no. 13 L. 5 βίαρχος πατήρ instead of βίορχος πατέρ (the sum of Syrian drachmai mentioned in LL. 13-15 is 11,000 rather than 10,000,000); in no. 35 L. 2 Αφαλδ instead of Αφλαδ; the translation of the last distich in no. 38 [a dedicatory epigram omitted in Merkelbach-Stauber, *SGO* IV], should be rejected; the hunter Τέρτυλλος is speaking: 'Die Sonne aber ist Zeuge für das willkommene reiche Jagdglück, ihr Männer, die ihr in der Tat von früheren Lügen kennt'; for καλύβη in no. 47 LL. 3/4 see, besides the archaeological comments of P.Clauss-Balty, *Syria* 85 [2008] 249-292, also K.P.Buresch, *Aus Lydien* (Leipzig 1898) 62-64 (starting from *AP* 7.222) and P.Herrmann ad *TAM* V.1.179. Pleket corrects the calculation of the sum total of the donations recorded in no. 6: 16,900 instead of 17,600 denarii; Saliou comments on the meaning of προσφιλοτιμεῖσθαι in the same text ('to add to the generosity'). We give a comparatio numerorum with *SEG* and the corpora.

SEG	Choix, no.	*SEG*	Choix, no.1254	*SEG*	Choix, no.
VII		XXXIV		XL	
993	53 (c)	1449	4	1406	41
XVII		1519	8	XLI	
755	1	XXXV		1537	50
XIX		1488	34	XLIII	
880	1	XXXVII		1027	34
XXVI		973 bis	9	XLIV	
1628	52	1257	4	1318	16
XXXII		1438	38	XLV	
1462	40	XXXVIII		1904	48
XXXIII		1572	4	2005	22

SEG	Choix, no.	*LBW*	Choix, no.	*IGLS* XIII.1	Choix, no.
XLVI		2512	44	9107	46
1797	5	2545/2546	47		
XLVII		2562 (c)	15	*IGLS* XVI	
1929	52	2567	56	222	60
XLVIII		2570	58	1344	13
1849	7	2632	21		
XLIX		2692	106	*PAES* III A	
1983 app.cr.	39			765 (12/13)	47
2105	23	*IGLS* I-VII			
LI		281	19	*IGR* III	
1966	17	348	16	1023	56
LII		417	24	1056	4
1552/1553	2/3	530	28	1132	44
LIII		618	27		
1808	4	659	39	*OGIS*	
LVI		1682	18	604	56
1860	51	1998	1	629	4
		2219	42	649	32
CIG		2549-2551	21		
4511	56	2665	58	*GV*	
8650	28	4016 bis	7	266	62
		4028	34		
LBW				Merkelbach-Stau-	
2036	61	*IGLS* XI		ber, *SGO* IV	
2037	13	22	45	20/05/01	25
2498	49			20/05/04	52
				22/13/01	62

1656. Syria. Migration: Syrians abroad. For Syrians in Pannonia see our lemma no. 1183.

1657. Syria. Religion in Lebanon in the Imperial period. J.Aliquot, *La vie religieuse au Liban sous l'Empire romain* (Beirut 2009; numerous ph. of landscapes, inscriptions and other objects; maps; ample indices), offers a comprehensive survey of the cults and sanctuaries in Lebanon from the Roman conquest in the 1st cent. B.C. to the interdiction of the pagan cults in the late 4th cent. A.D., covering the Lebanon, Anti-Lebanon and Hermon Mountains with the Bekaa Valley and the territory of Heliopolis/Baalbek (and consequently excluding the main coastal cities and Damaskos, with the exception of their territories; the complete urban ensembles are Heliopolis-Baalbek, Abila of Lysanias and Chalkis in Lebanon). The backbone is a detailed catalogue of cult places (233-367), consisting of an inventory of 120 geographically arranged sites, with descriptions of and comments on the area, buildings, and inscriptions as well as a resumé of the literary sources where relevant. In

the two preceding sections ('Le passage sacré, 15-126; 'Les stratégies de la piété, 27-229), A. discusses problems of religious history on the basis of archaeological and epigraphical data (inscriptions are adduced in quantities defying enumeration; epigraphical index on 405-413), taking into account the social and economic context. The main subject of 'Le passage sacré' is the gradual 'domestication' of Lebanon and its integration in the Roman world. New myths drawing on Greek and Oriental elements were created (concerning inter alia the cult of Πᾶν and the mythical connection of Lebanon with Arkadia); development of a great number of rural sanctuaries attached to village communities and administrated by officials (ἐπιμεληταί, ταμίαι, vel sim.); Roman and client rulers and the coloni of Berytos may have played a role in the adoption of this type of civic organisation. In 'Les stratégies de la piété' A. studies the construction of pantheons and the reorganisation of cults, usually of Aramaic and Phoenician origin, under Roman impact (discussion inter alia of Ἀταργάτ(ε)ις, Βαλμαρκωθ, Ἑρμῆς/Μερκούριος [see our lemma no. 1659], the Heliopolitan triad [Ζεύς, Ἀφροδίτη, Ἑρμῆς/Μερκούριος; the prototype of Jupiter Heliopolitanus is a great deity of the Bekaa worshipped under a solar aspect by the Arabs of Lebanon in the Hellenistic period; cf. also *SEG* LII 1573 and our lemmata nos. 1682 and 1700], female deities [see the survey in our next lemma], healing deities [e.g. Λευκοθέα and Μελικέρτης; see *SEG* LVI 1852, with further references] and 'Aegyptiaca et Isiaca'). For a more extensive summary, with some critical observations, we refer to the review see C.Apicella, *RA* (2011) 112-114. For new readings in Greek inscriptions see our lemmata nos. 1659, 1682, and 1700; cf. also our lemmata nos. 1687, 1692, and 1694/1695.

1658. **Syria. Religion: female deities in Lebanon.** J.-P.Rey-Coquais, *Topoi* 16 (2009) [2010] 225-239, offers a survey of the numerous female deities on record in Greek and Latin inscriptions from the territory of modern Lebanon. In the process, he (re)publishes some texts: see our lemmata nos. 1672, 1674, and 1696/1697. Observations on 1) topical deities (inter alias Τύχη Λιβάνου [cf. our lemma no. 1696]; Venus Heliopolitana; Dea Suria Nihathena; Τύχη Αἰνκανίας [cf. our lemma no. 1692]; Ἀταργάτις Ἀράβων; Ἀταργάτις Γεράνων/Dea Syria Geranensis [cf. our lemma no. 1672]; urban Τύχαι, notably in Berytos and Tyre, where the urban Τύχη is combined with that of the Blues: Τύχη τῆς Μητροπόλεος καὶ τῶν Βενέτων [*SEG* LII 1601]; cf. also the label Ἀντιοχία under an image of Tyche: *IGLS* 2842 [however, Byzantine representations of city Tychai are just personifications without religious meaning, Di Segni]); 2) goddesses addressed as κυρία, e.g. Οὐρανία Ἀφροδείτη κυρία (cf. our lemmata nos. 1694 and 1697); 3) other celestial deities, e.g. θεὰ Οὐρανία Φιλτάτη/Dea Urania; 4) other manifestations of Aphrodite and Venus; 5) Astarte; 6) Ἄρτεμις/Diana; 7) Iuno (Regina); 8) Mater Matuta; 9) very old goddesses like Λευκοθέα (cf. *SEG* LVI 1852*) and the Egyptian Θεὰ Νεσεπτειτίς; 10) functional deities like Ὑγ(ι)εία (cf. our lemma no. 1674); 11) the anonymous goddess to whom the bronze hand *SEG* LVIII 1705 (9) was dedicated. R.-C. offers the following reading 'd'après les derniers inédits de R.Mouterde' [239]: Χρύσα καθὼς | ἐκελεύσθη τῆς | θεοῦ ἀνέθη|κεν. [We supply the line division from P.-L.Gatier's edition in the article summarized in *SEG*; G., who also drew on Mouterde, gives the same text except for ἐκελεύσθην, Tybout].

1659. **Syria. Religion: Hermes/Mercurius in Lebanon.** J.Aliquot, *Topoi* 16 (2009) [2010] 241-264, studies the archaeological, numismatical and Greek and Latin epigraphical testimonia on the cults

of Hermes/Mercurius (Ἑρμῆς/Μερκούριος) in the territory of modern Lebanon, both as paredros and messenger of Jupiter Heliopolitanus and in other realms where the god assumes similar, but distinct characteristics. The Heliopolitan Mercurius and his Lebanese counterparts are independent deities, clearly distinguished from Sol and Bacchus. In an appendix, A. discusses the cult of Hermes in Syria and Phoenicia, which should be distinghuished from that of Mercurius Heliopolitanus. After revision of the stone, A. (250 and note 35; ph.) restores in *SEG* XXXVIII 1562 in fine ἀ[νέθηκαν] instead of AP[--]; for another new reading see our lemma no. 1682; ph. also of *IGLS* 2930 (*SEG* LVIII 1705 [1]), 2972 A, 2977, and Y.Hajjar, *La triade d'Héliopolis-Baalbek* I/II (Leiden 1977) no. 117. See also J.Aliquot, *La vie religieuse* (cf. our lemma no. 1657), Indices s.v. 'Hermès' (423) and 'Mercure' (426). Cf. our lemma no. 1624.

1660. Antiochia. The Parthian sack of 253 A.D. T.D.Barnes, *ZPE* 169 (2009) 294-296, argues that there was only a single sack of Antioch on the Orontes by Shapur, in 253 A.D. Evidence adduced to show that he also captured the city in 260 A.D. is untrustworthy. The Res Gestae Divi Saporis (*SEG* XIV 819; XX 324; LVI 1846*; *I.Estremo Oriente* 261; *Jenseits des Euphrat* 803) records three victories over the Romans; during the second campaign (§ 9-17) he took cities in and around Syria, including an Ἀντιόχια πόλις (§ 13) which in this context must be Antioch on the Orontes; the Antioch in § 27, however, mentioned in the context of the third campaign (§ 18-29), is listed in the sequence Anemurium, Selinous, Myonpolis, Antioch, Seleukeia (ad Calycadnum), Dometio(u)polis and Tyana: this Antioch must be Antiochia ad Cragum.

1661. Antiochia. The patriarch Severus. F.Alpi, *La route royale. Sévère d'Antioche et les Églises d'Orient (512-518)* (2 vols.; Beirut 2009), vol. 2, 43-55, republishes some 23 Greek inscriptions (44 B is in Syriac; 46 E = *IGLS* 310 is a Greek/Syriac/Arabic trilingual; texts and French translations; concise comments; ph. and/or dr.) from Syria/Arabia, Cilicia and Cyprus indirectly bearing on the life and thinking of the fiercely anti-Chalcedonian patriarch Severus. Documents A-I, roughly contemporary with his patriarchate (512-518 A.D.), are testimonies of prosopographical or institutional nature (often referring to bishops: Peter of Apamea; Indakos of Korykos; Andreas of Sidon; Sergios of Resafa), whereas J-K, more widely spread over the 6th cent., concern the theological debate (J consists of ten inscriptions on 6th cent. A.D. ecclesiastical buildings recording the monophysitic formula ὁ σταυρωθεὶς δι' ἡμᾶς added to the Trisagion); L is a building inscription erected by Philoxenos, archbishop of Cypriote Salamis, who may perhaps be identified with the bishop of Doliche, formerly Severan; the latter would have been transferred to Salamis after his adhesion to Chalcedian orthodoxy in 532 A.D. In his synthesis (vol. 1, mainly based on literary sources), for which we refer to the summary by D.Feissel, *BE* (2010) no. 582, A. discusses these and some other inscriptions: see the Index of inscriptions on 358. A. offers new readings after revision of the stones for *IGLS* 357 (corrections in bracketing only), 358 and 633; for the latter two see our lemmata nos. 1663/1664. We give a comparatio for the Greek inscriptions. [In A.'s nos., the first numerals refer to his page numbers; for *Choix* see our lemma no. 1655. We omit the erroneous *IGLS*-reference in 45/46 D. Some of the texts will be republished in future volumes of *IGLS*; *IGLS* 9837 is now available in M.Sartre, *IGLS. Tome XIII -Fascicule 2: Bostra (Supplément) et la plaine de la Nuqrah* [Beirut 2011]. Tybout].

			Alpi
SEG			
	XX	125	55 L
	XLI	1537	49 I
	LII	1594	48 F
MAMA III		197	44/45 C
IGLS	I-V	289	50 J (1)
		357	50/51 J (2 a)
		358	51 J (2 b)
		310	46 E
		424	55 K
		500	51/52 J (3)
		633	52 J (4)
		747	52 J (5)

			Alpi
IGLS	I-V		
		1726	53 J (6)
		1847	54 J (7)
		2047	54 J (8)
		2528	54 J (9)
		2543	54 J (10)
	XIII	9125	44 A
		9837	49 H
	XV	235	48 G
PAES	III A	322	50 J (1)
		557	44 A
Choix		49	45/46 D
		50	49 I

1662. **Antiochia. Mosaic inscription from the 'House of the Sundial', 3rd cent.** A.D. *IGLS* 1027 (*SEG* LV 1598 [30]; cf. also LVI 1858 in fine). B.Salman, *Journal of Mosaic Research* 3 (2009) 83-93 (in Turkish, with English summary), discusses two mosaics from the Hatay Archaeological Museum in Antakya, both with the figure of a man reading a sundial; one of these is *IGLS* 1027, reading ἐνάτη παρήλασεν (85/86; ph.).

1663. **Antiochia (area of: Kīmār). Monophysitic trisagion, 6th cent.** A.D.? *IGLS* 358 (L. 1 initio only); J.Jarry, *Annales Islamologiques* 9 (1970) 204 no. 38. Republished after revision of the stone by F.Alpi, *La route royale* (cf. our lemma no. 1661) 51 no. J 2 (b) (ph.; dr.; French translation).

Ἅγιος [ὁ Θ]εός, Ἅγιος ἰσχ{ι}υρ|ός, Ἅγιος ἀθάνατος, ὁ σταυ|ροθὴς δι' ἡμ[ᾶς]

2-3. σταυροθής for σταυρωθείς || Ἅγιος ὁ Θεὸς, ἅγιος ἰσχυρ|ός, ἅγιος ἀθάνατος, ὁ σταυ|ρωθεὶς δι' ἡμᾶς ἐλέησον ἡμᾶς, J.

1664. **Antiochia (area of: Bšindelinté). Monophysitic trisagion, 6th cent.** A.D.? *IGLS* 633. Republished after revision of the stone by F.Alpi, *La route royale* (cf. our lemma no. 1661) 52 no. J 4 (ph.; dr.; French translation).

† Ἅγιος ὁ Θεός, Ἅγιος ἰσχυρός, | Ἅγιος ἀθάνατος, [ὁ] σταυροθὶς | δι' ἡμᾶς, ἠλέησων ἡμᾶς †

2. *σταυροθίς* for *σταυρωθείς* || 3. *ἠλ[έ]ησουν* (for *ἐλέησον*), *IGLS* (we do not note A.'s removal of most of *ILGS*'s brackets).

1665. Apamene (area of: Hâss). Christian building inscription concerning a tomb, 397/398 A.D. Basalt plaque; inscription in a framed recessed field; L. 10 on the frame; confiscated by the police in the antiquities market and now in the museum in Damas. Ed.pr. J.-P.Rey-Coquais, in *Choix* (cf. our lemma no. 1655) 210/211 no. 63 (ph.; French translation); text and French translation also in *An.Ép.* (2009) [2012] no. 1553 (P.-L.Gatier). P.Clauss-Balty, *Topoi* 16 (2009) [2010] 265-276 (ph.), assigns this text to the tower mausoleum in the modern village of Hâss in the Apamene, known from *IGLS* 1510-1522 which record the same names.

Χάριτι καὶ βοηθί|ᾳ τοῦ Σωτῆρος ἡμ|ῶν Ἰη(σο)ῦ Χ(ριστο)ῦ ἀνήγιραν | καὶ ἐτέλεσαν τόδε || τὸ μεμόριον Εὐσέβι|ος καὶ Ἀντωνῖνος ὧν | ἡ μνήμη ἐν εὐλογίᾳ ἔν | τε τῷ παρόντι καὶ ἐν | τῷ μέλλοντι αἰῶνι· || ἔτους θψ´ ❦

Basalt stones mostly originate in northwest Syria (region of the 'villes mortes') or in the area of Emesa; the Hauran is excluded by the era (Seleukid; L. 10), ed.pr. || 3. horizontal strokes above ΙΗΥ and ΧΥ || 5. μεμόριον: cf. Latin memoria, which during the later Roman empire acquired the meaning of 'commemorative monument', ed.pr. || for similar Christian expressions/formulas in Syrian inscriptions see the article of ed.pr. summarized in *SEG* LVI 1851.

1666. Apamene (area of: Firkya). Mosaic inscriptions mentioning a hospital and a guest-house, 511 A.D. *SEG* XXXVII 1435 (LVI 1859*). In the study on baths complexes attached to cathedral churches and monasteries summarized in our lemma no. 1954, P.-L.Gatier (281) returns to these texts; he connects the hospital and the guest-house with the inscription *IGLS* 1418 from Frykia, which celebrates Jesus as ἰατρὸς καὶ λύσις κακῶν. Cf. P.-L.Gatier, *An.Ép.* (2009) [2012] no. 1551, and D.Feissel, *BE* (2011) no. 598, who draws attention to the presence of statues of Romulus and Remus and the she-wolf in Antiochia, without discarding the Christianizing interpretation of the motif suggested by G.Bowersock (cf. *SEG* XLVIII 1846 and LVI 1849. [Add the remarks of J.Geiger summarized in *SEG* LVI 1859]).

1667. Apamene (area of: Kafr Zalih). Parts of a chronicle on a mosaic, early 6th cent. A.D. *SEG* LVIII 1720 (mosaicist's signature only); photograph of ll. 4-15 (no transcription of the text) and partial translation apud P.Daou, *Parole de l'Orient* 3 (1972) 151; cf. also D.Feissel, *AntTard* 2 (1994) 290 note 43 (brief analysis). Mosaic inscription; precise archaeological context unknown. Kafr Zalih is near Naqîra (now Dayr al-Sharqi), the site of Byzantine Nikertai (a major monastic center in the Apamene), ca. 30 km northeast of Apamea. Ed.pr. D.Feissel, in *Choix* (cf. our lemma no. 1655) 110/111 no. 26 (color ph.; French translation); we give the text of P.-L.Gatier, *An.Ép.* (2009) [2012] no. 1552 (French translation), who reads some more letters from the photo. [For a similar 'short chronicle' from Cyprus, recording Arab attacks, see *SEG* XXXV 1471 (1), Chaniotis].

Ἔτους βμψ´, μενὸς | Ξανθίκου ἀνέλθη | Νεεμαν ἐπὶ Σεριαν[ὴν] | καὶ ἐπρέδευσεν αὐ[τήν]· || ἔτους δμψ´ ἐγέν[ετο λι]|μὸς καὶ ἔπραξ[αν –]|ριν γο[--- εἰς] | μοδίους [---]· | ἔτους ιω´, [μηνὸς Αὐδυ]||νέου κζ´, ἐγένετο χι|ώνια πολλὰ καὶ | ἐκατεκλάσθεσαν | τὰ δένδρα τῶν ἐλε|ῶν τῆς χώρας Ἀπαμέ||ων· Ἰωάνης τεχνί[της]

1. Year 742 (Seleukid era) = 431 A.D., ed.pr. || 3. Νεεμαν: Arab al Nu'man: name of several princes of the dynasty of the Lakhmids, allies of the Sassanids, with al-Hira on the lower Euphrates as capital; Σεριανή: nowadays Isriyah; on record as Seriane in the list of garrisons in the *Notitia Dignitatum*; ca. 130 km east of Apamea, ed.pr. || 4. ἐπρέδευσεν [--], ed.pr. || 5. year 744 = 432/433 A.D.; the famine of that year is unattested elsewhere, ed.pr. || 6-8. the grain-price during the famine was mentioned here, ed.pr. || 9. year 810 = 499 A.D.; the damage to the olive-trees in the Apamene, equally unattested elsewhere, fits in with similar calamities in the region known from other sources, ed.pr. || 12-13. ἐλ[αι]|ῶν, ed.pr.

1668. Baitokaike. Inscriptions from the sanctuary, 2nd/3rd cent. A.D. *IGLS* 4028-4041; *SEG* XLVII 1932 (cf. *SEG* XLIII 1027*; LVI 1862). In addition to the archaeological evidence, C.Ertel, K.S.Freyberger, *KZ* 41 (2008) [2009] 731-777, especially 767-774 (see also K.S.Freyberger, *AA* [2009] 2, 265-292, especially 282-285, for a concise version), explore the epigraphical dossier of Baitokaike for the light it sheds on the function, development and importance of the local sanctuary: its principal god ἅγιος οὐράνιος Ζεύς, originally a local celestial god, also called ἐπήκοος, κεραύνιος, μέγιστος; his role as oracular and healing deity [therapeutic waters: (seven?) wells; medicinal herbs]; epigraphical testimonia of similar local celestial deities in Syria [768]; on 768/769, analysis of *SEG* XLVII 1932, with special reference to the importance of the magic numeral seven); the priests, who owned the village and large estates (called κάτοχοι after the sanctuary had been granted to them by the Seleukids in the 1st cent. B.C.); function of the sanctuary as a religious and mercantile center (for the latter cf. the sanctuary of Heliopolis/Baalbek and its epigraphical evidence, adduced on 773). Soldiers were added to the clientela in the early 2nd cent. A.D., when the Legio III Gallica was stationed near Raphane. By this time the complex also served the imperial cult, which probably provided the impetus for the construction of a new temple.

1669. Berytos (area of: Deir el Qalaa). Three inscriptions from the files of S.Ronzevalle, undated. J.Aliquot, *MUSJ* 62 (2009) 75-128 (ph.; French translations), (re)publishes 12 Latin and three Greek inscriptions on the basis of photographs and copies in the archive of Father S.Ronzevalle S.J. (cf. our lemma no. 1982) in the Oriental Library of the Université Saint-Joseph at Beirut. The Greek texts are: 1) Λούκιος Γ|άϊος Σό|λων, πα|τὴρ κοι||νοῦ τῆς | τριακά|δος, ἀνέ|θηκεν (S.Vailhé, *Échos de Notre-Dame de France à Jérusalem* [Paris 1896] 313; P.Perdrizet, *BSAF* [1901] 109-112; *An.Ép.* [1901] no. 133; S.J.De Laet, *Portorium* [Brugge 1949] 340 and 421; mentioned in *SEG* XLIX 1990 [4] [erroneously classified among the 'New inscriptions'], with J.-P.Rey-Coquais' reading Λούκιος ['Ιού]|λιος; Γ|ΑΙΟC, lapis; Γ|άϊος, A., following previous editions; 93/94 no. 12; τὸ κοινὸν τῆς τριακάδος = commune tricesimae, an association of the Berytian tax farmers of the tricesima: a tax of one thirtieth charged on transit goods, A., who rejects R.-C.'s interpretation (see *SEG* XLIX 1990); πατήρ is the association's institutional benefactor rather than its president [this is only one (possible) aspect; for the wide range of values expressed by fictive family language in associations see *SEG* LV 1974; cf. also our lemma no. 1947, Tybout]); 2) - - - | [-- ἀ]|νέθηκε (lower part of a limestone altar; ineditum; 94 no. 13); 3) [- -] θεῷ (upper part of an altar; ineditum; 94 no. 14).

1670. Berytos (area of: Nahr el-Kalb). Greek and Latin inscriptions. J.-B.Yon, in A.-M.Maïla-Afeiche (ed.), *Le site de Nahr el-Kalb* (Beirut 2009) 303-314, (re)publishes two Greek and three Latin inscriptions from Nahr el-Kalb. For the Greek texts see our lemmata nos. 1670 and 1673.

1671. Berytos (area of: Nahr el-Kalb). Honorary epigram concerning road works for the governor Proculus, 383 A.D. *SEG* VII 195 (LVII 1786); Merkelbach-Stauber, *SGO* IV 20/10/01 (rock-cut inscription). Republished by J.-B.Yon, in *Le site de Nahr el-Kalb* (cf. our lemma no. 1670) 306-309 no. 11 (ph.; partial dr.; French translation), on the basis of an unpublished copy by R.Mouterde; cf. also D.Feissel, *BE* (2010) no. 595 and J.-B.Yon, *An.Ép.* (2009) [2012] no. 1570 (text and new French translation taking into account the modifications by F.). We give Y.'s text and translation in *An.Ép.*

Πρόκλε πέπον, Τατιανοῦ ἀρίστοιο Λύ|κοιο γενέθλης ἰθαγενο⟨ῦς⟩, |
ἀρχικὰ πατρώιων ἐξωριάζων ⟨ἐπ⟩αύλω[ν] |
πρωθήβης Φοῖνιξ, Ἡλιουπόλεως θεό||φιν ἄρχων,
4 αἶψα μάλ' ἐκτελέων ἱερὰ | ὅσσα νόῳ φρόνεε Φοινίκη αὐτή, |
ὅσον καὶ τόδε ἐργάζ⟨ετ⟩ο τεὸν νόημα· | ὦ μέγα θαῦμα,
τὰ αἰπύ⟨τ⟩ατα τῶν | σκοπέλων ἴσον ἔθηκε μέσον, ||
ὄφρα διηνεκέως ὁμαλὴν ὁδὸν ἐ⟨κτ⟩|ανύοντες
8 φεύγωμεν χαλεπεῖς | ὗψος ὁδοιπλαν⟨ί⟩ης

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1. For the honorand see *PLRE* I 746/747, and the references provided by F.; Λύκοιο, copy Mouterde, F., followed by Y. in *An.Ép.*; F. considers the name Lykos an allusion both to the eponymous hero of Lycia and the site where the inscription was erected (the nearby river Lykos): 'habile hommage rendu sur les bords du Lykos à ce gouverneur originaire de Lycie, et peut-être allusion à quelque lien mythique unissant cette province à la Phénicie'; Λύκιοιο, Y. (2009) and previous editions; ἰθαγέν⟨ε⟩ι⟨ς⟩, Y. (2009); ἰθαγενο⟨ῦς⟩, F., followed by Y. in *An.Ép.*; ἰθαγένοιο?, previous editions || 2. φαύλῳ, Y. (2009) and previous editions; ⟨ἐπ⟩αύλω[ν], F., followed by Y. in *An.Ép.* || 7. ἐ⟨κτ⟩ανύοντες, F., followed by Y. in *An.Ép.*; F. refers to *SGO* IV 19/14/01 and his comments in *Chiron* 40 (2010) 77-79; ἐ⟨ξ⟩ανύοντες, Y. (2009) and previous editions; ΕΠΑΝΥΟΝΤΕΣ, lapis || 8. χαλεπεῖς for χαλεπῆς; ὁδοιπλαν⟨ί⟩ης, F., followed by Y. in *An.Ép.*; ὁδοπλαν⟨ί⟩ης, Y. (2009); ΟΔΟΙΠΛΑΝΗΣ, lapis || in *An.Ép.*, Y. urges that Mouterde's copy used by F. for his corrections, is 'assez "imaginative"' || the two last verses are an elegiac distich; the preceding verses are composed in various other verse types rather than irregular hexameters, F. || 'Aimable Proclus, fils de l'excellent Tatianus, de l'authenthique lignée de Lykos, dédaignant de gouverner la demeure de tes aïeux, Phénicien dans ta prime jeunesse, toi qui grâce aux dieux gouvernes Héliopolis, empressé d'accomplir tous les rites auxquels songeait en pensée Phénicie elle-même, tel que ta pensée a réalisé aussi cet ouvrage. Ô grande merveille! Il a, au milieu des plus escarpées des roches, rendu (le chemin) uni, afin que, suivant d'une manière continue une route plane, nous évitions la cime d'un détour malaisé', Y. in *An.Ép.* The text mentions road works; Legio III Gallica had already broadened the way between 211 and 217 A.D. (*CIL* III 206, republished by Yon, *Le site de Nahr el-Kalb* 303-306 no. 3); the relationship with the activities undertaken almost two centuries later remains unclear: perhaps a simple renovation or a reconstruction after some event which modified the topography, Y. (*Le site*).

1672. Berytos. Bilingual (Greek/Latin) dedication to Atargatis/Dea Syria/Artemis Phosphoros/Diana Lucifera and Venus Heliopolitana, shortly before 105/106 A.D. *SEG* XIV 824. Republished

after re-examination of the stone by J.-P.Rey-Coquais, *Topoi* 16 (2009) [2010] 233. The new text supersedes the readings in *SEG*; text also in *An.Ép.* (2009) [2012] no. 1571 (a/b) (J.-B.Yon).

A: Θεᾷ Ἀταργάτει | Γεράνων | Ἀρτέμιδι | Φωσφόρῳ
B: Veneri Heliopolitanae | et Deae Syriae | Geranensi | Deanae Luciferae

Atargatis/Dea Syria of the Geranoi (unidentified place) is assimilated to Artemis Phosphoros/Diana Lucifera, R.-C.

1673. **Berytos (area of: Nahr el-Kalb). Epigram, undated.** Rock-cut inscription from the same area as the epigram in our lemma no. 1671; copied by R.Mouterde, now illegible. Ed.pr. J.-B.Yon, in *Le site de Nahr el-Kalb* (cf. our lemma no. 1670) 309/310 no. 12 (ph.; dr.), on the basis of M.'s copy.

ΤΗΝΦΟΝΕΙΩ̣Ν̣ΑΝ [–]
CΤΕΝΟ[. .]ΡΩΝ[.]ΑΝΙΕ̣Ϲ̣
ΙΧΘΥΟΔΙΕΙΩΝΑΡ[. . . . .]ΕΝΦΟ
4 [.]ΙΚΟΝΕΙΚΟΝΔ[--]
[.]ΝΔΕΙΜΕΝΕΙΗ̣ΜΩ̣Ν[--]
ΥΦ̣ΙCΑΙ[--]
ΟΥΟΝΚΕΝΛΡΗ̣ΙΑΡΧΙ̣Α̣ [--]
8 ΟCΟCΑ̣ΝΕ̣ΡΑΜΟ[--]
ΟCΕΜΑC[. . . . .]ΑΡ
[.]ΟΙΝΙΚΗΙΔ̣Ο̣Ν̣Ε̣[. . . . . .]ΙΑΝΟC

Τὴν φονείων ἀνο[δίαν?] στενο[πό]ρων [π]άν(τ)ες (?) [---] ἰχθυοδιείων ΑΡ[---] ἐν φο[ν]ικονειχον Δ[---] [ἐ]νδεῖ, μένει ἡμῶν (?) [---] υφισαι (?) [---] ουον κεν(ά)ρ(ω)ι (?) αρχια [---] ὅσος ΑΝΕΡΑΜΟ [---] ΟCΕΜΑC [---] ΑΡ [Φ]οινίκηι δονε[ῖ] (?) [---] ιανος, M.; 'hautement hypothétique', Y., who tentatively translates: 'Le passage impraticable du défilé meurtrier, tous ...' (LL. 1/2); perhaps in L. 5 '... (nous) fait défaut, il reste ...', in L. 10 'Phénicie'; Y. suggests that the proximity to the epigram in our lemma no. 1671 and to *CIL* III 206 (see *ibid.* app.cr. in fine) may imply that our text commemorates works on the same road section; however, the date is uncertain; 'texte probablement métrique', D.Feissel, *BE* (2010) no. 595.

1674. **Botrys (area of: Kasr Naous [Ain Aakrine]; Mount Lebanon). Dedication to Asklepios and Hyg(i)eia, 193/194 A.D.** Statue base now in the National Museum in Beirut. Ed.pr. J.-P.Rey-Coquais, *Topoi* 16 (2009) [2010] 238, on the basis of a copy by R.Mouterde and a photo; cf. J.-B.Yon, *An.Ép.* (2009) [2012] no. 1567 (text; French translation).

[Ἀσκληπιῷ] ἐ[π]η[κόῳ] | καὶ Ὑγείᾳ σωτ[εί]|ρᾳ Μάκερ εὐ|ξάμενος ἀ||νέθηκεν | ἔτους φε'

1. The traces on the stone (re-cut altar or statue base) do not support this restoration, which nevertheless seems plausible, Y. || 6. Year 505 (Seleukid era) = 193/194 A.D.

1675. **Damaskos. The Damascene diaspora.** J.Aliquot, *AAAS* 51/52 (2008/2009) [2012] 77-92 (French translations of [part of] the texts; ph. of *IG* II² 4261 and 8470; dr. of *SEG* XXXIII 491), collects the epigraphical and papyrological evidence of Damascenes abroad: eight testimonia of the Hellenistic and 26 of the Imperial period. Discussion of their geographical spread, social status, activities and cults. Besides the unequivocal criterion of the ethnic Δαμασκηνός/Damascenus, A. occasionally

uses circumstantial evidence: onomastics (no. 5 = *I.Délos* 2283, with Διόφαντος and Ἀλέξανδρος particularly frequent in Damaskos), the cult of Ζεὺς Δαμασκηνός/Iuppiter Damascenus (nos. 10, 15, and 27 from Rome, Puteoli and Bostra, respectively [for this deity cf. *SEG* LVI 1862]) and membership of cohors I Flavia Damascenorum milliaria equitata sagittariorum (no. 16, from Strassenheim, Germany) or cohors I Damascenorum sagittaria (no. 28: see our lemma no. 1686). In the Hellenistic period, the Damascenes are groups of Syrians living abroad and bound together by cultic and funerary practices; their names are Graeco-Macedonian for the greater part. The evidence is more diversified for the Roman period: an ambassador, men of letters, a pantomime originating from Skythopolis (in the Dekapolis), who became decurio in Damaskos on the occasion of a victory in the ἅγια ἱερὰ Σεβάσμια [cf. *SEG* XLVIII 2108; see also A.'s comment on 83], worshippers of Ζεὺς Δαμασκηνός, merchants and soldiers; quite a few Damascenes bear Roman gentilicia. Cf. also our lemma no. 1158.

P.-L.Gatier, *ibid.* 41-54, offers a survey of the literary evidence on Damaskos (reference to *SEG* VII 224 [LVII 1788*; Merkelbach-Stauber, *SGO* IV 20/17/01; ph.; urban title μητρόπολις] and to some epigrapical attestations of the ἅγια ἱερὰ Σεβάσμια on 46).

1676. Dura-Europos. Religion. T.Kaizer, in *From Hellenism to Islam* 235-253, addresses the question of the relationship between the various cults at Dura-Europos and the choice of language in inscriptions. In spite of their abundant presence, Palmyrene and Latin remained 'restricted to specific sections of the population, with only Greek functioning as the veritable lingua franca of the town' (249). Moreover, 'different cultic practices continued more or less independently, in different but parallel universes' (249). The following inscriptions, mostly bilingual, are analyzed: *SEG* VII 340 (translation), 772 (XLIX 1995 [1]; *TEAD* II no. 130), and 779; XV 850 (dedication of Εθφανει ἰσταρτήγα, 'commander Etpani'); *Syria* 19 (1938) 147-152 = *BASOR* 216 (1974) 9-11 (cf. *SEG* XLV 1901); *YClS* 14 (1955) 147 no. 16; *TEAD* VII/VIII nos. 886-888. In a study on patterns of worship, id., in *Religions orientales* 153-172, analyzes the relation between the temples of Dura-Europos and the city's territory, comparing archaeological, papyrological and epigraphical evidence with material from Palmyra. An analysis of Dura's cultic topography should take into account the subsequent archaeological phases; a case in point are the temples of Ζεύς and Ἄρτεμις, now dated to the late 2nd cent. B.C. rather than the early Hellenistic period. Following F.Millar (cf. *SEG* XLVIII 1854), K. argues that most of the theonyms which excavators assigned to the sanctuaries 'do simply not reflect cultic reality' (158). For example, the inscriptions that gave the 'Temple of Adonis' its name are later than other texts found there and attesting another deity (*TEAD* VII/VIII 870: dedication to Ἀταργάτις; 172 no. 876: reference to a priest of Ἀπόλλων). K. also warns against easy 'theological' assumptions based only on the city's topography: 'any interpretation of the individual Durene temples that sees them as "belonging" to a particular sub-group of society runs the risk of leading to an image of religious life in the town which is too static or, worse, too exclusive' (157; cf. also P.Lériche, *Topoi* 7 [1997] 889-913). He discusses the 'exclusive and inward-looking cult' of Αφλαδ/Απαλαδος/Αφαλαδος (*TEAD* V 416 [dedication of an ἀφείδρυσις], 418, and 426) which had its origins in the village of Anath on the Middle Euphrates (cf. the cult of Zeus ἐν Αδαθα [*TEAD* V 610 = *SEG* LIV 1603]; the element -anath also occurs in the theonym Αζζαναθκομα [*TEAD* V 453 and 504]), and the public cults of Zeus (*TEAD* II H 2; *YClS* 14 [1955] 139 no.6), Artemis (*TEAD* III no. D 161) and the king Seleukos Nikator (*TEAD* V 25; 180 A.D.).

1677. **Dura Europos. Commemorative graffito, undated.** *TEAD* IV 335 (*SEG* VII 756); cf. J.T.Milik, *Dédicaces faites par des dieux* (Paris 1972) 150/151. J.-B.Yon, *Tempora* 18 (2007-2009) 93 (dr.), reads μν(ησθῇ) Αυσας or Λύσας Α[..]C[.]ναβου χορέος (for κουρέως?; 'barber' or nickname?) instead of μν(ησθῇ) Αυσαδαιος Ναβουχορεος. Cf. our lemma no. 2028.

1678. **Emesa. The funerary monument of C. Iulius Samsigeramos, 78/79 A.D.** *IGLS* 2212. W.Oenbrik, in M.Blömer, M.Facella, E.Winter (edd.), *Lokale Identität im römischen Nahen Osten. Kontexte und Perspektiven. Erträge der Tagung 'Lokale Identität im römischen Nahen Osten', Münster 19.-21. April 2007* (Stuttgart 2009) 189-221 (ph. of the monument), offers an exhaustive analysis of the funerary monument in an attempt to establish the 'soziale Wertesystem' and the 'individuelle und kulturelle Identität' (207) of the deceased.

1679-1680. **Emesa. Two epitaphs, 151 A.D. and 2nd/early 3rd cent. A.D.** Two limestone sarcophagi decorated with Medusa heads and garlands; found in a tomb together with two anepigraphic sarcophagi in 2006 during construction works. Ed.pr. M.Jaghnoun, *Studia Orontica* 6 (2009) 79-86 (ph.; in Arabic); cf. J.-B.Yon, *An.Ép.* (2009) [2012] nos. 1556/1557 (texts and French translations); cf. P.-L.Gatier, *BE* (2009) no. 508.

1679: 84. **Epitaph of Ulpius Antoninus, 151 A.D.** Garlands supported by Victories (?).

Ἔτους γξυʹ, Δείου ιαʹ, Οὔλ(πιος) Ἀντωνεῖνος ἑαυτῷ τὴν σορὸν ἀφιέρωσεν

Year 463 (Seleukid era) = 151 A.D.

1680: 84. **Epitaph of Ulpius Claudianus, a Roman knight, 2nd/early 3rd cent. A.D.** Garlands supported by eagles: Οὔλπιος Κ[λ]αυδιανὸς ἱπεὺς (sic) Ῥωμαί[ων --]

Ῥωμαῖος, ed.pr.; Ῥωμαί[ων --], G. on the basis of an unpublished photo by J.-C.Decourt || first attestations of Ulpii at Emesa; probably the descendants of soldiers receiving Roman citizenship, ed.pr. (see also G. for additional comments); their provenance from Emesa is hypothetical, Y.

1681. **Gabala. Epitaph of Zenon, 3rd/2nd cent. B.C.** White marble plaque found in 1980 north-west of the village of Dkablahn in a funerary cave; now in the museum of Latakia. G.Saadé, *Syria* 62 (1985) 347 no. 1, presented a majuscule copy; for the archaeological context see M.Badawi, *Syria* 84 (2007) 185-204. Ed.pr. J.Aliquot, in *Choix* (cf. our lemma no. 1655) 192 no. 54 (color ph.; French translation): Ζήνων | Βοήθου | ἄλυπε, | χαῖρε

For this formula, for which the present epitaph offers one of the oldest examples in the Near East, see *SEG* LIII 2258, ed.pr.

1682. Heliopolis (area of: Btedaai [or Bted'el; Bekaa]. Dedication to [Zeus or Theos] Heliopolites, undated. *IGLS* 2910. J.Aliquot, *Topoi* 16 (2009) [2010] 243/244 note 11 (dr.; French translation), and *La vie religieuse* (cf. our lemma no. 1657) 209 note 75, reads and restores in L. 3 [καὶ Τ]ε[ρτ]ύλλης κὲ ὑο[νῶν αὐτοῦ] ([--- Β]ε[ρ]ύλλης κὲ ΥΟΙ[---], *IGLS*); in L. 6 [Διὶ] or [θεῷ] Ἡλιοπολίτῃ (no restoration, *IGLS*). Cf. also A.J.M.Kropp, *BAAL* 13 (2009) [2010] 238 (ph.; description; translation), in the context of his article on 'The gods of Heliopolis (Baalbek) at the National Museum of Beirut. Revisiting some questions of iconography' (229-252).

1683. Kanatha. Epitaph of Mareathe and Claudia, 3rd/4th cent. A.D. *IGLS* XVI.1.222 (forthcoming). Two joining fragments of a basalt sarcophagus; the central bust has been erased; found in excavations in the 'serail' (left fragment) and reused in the pavemement of that building. Ed.pr. M.Sartre, in *Choix* (cf. our lemma no. 1655) 204/205 no. 60 (ph.; French translation); cf. also P.-L.Gatier, *An.Ép.* (2009) [2012] no. 1580 (text and French translation).

Ἡ σορὸς Μαρεαθ[η]ς καὶ θυγατρὸς | αὐτῆς Κλαυδίας· [ἐ]ὰν δέ τις με|τὰ τὸν θάνατον αὐτῶν πειραθῇ | ἀνῦξε καὶ ἕτ[ε]ρον θῇ, δώσι τῷ ἱερο||[τά]τῳ ταμεί[ῳ δι]σχ(ε)ίλια πεντακόσια (δηνάρια)

4. πεντεκόσια, ed.pr.; corr. G. on the basis of the ph.

1684. Palmyra. The titulature of Odainathos. F.Paschoud, *MH* 66 (2009) 141-149, studies the titulature of Odainathos, known from Palmyrene and Greek inscriptions and literary sources (see *PIR*² S 492 for the complete evidence). The titles in Greek inscriptions (λαμπρότατος συγκλητικός = clarissimus senator; λαμπρότατος ὑπατικός = clarissimus consularis; ἔξαρχος Παλμυρηνῶν = caput Palmyrenorum; δεσπότης = dominus; βασιλεὺς βασιλέων = rex regum; ἐπανορθωτὴς πάσης Ἀνατολῆς = corrector (or restitutor) totius Orientis [for the Greek equivalent, not given by P., see *SEG* LVII 1804]) are politicallly unspecific and emotionally neutral, unlike imperium and imperator, applied to Odainathos in Latin historiography. P. focuses on the latter terms, showing that they are used in a loose way. Though Odainathos was the ruler of an imperium by delegation, he has never borne the title imperator and did not challenge the supreme Roman power.

1685. Palmyra (or area). Dedication of a relief, 213 A.D. Relief representing four standing deities, from left to right a solar and a lunar god with a radiate nimbus and a nimbus, respectively (both clad in a cuirass and holding a lance in the right hand; the solar god holds a palm branch in his left hand); a female goddess holding a lance in the right and a small shield in her left hand; and the dedicant offering a libation (the latter two figures are clad in chiton and himation); inscription on the front of the protruding base supporting the figures; now in the Museum of Damas. Discussed and illustrated serveral times in previous literature (see inter alia J.Starcky, *LIMC* V.1 [1990] 1036 no. 43, with V.2 [1990] Plate 652); the inscription went unnoticed so far. Ed.pr. J.-B.Yon, *ZPE* 169 (2009) 173-176 (ph.; French translation).

[Ἔ]τους εκφ' Δίου, Μανος Βαρεου ἐπύησε[ν]. | (δηνάρια) [.]

1. Year 525 (Seleukid era), in the month Dios = November 213 A.D. || Μανος: Semitic theonym (root m'n) also used as an anthroponym (in Greek transcription Μαν(ν)ος or Μανναιος); Βαρεας (transcription of BR", hypocoristic form of br'th; 'son of the goddes Ateh', i.e., Atargatis) is attested almost exclusively in Palmyra, also in the transcription Βαραθης. Manos is either the dedicant or, less probably, the sculptor, ed.pr. || 2. siglum ✳ || ed.pr. discusses the iconography and the identifications suggested so far to conclude, on the basis of a similar dedication with an Aramaic inscription to Aglibol and Malakbel, that the three divine figures are Aglibol, Malakbel and Allat. He underlines that a dedication in Greek in a Palmyrene religious context is exceptional.

1686. **Palmyra. Epitaph of the soldier Mabogaios, 27 A.D.** High rectangular limestone stele with a triangular pediment with central ring (meant to be a wreath?); inscription below in a moulded recessed field; LL. 1-6 are engraved on a slightly protruding panel; the vacant space above may have contained a painted representation of the deceased; found in 2006 in the Valley of the Tombs; now in the garden of the museum of Palmyra. Ed.pr. M.Gawlikowski, *Studia Palmyreńskie* 11 (2010) 49-54 (ph.; translation); we include this text in the present volume since it is also discussed by J.Aliquot, *AAAS* 51/52 (2008/2009) [2012] (cf. our lemma no. 1675) 88/89 no. 28 (ph.; French translation).

Μαβογαιον | Δημητρίου σ|τρατιώτη(ν) σπεί|ρης Δαμασκηνῶ||ν Αναμος καὶ Θαιμ|ος οἱ ἐπίτροποι α|ὐτοῦ ἀρετῆ|ς ἕνεκα· ηλτ' | Γορπίου

Epitaph of the honorific type, for which *SEG* XXXII 1480 (LIV 1624) provides the only parallel from Syria, ed.pr. || 1. Μαβογαιος: 'One of Mabbôg', i.e., Mabbôg/Hierapolis renowned for its sanctuary of Atargatis, ed.pr.; related names are frequent near Damaskos, A. [cf. also *SEG* LVII 1778] || 5-7. Anamos and Thaimos (transcribed Arabic names) are Mabogaios' tutors and may have been responsible for the training of the deceased, ed.pr.; bearing names frequent in southern Syria, they may come from Damaskos like Mabogaios; for another στρατιώτης ἐπίτροπος cf. *I.Eph.* 2274 C, A. || 3. HC, lapis || 8-9. Gorpiaios, year 338 (Seleukid era) = September 27 A.D., which makes our text one of the earliest testimonies for Roman military presence in Palmyra (cf. *Inv. Palm.* IX 2 for a legatus of the legio X Fretensis in 18/19 A.D.), ed.pr., who argues that Mabogaios' unit was stationed in Palmyra rather than being there on the move and identifies it with cohors I Damascenorum (known from later evidence, also as cohors I Damascenorum sagittaria and cohors I Damascenorum Armeniaca). 'Ce régiment d'archers apparaît ici constitué dès le début de l'époque impériale pour garantir la sécurité de la steppe syrienne. Il devait être au moins partiellement composé de cavaliers', A. (89), who points out that the seven other members known for the unit did not come from Syria.

1687. **Qalaat Faqra (ca. 20 km northeast of Berytos and southeast of Byblos). Dedications.** *SEG* XLIX 2006-2011. A.Kropp, in *Lokale Identität* – (cf. our lemma no. 1678) 112-117, offers some reflections on the temple for Claudius and Ζεὺς Βεελγαλασος, with its non-Roman architecture, and on the problem of local identity, visibile in the cult of Ζεὺς Βεελγαλασος (2006/2007) and Θεὰ Ἀταργάτεις Ἀράβων (2011), in combination with loyalty to Rome. See also J.Aliquot, *La vie religieuse* (cf. our lemma no. 1657) 261-267, and H.W.Pleket, *BABesch* 87 (2012) 235.

1688. Sidon. The beginning of the city era: 1 October 111 or 1 January 110 B.C.? G.Abou-Diwan, *ZPE* 170 (2009) 113-126, studies the city era and calendar of Sidon on the basis of literary, numismatical and epigraphical evidence. An analysis of seven Christian inscriptions providing an indiction number together with the city era (*SEG* XL 1786-1788, 1793, and 1796; XLVIII 1869; LII 1599) does not allow a choice between the start of the year in October 1 (Seleukid calendar) or in January 1 (Julian calendar). The new inscription from Lala in our lemma no. 1693 has a first indiction combined with the year 692. Rejecting the Seleukid era and that of Berytos (both incompatible with the first indiction) as well as that of Tyre (where the month names of the Macedonian calendar remained in use in Late Antiquity), A.-D. opts for the era of Sidon. This confirms that Lala belonged to Sidon's territory, and implies that the inscription dates to November 582 A.D. The first indiction is impossible on the assumption that October 1 remained in use as the beginning of the Sidonian year (the first indiction starts in September 1, 582, and ends in August 31, 583). Consequently the start of the year had been postponed to January 1 in line with the Julian year (the calculation starting from January 1, 110 B.C.), perhaps from the reign of Augustus (first imperial coinage in 10/9 B.C.). Cf. also D.Feissel, *BE* (2010) no. 598, who adds two mosaic inscriptions from Jiyeh to A.-D.'s evidence: *SEG* XLVII 1963 (a) (Dios 587, indiction 15 = January 477 A.D.) and (b) (December 675, indiction 14 = 565 A.D.); like the text from Lala, the latter is only compatible with a Sidonian year ending in December 31. J.-B.Yon, *An.Ép.* (2009) [2012] no. 1576, observes that the hypothesis of a calendar reform is based on the absence of Hellenistic documents dated according to the city era.

1689. Sidon (area of: Rachaya). Epitaph of Marinus, 3rd cent. A.D. Limestone sarcophagus from Rachaya (western Hermon) now in front of the palace of Beiteddine; inscription on a fascia on one of the long sides of the lid; below a relief representing a man reclining on a couch, a woman sitting in front of the couch at left and a dolphin in the background right of the man. Ed.pr. Z.Fani, *BAAL* 12 (2008) [2010] 267-269 (ph.; dr.; French translation), in the context of an article on three new funerary banquet scenes (265-272; cf. also our lemma no. 1698). We give the text of P.-L.Gatier, *BE* (2011) no. 615, who corrects the reading on the basis of the ph. and dr.

Θά̣ρ̣σ̣ι [Μ]αρῖνε, οὐδ[ὶς ἀθάνατος]

Θ[ε]οδcότ[ου] Αρινεου Δ[--], ed.pr.

1690. Sidon (area of: Bostan esh-Sheikh). Building inscription (?): foundation (construction?) of the 'akte' of the association of couch-makers for the welfare of the emperor, 98 A.D. *SEG* LV 1654. In a review of *Das Eschmun-Heiligtum von Sidon* (cf. *SEG* LV 1651), J.-B.Yon, *Topoi* 16 (2009) [2010] 589-598, on 597/598 argues, contra ed.pr. R.Wachter, that *ἀκτή* (uncertain meaning; probably a meeting room; cf. also our lemma no. 1691) is a Greek rather than a Semitic word. In addition to *SEG* XVIII 599, recording the *ἀκτή* of another Sidonian guild, he points to an inscription from Egypt (*IGR* I 1325; *SB* 4231; unknown provenance; 186 A.D.) reading τὴν συνοικίαν σὺν τῇ ἀκτῇ καὶ τῷ οἴκῳ ἀπὸ θεμελίου κατεσκεύασεν.

1691. **Sidon (area of: Bostan esh-Sheikh). Building inscription erected for the welfare of Hadrian by the association of barbers, 132 A.D.** *SEG* LV 1655. Republished by J.-B.Yon, *Tempora* 18 (2007-2009) 82/83 (ph.; French translation). J.Aliquot apud Y. suggests restoring [τὴν ἀκτὴν κατε-σ]|κεύασα in LL. 7/8 (ἀκτή: 'local de réunion'; cf. also our lemma no. 1690); Y. points out that another word indicating a building would also be appropriate, but [ἐκ τῶν ἰδίων or [ἑαυτῷ κατεσ]|κεύασα are attractive alternatives. In L. 8 in fine either ἐκ τῶν τ[οῦ κοινοῦ?] (*SEG*) or ἐκ τῶν τ[ῆς τέχνης?]. See also our lemma no. 2028.

1692. **Sidon (area of: Qasr Hammara). Building inscription, mid 3rd/early 4th cent. A.D.?** *IGLS* 2986; *SEG* XXXVII 1445 (more complete text). Republished after re-examination of the stone by J.Aliquot, *Tempora* 18 (2007-2009) 73-79 (ph.; French translation); cf. also id., *La vie religieuse* (cf. our lemma no. 1657) 333-335. Text and French translation also in *An.Ép.* (2009) [2012[no. 1575 (J.-B.Yon).

Ἀγαθῇ Τύ[χ]ῃ· μ[εγίστου θε]ọῦ Διός· α[ὔ]ξι Τύχη Αἰ[νκανίας· ἔτους ---]
ἐπὶ Αβιμμεους Ἀ̣π̣ολιναρίου ἀρχιε{ιε}ρέως θ[—],
Αὐρήλιοι Βαρέλαας Φιλίππου καὶ Οχβεος Οχβεοụ [καὶ —]Ḳ[--- Β]ουρκ[εου]
4 καὶ Βήρυλλος Αβιμμεους καὶ Αειανης Γερμαν[οῦ κ]αὶ Αβιμμης Ἀπολλωνίου
καὶ Μακεδόνης Αβιμμεους καὶ Βεελιαβος Δ̣[ι]οδώρου καὶ Βαρελαας Αζιζου, Ζεῦ βοήθι,
ἐπιμελητὲ ἀπὸ κώμης Αἰνκανίας ἔκτισαν τὸ [τετρ]άστο v ον ἐξ ἀναλωμάτων τῆς αὐτῆς Αἰν[κ]αν[ί]ας

Date: after 212 A.D.; probably mid 3rd/early 4th cent. A.D. on the basis of the formulas αὖξι Τύχη (L. 1) and Ζεῦ βοήθι (L. 5), A.; after 212 A.D., *SEG* || 1. Ἀγαθῇ Τύ[χ]ῃ μ[εγίστου ὑψίστ]ọụ or κυρί]ọụ, *SEG*; G. points to the possibility of reading the five initial words as a single formula (as in *IGLS* and *SEG*). In fine ΟΥΡΚ[---]; A. assigns this fragment to L. 3 in fine. || 2. ἀρχιε{ιε}ρέως θ[εῶν or θ[εᾶς Ῥώμης καὶ θεοῦ Σεβαστοῦ Καίσαρος —], *SEG* || 3. in fine [καὶ ---], *SEG*; for the Semitic name Βουρχεος cf. *IGLS* 2962 and 2973, A. || 6. τὸ[ν] γεράσ(μιον) τόπον ἐξ ἀναλωμάτων τῆς αὐ[..]τῆς Αἰν[κ]αν[ί]ας, *SEG*; τετράστοον (cf. e.g. *SEG* XXVIII 706; XXXVIII 1281; XLIV 1222): four porticos enclosing a temple court. The architrave block, reused in the early Byzantine complex at Qasr Hammara, comes either from the village Ainkania, 5 km to the east from Qasr (a Roman temple was recently found between the villages Jdeidet Yabous and the site called Ain Qaniya) or from a temple in Qasr Hammara located in the territory of their village, A.

1693. **Sidon (area of: Lala). Building inscription, November 582 A.D.** Mosaic inscription in a medallion in the pavement of a church; found in 1997. Ed.pr. G.Abou-Diwan, *ZPE* 170 (2009) 120-122 no. 6 (French translation); text and French translation also in *An.Ép.* (2009) [2012] no. 1576 (J.-B.Yon).

Ἐγένετω | τὼ πᾶν ἔργον τῆς | ἁγιωτ(άτης) ἐκλησίας σὺν τọ̃ | διακονικọ̃ ὑπὲρ σωτηρίας || πάντον τῆς κώμης | ἐν μη(νὶ) Νοεμβρίου | ἰνδ(ι)κ(τιῶνος) α΄ τοῦ βϙχ΄ | ἔτους

6-8. November, indiction 1, year 692 = November 582 A.D. See our lemma no. 1688 for further details.

1694-1695. Tripolis (area of: Hosn Sfire; Mount Lebanon). Inscriptions from the sanctuaries, 3rd cent. A.D. Republished after re-examination of the stones and R.Mouterde's copies by J.-B.Yon, *Topoi* 16 (2009) [2010] 189-206 (ph.; French translations); cf. also id., *An.Ép.* (2009) [2012] nos. 1563/1564 (texts and French translations); for the text in our lemma no. 1695, see now also id., *BAAL* 14 (2010) [2012] 350/351 (ph.; French translation). We give the texts in *An.Ép.*, which slighty differ from those in *Topoi*. The new editions supersede earlier readings. On 193, Y. discusses an altar found in front of temple ■ with a problematic dedication almost certainly testifying to the cult of Ζεὺς Ἡλιοπολίτης in Hosn Sfire, though not proving that temple ■ was dedicated to this deity (Y.Hajjar, *La triade d'Héliopolis-Baalbek* I/II [Leiden 1977] 263 no. 244, with further references; cf. J. and L.Robert, *BE* [1939] no. 471). On 203, discussion of *SEG* LII 1613 (dedication Διὶ μεγάλῳ Βακαθσαφρειν, who was worshipped near Sfire; cf. *SEG* LII. app.cr.).

1694: 194-197. **Donation of a lintel of the temple of (Ourania Aphrodite) Kyria, 200-250 A.D.** *CIG* 4528 + add. on p. 1175; E.Renan, *Mission de Phénicie* (Paris 1864-1874) 133; cf. also J.Aliquot, *La vie religieuse* (cf. our lemma no. 1657) 150 note 144. On the lintel of a door of temple C.

Αὐρ(ηλία) Πρόκλα Δόμνου, γυνὴ Αὐρ(ηλίου) Ἀουείτου Μητρᾶ, τὸ ὑπέρθυρον, μετὰ καὶ ἄλλον | [ὧν ἔδωκε] ἔτι πρότερον (δηναρίων) τετρακοσίων εἰς τὰ ἔργα τῆς Κυρίας

1. 'Aurelia Procla, fille de Domnus, femme d'Aurelius Avitus Métras (ou Avitus fils de Métras)', Y. (*An.Ép.*); Αὐρ(ηλία) Πρόκλα, Δόμνου γυνή, Αὐρ(ηλίου) Ἀουείτου μητρᾶ ('Aurelia Procla, femme de Domnos, mère d'Aurelius Avitus'), Y. (*Topoi*); the first six letters belong to a fragment now in the archaeological depot in Sfire; ἄλλον for ἄλλων; the Latin names are typical of this part of Mount Lebanon in the Roman period, though Avitus may be the Latin equivalent of a Semitic name, Y. (*Topoi*) || 2. the restoration is that of J. and L.Robert, *BE* (1939) no. 472; Κυρία should be identified with Οὐρανία Ἀφροδείτη Κυρία on record in the dedication in our lemma no. 1697, Y. (*Topoi*), with further references to the epithet, which was used for all great local goddesses in the imperial period (see also our lemma no. 1658, and J.Aliquot, *La vie religieuse* [cf. our lemma no. 1657], Index s.v.).

1695: 197-203. **Building inscription and masons' signatures, 283/284 A.D.** *CIG* 4528 (b/c) (on p. 1175); E.Renan, *op. cit.* 131/132; cf. also J.Aliquot, *La vie religieuse* (cf. our lemma no. 1657) 239. Inscription in two columns separated by a vertical incised line on the north wall of temple A.

I: Οἰκοδομήθη ἡ πλευ|ρὰ αὕτη τοῦ ναοῦ καὶ | τὸ ἐπάνω τῆς θύρας | τῆς ⟨μ⟩ικκῆς διὰ τοῦ || εφφ´ ἔτους, αἷς ὤνη|σαν πή(χεις) χιλίους | ἑξήκοντα, [Ἀρ]ιστων|ᾶ, Διοδώρου καὶ Σιλα-νοῦ | διοηκητῶν· || πόδες χιλίους ἑβδομή|κοντα
II: Ὑπὸ Γ̣α̣[ΐου οἰ]|κοδόμου | καὶ Βεννί[ο]|υ καὶ Πουπ[λ]||ίου λατόμων

I. 2. αὐτή, Y. (*Topoi, BAAL*) || 4. WIKKH, lapis [W: inverted M with slanting hastae]; μικκή: diminutive of μικρά, Y. (*Topoi*) || 5. year 595 (Seleukid era) = 283/284 A.D., which makes this inscription one of the latest pagan texts from Mount Lebanon, Y. (*Topoi*); earlier editions read εıφ´ (515) || 5-6. ὤνησαν: either from

ὀνίνημι or, less preferably, from ὠνέω (rare and late variant of ὠνέομαι); αἷς ὤνησαν κτλ.: 'pour lesquels on avait besoin de ...', Y. (*Topoi, BAAL*); 'pour lesquels servirent (*ou* on acheta) ...', Y. (*An.Ép.*) || 6. see below ad LL. 11/12 || 11. written above the line, starting from MH (L. 10) || 11-12. the measures of the wall section are given in cubits (1060; LL. 6/7) and in feet (1070; LL. 10/11); the two numbers do not correspond (1 Roman or Hebrew cubit = ca. 1,5 Roman foot), Y. (*Topoi, BAAL* [in *An.Ép.* and *BAAL*, Y. corrects an error in the translation of the numerals, which also supersedes the observations of M.Sève, *BE* (2010) no. 28]); in L. 6 perhaps π(λείω) ἥ(ττω) ('plus ou moins'), J.Aliquot apud Y. (*Topoi*); however, this formula is attested in Sicily only, Y. (*Topoi*); in *BAAL*, Y. considers the possibility of reading ΠΗ as the particle πῃ, 'en quelque manière, d'une manière quelconque': ca. 1060 [feet] had been scheduled, while 1070 feet were actually used; alternatively, the measure in feet may refer to another matter. The temple was never finished; LL. 7-11 (from Ἀριστωνᾶ) may have been added later. 'Cette inscription ... renseigne donc sur un stade transitoire de la construction, ce qui peut expliquer les incertitudes, et l'ajout éventuel des dernières lignes' (*BAAL* 351).

1696-1697. Tripolis (area of: Hosn Sfire; Mount Lebanon). Two dedications from the sanctuary, undated [Imperial period]. Ed.pr. J.-P.Rey-Coquais, *Topoi* 16 (2009) [2010] 226-232 (dr.), on the basis of copies by D.Schlumberger; cf. also J.-B.Yon, *An.Ép.* (2009) [2012] nos. 1565/1566 (texts; French translation of no. 1565) and P.-L.Gatier, *BE* (2010) no. 593.

1696: 226 (French translation). **Dedication to the Tyche of Lebanon.** Yellow limestone cippus in front of temple B: Τύχῃ Λιβά|νου Οὐί|κτωρ κατ' εὐ|χήν

1-2. Τύχη Λιβάνου suggests that Mount Lebanon was conceived of as a religious and perhaps administrative entity, Y. || 2-3. Latin names are frequent in Mount Lebanon: cf. e.g. our lemmata nos. 1694/1695, J.Aliquot, *La vie religieuse* (cf. our lemma no. 1657) 20 note 23, and J.-B.Yon, *Topoi* 16 (2009) [2010] 193/194, Y. || ed.pr. writes about two nearly identical cippi: one copied by Schlumberger, the other by himself in 1967. However, Y. points out that these alleged twins are in reality a single object.

1697: 230/231. **Dedication to Ourania Aphrodite.** Architrave.

[--- Ο]ὐρανίᾳ Ἀφροδείτῃ Κυρίᾳ [---]

A nominative is equally possible, ed.pr.

1698. Tripolis (area of: Deddé). Epitaph of Zadakon, ca. 4th cent. A.D. Limestone sarcophagus now in the court of the medieval church of Mar Mtanios in Deddé (Caza de Koura); inscription in an incised tabula ansata in the center of one of the short sides; above the tabula a relief in a rectangular frame, representing the bust of a woman and, at her right, a man reclining on a cushion (the only element reminiscent of a couch). Ed.pr. Z.Fani, *BAAL* 12 (2008) [2010] 269-271 (ph.; French translation). We give the text of P.-L.Gatier, *BE* (2011) no. 611, who corrects the reading on the basis of the ph.: Ζαδακ|ων Κασ|τόρων|ος ἔκτισ||εν τὸν | τόπον

Ζαδάκων Καστόρωνοζ ἐκ Τισσυτον τόποι, ed.pr. || 1-2. Ζαδακων: Semitic name known from *SEG* XXXVII 1516 (from 'Evron, territory of Ptolemais), G. [for the name cf. also H.Wuthnow, *Die semitischen Menschennamen in griechischen Inschriften und Papyri des vorderen Orients* (Leipzig 1930) 49, Di Segni] || 2-4. Καστόρων: previously unattested name (cf. Κάστωρ, Καστορίων); the coinage of Tripolis shows that the Dioskouroi belong to the principal deities of the urban pantheon, G.

1699. Tyre. Honorary inscription for the governor C. Antius Aulus Iulius Quadratus, 100/101 A.D. 83 marble fragments found in 1966 during excavations. Ed.pr. J.-P.Rey-Coquais, *CRAI* (2009) 1161-1179 (dr.); text also *An.Ép.* (2009) [2012] no. 1577 (J.-B.Yon); cf. also P.-L.Gatier, *BE* (2011) no. 616.

[Γάϊον Ἄντιον] | Αὖλ[ον Ἰούλιον Αὔλου υἱὸν Κουαδρᾶτον] | ὕπ[ατον, σεπτεμουίρουμ ἐπουλώνουμ], | φ[ρᾶτρεμ ἀρουᾶλεμ, πρεσβευτὴν || καὶ ἀντιστράτηγον Πόντου καὶ] | Β[ειθυνίας, πρ]εσ[β]ε[υτὴν καὶ ἀντι]|στράτηγον Ἀσ]ίας β', πρεσβ[ευτὴν] | Σ[εβαστοῦ ἐπ]αρχείας Κ[αππαδο]|κίας Γαλ[ατίας] Φ[ρυγίας Λυκ]αονίας || Παφλα[γονίας Ἀρμε]νίας Μεικρᾶς, | [ἀνθύπατον Κρήτ]ης καὶ Κυρήνη[ς ,| πρεσβευτὴν Αὐτο]κρά[τ]ορο[ς] Καί|[σαρος καὶ ἀντιστράτηγον ἐπαρ]χείας | [Λυκίας καὶ Παμφυλίας, πρέσβ]ευ[τ]ὴν || [καὶ ἀντιστράτηγον Αὐτ]οκ[ράτ]ορ[ος | Νέρουα Τραϊανοῦ Καίσαρ]ος Σε[βασ]τοῦ | Γε[ρμανικοῦ ἐπαρχείας Συρίας] | Φ[οινείκης Κομμαγηνῆς, --- | --- || ---]ω[--- | ἐ]πὶ ἀρχῆς [---]Υ Ἰουλίου Κοδρ[άτου — | .]ίου Ζήνων[ος πρ]οέδρου κ[αὶ] τῶν συναρχό[ντων | — τ]ῆς α' ἑξα[μή]νου τοῦ ςκσ' ἔ[τους]

1-18. C. Antius Aulus Iulius Quadratus (*PIR*² I 507) was governor of Syria from 100/101 to 103/104 A.D. His career is recorded in an ascending chronological order. The restorations are mainly based on *I.Pergamon* 440, ed.pr. || 18-20. the lacuna must have contained the reasons to honor Quadratus and the names of those honoring him (probably the city itself), ed.pr. || 20ff. the place of the lines following the lacuna is unclear; line numbers are e.g., ed.pr. || 21-22. the gentilician of the magistrate [Aulus] Iulius Quadratus Zenon implies that he was enfranchised by the governor (soon after the start of the latter's term, in the first half year of 100/101 A.D. [cf. L. 23]), ed.pr.; however, the cognomen Quadratus may be that of the governor mentioned in the dating formula, Y., who wonders whether the restorations (credible for the rest of the text) are correct for LL. 21/22: the dr. shows that the letters in L. 21 initio are of different size than those in fine. G. draws attention to the πρόεδρος attested for Gerasa (*I.Gerasa* 45/46, 73, 190); both in Gerasa and in Tyre the prohedros seems to be the principal magistrate. [The proedros, chairman of the boule, is also attested in Askalon (*IGR* III 1210; R. Bohem, W. Eck, *ZPE* 183 [2012] 179–184) and in Bostra (*IGLS* XIII.1 9084 and 9104, both mentioning the proedros together with his synarchontes), Di Segni] || 23. year 226 (era of Tyre) = 100/101 A.D. ([τ]ῆς α' ἑξα[μή]νου: mid October 100-mid April 101 A.D.), ed.pr.

1700. Yammoune (Bekaa). Dedication to the god (Zeus Heliopolites). *IGLS* 2916. J.Aliquot, *La vie religieuse* (cf. our lemma no. 1657) 144 note 108, reads in L. 3 ἦρε σεμ[ν]ῶ[ς] instead of the divine name Ηρεσεμ Ω[π].

PALAESTINA

1701. Palaestina. Greek inscriptions from the Byzantine to the early Islamic period. L.Di Segni, in *From Hellenism to Islam* 352-373, offers a detailed survey of the Greek epigraphic production in the three Palaestinae, Arabia and southern Phoenice from the 4th to the 8th (peak in the 6th/early 7th) cent. A.D., with special reference to the following topics: 1) Greek as the (at least epigraphically) dominant language in the region, especially among the Christians who by the 6th cent. constituted the majority of the population; 2) problems of chronology and dating systems, and the persistence of Greek after the Muslim conquests: we refer to *SEG* LIII 1835 and LVII 1813 for detailed summaries of previous studies by Di S. on these subjects. On 357-359, she lists and discusses six inscriptions testifying to ecclesiastical building activities going on west of the Jordan in the late 7th and 8th cent., in chronological order: *SEG* L 1497-1499 (cf. LIII 1835 [6]; Iethira; for 1497/1498, Di S. now prefers the later dating alternatives: 682 and 725 A.D., respectively); *SEG* LIII 1835 (5) = LIII 1842 (Aristoboulias; 701 A.D.); *SEG* LIV 1680 (cf. LVII 1812 in fine; Tamra, Lower Galilee; 725 A.D.; first appearance of the era of the Hegira in a Christian context); *SEG* L 1480-1495 (Jabaliyah, near Gaza; especially 1493: 732 A.D.; era of Gaza); *SEG* XL 1481 (LIII 1835 [1]; cf. LVII 1812 sub 2; Ramot, near Jerusalem; 762 A.D.; creation era); *SEG* LII 1667 (LIII 1828; 1835 [7]; Khirbet es-Shubeika, near Tyre; 785/786 or 801/802 A.D.; creation era). Letter forms may help to date undated inscriptions: see *SEG* LIII 1835 on p. 518; examples are *SEG* VIII 230 (Beth Ther/Battir, south of Jerusalem; cf. LIII 1835 in fine) and LIII 1854 (Jerusalem, Mt. Scopus); 3) building activities apparent from dated inscriptions; we refer to *SEG* XLIX 2034 for Di S.'s earlier study; sudden declines are perceptible between 540 and 550, and 615 and 620 A.D., the former probably resulting from the plague of 541/542 (fitting in with a high mortality rate in contemporary epitaphs from the Negev and ancient Moab), the latter from the Persian invasion; drop of building activities in urban centers after Justinian's reign; 4) cultural resistance. The changed balance between city and village may have affected the currency of Greek, though the language showed a notable hardiness; examples are *SEG* XXX 1687 (XLVII 2033*; cf. LVII 1812 in fine; Gadara/Hammat Gader; 662 A.D.; era of the Hegira; translation; at the same time the 'phrasing anticipates the formulary of official inscriptions in Arabic' [365]) and XL 1450-1461 (Horvat Qasra, near Eleutheropolis; 7th cent.). Discussion of phonetic phenomena in the Greek of the transitional period, notably the shift between the sounds A and O, absent from other regions; Arab vocalisation may be responsible for it.

1702. Palaestina. Herod the Great: dating formulas. D.Goodblatt, 'Dating Documents in Herodian Judaea', in D.M.Jacobson, N.Kokkinos (edd.), *Herod and Augustus. Papers Presented at the IJS Conference, 21st-23rd June 2005* (Leiden-Boston 2009) 127-154, on 134/135 discusses the few Greek inscriptions from Herod's reign containing dating formulas: the lead weight *SEG* XLV 1933*, the limestone weight mentioned *ibid.*; the donation for a pavement of Herod's temple *SEG* XXXIII 1277 (XXXV 1546).

1703. Palaestina. Romanisation and local religious life. N.Belayche, in *From Hellenism to Islam* 177-202, argues that the political and military power of Rome had a quite ephemeral impact on local religious practices in Palaestina between the 2nd and the 4th cent. A.D. Her survey of different 'languages' (figurative, verbal, religious) and their specific media (coins, archaeological remains, literary sources and inscriptions) points to the continuity of existing traditions and practices parallel to Roman practices carried on in the two Roman colonies of Caesarea and Aelia Capitolina.

1704. Apollonia (Arsuf). Acclamation of 'the one and only god', 5th/early 6th cent. A.D. Rectangular mosaic panel found during recent excavations in the center of a treading floor in a winepress complex. Edd.pr. I.Roll, O.Tal, *SCI* 28 (2009) 139-147 (dr.; translation); see also O.Tal, *SBF* 59 (2009) [2010] 319-330, especially 322/323 (ph.; translation), with details on the find circumstances superseding edd.pr.'s speculations in *SCI*.

Εἷς θε[ὸ]ς μ̣ό̣νος βο̣[ήθει] | Κασσ[ια]νῷ ἅμα συμβίῳ | καὶ τέ̣[κ]νοις καὶ πάσει

1. Edd.pr. argue that, unlike the more general Εἷς θεός formula (cf. *SEG* XLIV 1340; LII 1732; Christian, Jewish or Samaritan), the Εἷς θεὸς μόνος formula in inscriptions from Palaestina has an exclusively Samaritan character [for this and similar formulas in general see our lemma no. 2023] || 2. Κασσ[ια]νῷ (the Latin name Cassianus) or, less likely, Κασσ[α]νῳ (Greek version of a Semitic name), edd.pr. || 3. πάσει for πᾶσι || in *SBF* (326/327), T. discusses four other inscriptions from Palaestina accompanying winepresses: *SEG* VIII 278 (LVIII 1758 in fine; Christian), XX 472 (Jewish), LV 1730 (2), and LVI 1890 (Christian). The winepress complex in Apollonia may have belonged to a Samaritan public building, which was possibly abandoned or destroyed as a result of Justinian's anti-Samaritan legislation ca. 530 A.D.

1705. Bethlehem. Stamped jar handles. See our lemma no. 1715 sub (3/4).

1706. Caesarea Maritima. Name of a procurator Augusti (dedication?), 2nd/early 3rd cent. A.D. Bluish marble plaque found in 1995 in debris of the 4th cent. A.D. near the praetorium of the governor. Ed.pr. W.Eck, H.Cotton, in L.Di Segni, Y.Hirschfeld, J.Patrich, R.Talgam (edd.), *Man Near a Roman Arch. Studies Presented to Prof. Yoram Tsafrir* (Jerusalem 2009) 99/100 no. 1 (ph.). Now also in *CIIP* II 1289 (W.Eck; ph.): ---- | [—] | Ἀντίπατρο[ς] | ἐπίτροπος | ❦ τοῦ Σεβαστοῦ ❦ || ❦

Dedication to a deity or donation of a bust representing a person honored by a financial procurator. The rare use of Greek in Caesarea in the Imperial period may be due to the procurator's personal choice. He cannot be identified with any of the Ἀντίπατροι known as governors or procurators, edd.pr.

1707. Galilee. Stamped amphora handles, mid 3rd/2nd cent. B.C. Twelve Rhodian amphora stamps (ten with [partly] legible inscriptions) from a survey by B.Ravani in eastern Galilee and now in the storerooms of the Israel Antiquities Authority. Ed.pr. G.Finkielsztejn, in U.Leibner, *Settlement and History in Hellenistic, Roman and Byzantine Galilee. Archaeological Survey of the Eastern Galilee*

(Tübingen 2009) 427/428 (ph.; majuscule texts). **Eponymous magistrates:** Ἀριστόδαμος II, Νικασαγόρας, Ξενοφάνης, Πεισίστρατος, Σύμμαχος. **Manufacturers:** Ἀγοράναξ, Ἱεροτέλης, Μένων I, Ὄλυμπος, Σωκράτης II.

1708. **Herodion. Quotation from Homer and abecedary, 15-4 B.C.** Graffito incised on the plaster in the easternmost room crowning the small theatre built by Herod in 15 B.C. and dismantled during his remaining life time (for the archaeological context see E.Netzer [et alii], *JRA* 23 [2010] 84-108); below this graffito a reverse Greek abecedary (from omega to alpha) in larger letters. Ed.pr. L.Di Segni, *Judea and Samaria Reseach Studies* 18 (2009) 91-94 (in Hebrew). Republished by A.Ecker, *ZPE* 183 (2012) 15-20 (ph.; dr.; translation). We give E.'s text.

Μή μοι ο(ἶ)νον ἄειρη πο|τίνια μήτηρ

Careless quotation of *Il.* 6.264: μή μοι οἶνον ἄειρε μελίφρονα, πότνια μῆτερ (Hektor refuses the wine Hekuba offers him before he will meet Andromache and Astyanax and proceed to battle). If not written for purely literary reasons, the line may either be a quip on the effects of alcohol on virility (ancient commentators used the passage as an educational example to warn against the dangers of drinking) or may have magic value. Abecedaries are used in the context of education or magic, E., with further comment on quotations from Homer in inscriptions || Μημόρι(ο)ν ὂν ἀεὶ ἡπό|τινι (for ἀποτίνει) Αμ[--], ed.pr.

1709. **Hippos (Sussita). Honorary inscription for the governor C. (Iulius) Tarius Titianus, 218-222 A.D.** Basalt block (statue base or votive altar) reused in the pavement of a plaza southwest of the northeastern church. Ed.pr. A.Łajtar, in A.Segal (et alii), *Hippos-Sussita. Tenth Season of Excavations (July and September 2009)* (Haifa 2009) 74-79 (ph.). Republished by id., *Palamedes* 5 (2010) 177-183 (ph.; translation), with addition of a second fragment found between the above-mentioned church and the agora and completing the text with LL. 6-8 (cf. also J.-B.Yon, *An.Ép.* (2009) [2012] no. 1582); see now also N.Gökalp, *Gephyra* 8 (2011) 125-128, who publishes a new text from Antalya mentioning our honorand, and W.Eck, *Gephyra* 9 (2012) 69-73, who sheds further light on Tarius' career superseding ed.pr.'s comments on the date of Tarius' governorship of Syria-Palaestina; we give the text in the latest and most complete version as reported by ed.pr. apud Eck 69.

Ἀγαθῇ τύχῃ· | Τάριον Τιτια|νὸν τὸν λαμ(πρότατον) | ἡμῶν ὑπατικὸν ||
Αὐρ(ήλιος) Ἡράκλειτος | τὸν πάτρωνα | καὶ κτίστην | τῆς πατρίδος | ❦

Tarius Titianus (*PIR*² T 20) had been consul between 187 and 190 A.D. and governor of Asia or Lycia-Pamphylia between 202 and 205 A.D. (cf. *IGR* IV 881; *An.Ép.* [1994] nos. 1638 and 1725); from the new inscription published by G. it appears that his full name was Γ. Ἰούλιος Τάριος Τιτιανός; he is explicitly styled ἀνθύπατος Παμφυλίας [καὶ Λυκίας]. E. finds yet another attestation of Tarius' governorship of Syria-Palaestina, unknown prior to the publication of the text from Hippos, in the Latin honorary inscription *CIIP* II 1231 (*I. Caesarea Maritima* 18), which can be dated to the reign of Elagabalus on account of the Legio X Fretensis being styled Antoniniana. E. reflects on the honorand's double gentilicium, the rare name Tarius, and the provenance of his family (probably 'aus einer hellenophonen Provinz des östlichen Imperium

Romanum' [72]; Iulia Taria Stratonice [*An.Ép.* (1932) no. 70; *PIR*[2] J 705] may be his daughter or, preferably, his sister) and points out that Tarius is the first senator to be awarded a statue in two different places of Syria-Palaestina.

1710. **Hippos (Sussita). Honorary inscription for a governor, 238 or 248 A.D.** *SEG* LIV 1659 (ed.pr. A.Łajtar). Discussed by R.Haensch, in the article summarized in our lemma no. 2025, on 13-15. Republished after re-examination of the stone by A.Łajtar, *Palamedes* 5 (2010) 183-186 (translation). We present the latter text, incorporating one reading of H. Cf. also P.-L.Gatier, *An.Ép.* (2009) [2012] no. 1584 (text and French translation) and D.Feissel, P.-L.Gatier, *BE* (2010) no. 601.

Εὐτυχῶς· | Αἴλιος Καλπουρ|νιανὸς ἀπὸ | κορνουκ(λαρίων) τοῦ κα||θολικοῦ δ(ουκηναρίου) καὶ | Δομειτία Οὐλ|πία ματρ(ῶνα) στολ(ᾶτα) | σύνβιος αὐ[τοῦ] | τὸν πρεσβẹυ(τὴν) || τῇ κυρίᾳ πα|τρίδι· ἔτι | βτ΄, | Δείου η΄

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6. Δομετία, *SEG* || 3-5. the cornicularius was a member of the office of the procurator summarum rationum, for which this function is unattested so far, Ł, H.; H. (19-22) offers a tabular survey of religious dedications by cornicularii (mostly in Latin) || 5. in fine δ΄: 'for four years', H. || 7. matrona stolata: the title does not refer to senatorial rank, H. (contra ed.pr.) || 9. τὸν πρεσβẹ̣α, *SEG* [but see the app.cr. for Tybout's suggestion that we have an abbreviation of πρεσβẹυτής]; H., not yet knowing the corrected reading, argues that the dedication is of religious nature (cf. above ad LL. 3-5) and that the dedication concerns a venerable religious object, e.g. a mythical bird called πρέσβυς rather than a statue (Ł. [*SEG* LIV]: statue of an ambassador; Ł. [2010]: statue of a governor; in the latter sense also F.) || 10-11. H. collects the dedications to κυρία πατρίς from southern Syria and northern Arabia || 12. τβ΄, H. per errorem; year 302 (Pompeian era) = 238 A.D.; perhaps ιβτ΄ (rare variant to indicate 312 = 248 A.D.), G. || 13. Δείου, H.; Δεῖος, *SEG*.

1711. **Hippos (Sussita). Wish for health on a bronze ring, 6th/7th cent. A.D.?** Bronze ring with inscription on the bezel; found on the site with a metal detector. Ed.pr. A.Łajtar, in *Hippos-Sussita* (cf. our lemma no. 1709) 91/92 (ph.). Cf. J.-B.Yon, *An.Ép.* (2009) [2012] no. 1583: Ὑγία | Οὐᾶ|ρος

An earlier date is not excluded, Y. || for similar inscriptions on early Byzantine rings from Palaestina cf. inter alia *SEG* XXXV 1531/1532, ed.pr. || 2-3. the Latin name Varus, ed.pr.; the name perhaps hides a common Arabic name, Y.

1712. **Iamnia (area of: Tell Qatra). Stamped jar handle.** See our lemma no. 1715 sub (2).

1713. **Jerusalem (Mount of Olives). Christian epitaph of Euphemia and funerary imprecation, late 4th/early 5th cent. A.D.** *LBW* 1899; J.Germer-Durand, *Rbi* 1 (1892) 569 no. 13; F.Abel, *DACL* VII 2365; L.Di Segni, in E.Baruch, A.Levy-Reifer, A.Faust (edd.), *New Studies on Jerusalem* 13 (Ramat Gan 2007) 201-206 (Hebrew, with English summary on 30*/31*). Taking into account a new (third) fragment discovered by her in the courtyard in front of the Greek Patriarchy Museum, L.Di Segni, in J.Geiger, H.M.Cotton, G.D.Stiebel (edd.), *Israel's Land. Papers Presented to Israel Shatzman on his Jubilee* (Ra'anana 2009) 131*-145* (ph.; translation), republishes this fragment. The new edition

supersedes earlier readings, which we do not record; we incorporate the readings of D.Feissel, *BE* (2010) no. 606.

† Θήκη δι[αφ]έρουσα Εὐφημίᾳ Βυ|ζαντίᾳ, αὐ[τ]ῆς μόνης· τοῦτο δὲ ἐξ|ορκῶ ἕκαστον εἰς τὴν ὁμοούσιον | Τριάδα καὶ εἰς τὴν κ[ρ]ίσιν Γηθσεμανῖς, || ἐξ ἧς ὥρας ἧς κατατίθεμαι εἰς τὸν τό|πον τοῦτον, μὴ ἀνυγῆναι αὐτὸ ἢ κατ|[ατ]αφῆναι ἕτερον σκήνομα· ἕκασ|[τος] δὲ ἐπιχειρῶν ποιῆσαι τί ποτε το|[ῦ]το ἕχει πρὸς τὴν κρίσιν τὴν || [μ]έλλουσαν †

1-2. Εὐφημίᾳ Βυ|ζαντίᾳ αὑ[τ]ῆς μονῆς: 'Private tomb of Euphemia the Byzantine, of her own monastery', presumably ■ foundation (yet another than the two mentioned in LL. 3/4) created and directed by Euphemia, Di S.; αὐ[τ]ῆς μόνης ('Tomb belonging to Euphemia the Byzantine, of her alone'), F. [which makes perfect sense in view of the ensuing imprecation to follow. For more explicit yet similar expressions (always in contexts like 'nobody should be (granted to be) buried here but [-- name(s) --] alone'), cf. e.g. *SEG* LVII 1235 ([αὐ]τῆς μόνης); *TAM* II 713 (πλὴν αὐτῆς μόνης); *SEG* LVII 1685 (αὐτοῖς μόνοις); *TAM* II 340, III 576, and *I.Perge* 435 (αὐτοὺς μόνους), Tybout] || 2-3. τοῦτο δὲ | ὁρκῶ, Di S.; corr. F. || 2-4. 'This I adjure every one (who resides) in the Consubstantial Trinity and in the property of Gethsemane': two religious foundations. The church of Gethsemane was erected by Theodosius I between 379 and 385 A.D.; κτῆσις Γηθσεμανῖς (reading of Di S.) refers to the area including the church, the garden and the cave, the sites of Jesus' prayer and capture. The consubstantiality of the Trinity was proclaimed in 362, 380, and 381 A.D.; since the East was ruled by the Arian emperor Valens until 378, this year is a probable terminus post quem for the inscription. The (previously unattested) Consubstantial Trinity was probably a monastery located near the Gethsemane church, Di S.; contra F., who argues that Euphemia swears 'by the Consubstantial Trinity and Gethsemane'; he reads εἰς τὴν κ[ρ]ίσιν Γηθσεμανῖς; Gethsemani being the place of Judas' treachery, we have an allusion to the condemnation of Judas which is often adduced in epitaphs, similarly connected with an interdiction to open the tomb and deposit another corpse (e.g. *IG* II² 13365, 13489, 13523); 'L'expression est cependant unique ... et se comprendrait mal si la tombe n'était elle-même à Gethsémani' || 2-10. for similar Christian imprecations see Robert, *Hellenica* XI-XII 398-413; cf. especially *SEG* VI 841 (Cyprus); since funerary curses were especially popular in Asia Minor, it seems no coincidence that Euphemia came from Byzantion [though Byzantion did hardly share in this tradition: it belonged to Thrace; there is only a single funerary curse from Byzantion, coming from the city's territory in Bithynia: Strubbe, *Arai Epitymbioi* no. 147]. Occasionally the prohibition extends to those who have authority to grant permission of burial, as in our case the religious community that controlled the grounds. Cf. also *SEG* VIII 39 (Skythopolis; epitaph in the monastery of Lady Mary in Skythopolis; translation) for an example of authorities suspected of forbidding authorized burials, Di S. || 5. ἐξῆς, Di S.; ἐξ ἧς, F. || 6-7. ἀν(οι)γῆναι αὐτὸν κατ|[ατ]αφῆναι, Di S.; ἀνυγῆναι αὐτὸ (sic) ἢ κατ|[ατ]αφῆναι, F.

1714. Jerusalem. Defixio on a lead tablet, 4th-6th cent. A.D. Lead tablet inscribed on both sides (the inscriptions stand upside down in relationship to each other); found rolled up on the plaster floor of a corridor in the north-western facilities area (4th-6th cent. A.D.) of ■ Byzantine building during recent excavations in the area of the Anglican Bishop's House at Haneviim Street in Jerusalem. Edd.pr. R.W.Daniel, G.Sulimani, *ZPE* 171 (2009) 123-128 (ph.; dr.; translation); their transcription is 'provisional ... on the basis of a middle-quality 300 dpi image' which 'gives the impression that on the original considerably more could be read both in lines 16-28 as well as in the 15 lines above' (126).

A: [-- καὶ]
τοῦ Πέτρου, ὃ̣ν̣ ἔ̣τεκεν μ̣ήτηρ -------------------------]
τῆς ζοῆς αὐτῶν, ἤδη ἤ̣δ̣[η ---------------------------]
[..]ακαιε̣ι̣σχ[-----------------]τ̣[-----------------]
[---]
[..]μα̣[-- τὴν]
δ̣ι̣άνοιαν, τὸν λογισμ[ὸν -----------------------------]
[.]α̣σίου τοῦ κόμητος, [ὃν ἔτε]κ̣εν μ̣ήτηρ Θεοδ̣[.]-
[..], κ̣α̣ὶ̣ Ἀ̣π̣ο̣λλ̣ω̣ν̣ε̣ί̣δ̣ο̣υ̣, [ὃν ἔτεκεν μή]τηρ Μ̣ί̣μμυλλα̣,
[καὶ Ἰω]άννου, ὃν ἔτεκεν μή[τηρ . ....]ε̣[.......]μ̣[..]
[................]ο̣υ, [ὃ]ν ἔ̣τ̣ε̣κ̣ε̣[ν] μ̣ήτηρ [...]α̣, κ̣[αὶ]
Π̣έτρου, ὃν ἔτεκεν μήτ̣[ηρ Ματ]ρ̣ώ̣να̣, [ἀπὸ τῆ]ς σ̣ή̣μ[ερον]
ἡ̣μέρα̣ς κ̣α̣ὶ̣ τ̣[αύ]τ̣η̣ς ὥ̣ρα̣ς, ἤδη ἤδ[η, τα]χ̣ὺ̣ τ̣α̣χύ· αντ̣[--]
[..]υ̣

B: above: Ιαω Σαβα[ωθ.......]ι̣α̣[.....]
left: [.....]βα[...]
right: [...............]
below: βε[..]εω̣[..]ωρεου[.....]σπ[..]πυ

The names Petros (LL. 16 and 26), Ioannes (L. 24), a likely Theod[ora] (LL. 22/23) and a likely [Athan]asios or [Anast]asios (L. 22) suggest a Christian milieu. Also the title comes (L. 22) points to a date no earlier than the reign of Constantine, edd.pr. || A. 1-15. traces of letters, of which none can be read with certainty, edd.pr. || 16. possibly the same Petros as the one mentioned in L. 26 (if so, the mother's name Ματρώνα followed); LL. 1-17 may have cursed the same five men as those mentioned in LL. 21-27, edd.pr. || 16-17. the full phrase will have been τὸν ὅλον χρόνον τῆς ζοῆς αὐτῶν, vel sim. || 17. probably ἤδη ἤδ[η, ταχὺ ταχύ] (cf. L. 27), edd.pr. || 18. possibly καὶ ε̣ἰ̣σχυρ[ο]ὶ̣ (for ἰσχυροὶ) [χ]αρ[α]κ̣τ̣[ῆρες] preceded by one or more magical names ending in -α; the magical signs invoked would be those on side B, edd.pr. || 20-21. perhaps preceded and/or followed by one or more other words for parts of the body or the soul. The accusatives probably depended on one or more imperatives or subjunctives, probably in the plural, meaning 'bind' or 'hold down', e.g. δήσατε, καταδήσατε or κατέχετε, edd.pr. || 21-22. probably Ἀναστάσιος or Ἀθανάσιος, but Ἀσπάσιος, Γελάσιος, Πασχάσιος, etc., are other possibilities, edd.pr. || 22-23. probably Θεοδ̣ώ̣|[ρα], though Θεοδ̣ό̣|[τη] or Θεοδ̣ο̣|[σία] are other possibilities, edd.pr. || 22. comes: either an honorific title or an office of highest rank, edd.pr. || 23. Μίμμυλλα can be read almost with certainty: an apparently new name if correctly written, edd.pr. || 24-25. the space available suggests that we are missing not only ἡ δεῖνα, καὶ τοῦ δεῖνα, but also mention of the man's profession or title (cf. comes in LL. 22), edd.pr. || B. the composition of (B) consists of two halves: the upper half contains five rows of magical signs in a rectangular frame, with some Greek letters ([..]ωυ̣ηα[--] at the end of the last row; the text is written on each side of the frame; the lower half is dominated by the figure of a winged being, with magical signs and letters to his left and right: those probably invoked on A L. 18; edd.pr. give no readings for the lower half.

1715. Jerusalem. Stamped jar handle, 7th/8th cent. A.D. Ed.pr. I.Taxel, *IEJ* 59 (2009) 185-193 (ph.; dr.), publishes 1) a Byzantine jar handle found in the excavations at the City of David and bearing a circular stamp with a 'box monogram' consisting of a large M in the center and a smaller A within,

topped by a small cross; 2) a similar handle from Tell Qatra (5 km southeast of Yavneh), also with an an M and probably an A but without cross. The meaning of these impressions, inspired by Byzantine lead bullae or coins of the 6th/7th cent., is unclear. On 188-191, T. presents a survey of other stamps on jars, all from the vicinity of Jerusalem and the central Coastal Plain; from these we mention two stamped handles found in the region of Bethlehem: 3) a cruciform monogram possibly rendering the potter's name Αλανος (B.Bagatti, *Ancient Christian Villages in Judaea and the Negev* [Jerusalem 2002] 135); 4) a monogram including the letters NAKOYB [Νακαβου, a variant of the Arabic nam Nakebo"; cf. *SEG* XXVIII 1383: Νακεβος, Di Segni] and, in its center, a small cross with a bird above (S.J.Saller, *SBF* 21 [1971] 171).

1716. **Magdala. Mosaic inscription, 1st cent. A.D.** *SEG* XXXVIII 1590. M.Hamadan, *SBF* 59 (2009) [2010] 553-555 (ph.), reports on the restoration of this mosaic (= Appendix 5 to S.De Luca's article, 'La città ellenistico-romana di Magdala/Taricheae. Gli scavi del Magdala Project 2007 e 2008: relazione preliminare e prospettive di indagine'; 343-555).

1717. **Mount Carmel. Damun. Christian building inscription, 6th cent. A.D.** Mosaic inscription from the pavement of a church excavated in 1954 in Khirbet Damun. Majuscule copy in H.-P.Kuhnen, *Untersuchungen zur antiken Besiedlung Nordwest-Palästinas* (diss. Munich 1981/1982) 185; transcription in L.Di Segni, *Dated Greek Inscriptions from Palestine from the Roman and Byzantine Periods* (diss. Jerusalem 1997) 264-266 no. 54. Republished by L.Di Segni, in S.Dar (et alii), *Shallale. Ancient City of the Carmel* (Oxford 2009) 217-235 ('Christian Presence on Mount Carmel in Late Antiquity'), especially 227-230 (ph.; translation), on the basis of a photo in Y.Olami, S.Sender, E.Oren, *Archaeological Survey of Israel, Map of Yagur* (27) (Jerusalem 2004) 39.

> Πρεσβίες τῆς δεσπ(οίνης) | ἡμῶν τῆς θεοτόκο||[υ] κ[υρ(ίας?) Μαρ(ί]ας σὺν Θεῷ | † ἐγένετο τὸ πᾶν ἔρ||γον τοῦ δεσπότου ἡ|μῶν τοῦ ἁγιω(τάτου) Ἰωάν|νου διὰ Στεφάνου | λαμπροτάτου σπα|θαρίου καὶ τῶν αὐ||τοῦ τέκνων Λε|οντακίου καὶ Μα|ρίας καὶ Ἰο[υλ]ιανοῦ †

Date: 6th cent. A.D. on the basis of the lettering, Di S. || 1. πρεσβίες for πρεσβείαις ('by the intercessions', i.e., prayers), Di S. || 5-7. the church was dedicated to St. John (perhaps the apostle rather than the baptist if the intercession of Mary has some significance); δεσπότης is unusual for a saint, but see *SEG* VIII 228 for the synonym κύριος applied to St. John, ed.pr. || 7-9. Stephanos was, if not an imperial spatharius, at least a ducal one; with his three children, he was certainly no eunuch, as was the rule for imperial spatharii (bodyguards attached to the bedchamber). The church is a private foundation, probably built on the estate of the family, ed.pr.

1718. **Skythopolis. Building inscription, late 4th cent. A.D.** Rectangular white stone block which must have come to the Rockefeller Museum (Jerusalem) in the 1930s, together with *SEG* VIII 35 (renovation of the city wall under the governor Anastasius). Edd.pr. L.Di Segni, B.Y.Barubas, in *Man Near a Roman Arch* (cf. our lemma no. 1706) 115*-124* (ph.; translation).

Ἀδριανὸν μιμησά|μενος Σιλβανὸς ὁ | μεγαλοπρε(πέστατος) κ(αὶ) περίβλε(πτος) | κόμ(ης) κ(αὶ) ἄρχων τὴν || ἰδίαν πατρίδα ἔκ|[τισεν —]

1-2. The imitation of Hadrian refers to the renovation of Skythopolis in the 2nd cent. A.D., which began under Trajan and Hadrian (see Barubas, on 119*-122*) || 2-4. previously unattested governor of Palaestina; three other governors in inscriptions from Skythopolis bear the same titulature: see *SEG* XLIX 2076-2078 (Φλ. Ἀρτεμίδωρος; 400-404 A.D.), 2079/2080 (Φλ. Ταῦρος Συνκλητικὸς Ἀβλάβιος, and an unpublished inscription recording a governor Βήρυλλος. All these governors were probably in charge of the as yet undivided province Palaestina (cf. *SEG* XLIX 2078 app.cr.); their terms belong to the reign of Arcadius, probably after 385 A.D., if the absence of the title ἀνθύπατος and the use of the non-specific term ἄρχων is significant, ed.pr. || 5-6. ἔκ|[τισεν] rather than ἐκ | [θεμελίων – verb --] in view of the parallel with Hadrian and because the object is Silvanus' mother-city, ed.pr.

1719. Unknown provenance. Building inscription, 1st-6th cent. A.D. Rectangular limestone block; inscription at left on a raised tabula ansata; at right a crude (unfinished?) relief representing an arch supported by two columns with an object on a pedestal in the center: either a horned or winged altar or an unfinished torso with rudimentary arms (probably the object of Berneke's dedication); now in a private collection at Jerusalem. Ed.pr. J.Price in *Israel's Land* (cf. our lemma no. 1713) 119*-125* (ph.): Βερνέκη | ἐποί(η)σε|ν

1. Βερνέκη: variant of Βερνίκη, Βερενίκη, ed.pr. || 2. ΕΠΟΙCΕ, lapis; the second E was incised over an A which remained unerased: the original first person ἐποί(η)σα was changed to ἐποί(η)σε with the addition of a N on an unintended third line, ed.pr.

1720. Unknown provenance. Prayer for salvation to the One God, 3rd/4th cent. A.D. *SEG* LVII 1858. Now also published by ed.pr. J.Price in *Israel's Land* (cf. our lemma no. 1713) 125*-129* (ph.; translation).

ARABIA

1721. Arabia. Corpus: territories of Bostra and Adraha (region of Umm al-Jimāl). N.Bader, *Inscriptions grecques et latines de la Syrie* XXI, *Inscriptions de la Jordanie*, vol. 5, fasc. 1 (Beirut 2009) ([Abbreviation: *IGLS* XXI.5]; texts with app.cr. and French translation; stone description; bibliography; ph. or dr. of almost all texts; two maps; full indices [by E.Capet] and concordances), covers the region southwest of the Hauran Mountains, around the site of Umm al-Jimāl, which yielded the bulk of the texts (nos. 98-623). With the exception of Jābir in the utmost west which belongs to Adraha (nos. 1-16), all sites lie on the territory of Bostra. Several introductory sections (geographical and historical survey; previous exploration and research: travellers and scholars; contents of the stones; linguistic and orthographical phenomena) precede the corpus of 747 inscriptions dating from the

Imperial to the Christian period: pagan epitaphs for the greater part, merely consisting of names, patronymics and often the age at death (occasionally ἐνθάδε κεῖται; θάρσ(ε)ι; οὐδεὶς (ἐπὶ γῆς) ἀθάνατος once αὐξίτω [no. 703] and ζήσας καλῶς [no. 326]).

Many inscriptions were previously published, notably in *PAES* III A [henceforth: *PAES*]. We list the inedita (epitaphs if not stated otherwise): nos. 22 (age of death 100 years, a general indication of very old age [and perhaps also of age-rounding]), 24/25, 28, 30, 31 (οὐετρανός; other veterans in the edita nos. 48, 86, 655 [?], 727), 34, 38, 41, 43-45, 52-54, 57, 62 (lintel; [– ὁ Θεὸς τοῦ ἁγίου] Σεργίου, ἐλέ(ησον)), 67, 69, 71-73, 75-77, 79/80, 81 (building inscription recording a δούξ?), 89 (see our lemma no. 1724), 91 (dedication of an altar), 102/103 (dedications), 117 (Christian symbols A Ω), 120 (fragment of the edict of Anastasius; cf. below), 122 (Latin building inscription with dedication to the seniores Augusti Diocletianus and Maximianus, the Augusti Constantius Chlorus and Galerius, and the Caesares Severus and Maximinus Daia: 305/306 A.D.), 130 (see our lemma no. 1725), 143/144, 146 (building inscription recording three names), 153, 156/157, 161, 165 (epitaph of a β(ουλευτής) B(οστρηνῶν); other Bostrian councillors in the inedita nos. 185, 326, 392, and in the edita 152, 251, 339), 168, 169 (ἑκατόνταρχος) στρατευσάμενος), 174, 179-182, 184, 185, 187, 190-193, 195, 197/198, 204, 209, 213, 215, 220, 223, 229, 231/232, 239/240, 244-246, 248, 253, 257/258, 261, 264, 267/268, 272, 275, 279, 283/284, 287, 289, 295, 297-299, 303/304, 306-308, 310, 314, 317/318, 321, 326/327, 329/330, 331, 338, 341, 347, 349, 351-354, 357-359, 362, 365, 367/368, 373, 375-377, 381, 383-385, 387-389, 392, 395, 397/398, 403/404, 406, 411, 417/418, 420/421, 428-433, 435 (ἀπ[ὸ] (ἑκατόνταρχος), 439/440, 446-451, 453, 461/462, 464-469, 471, 475, 481/482, 484/485, 488, 493/494, 500/501, 503, 505, 509/510, 512, 514, 517/518, 520, 522, 525, 530, 532, 537-540, 542-545, 548-550, 552-562, 606, 616, 617 (Latin fragment), 618-623, 625, 631 (πρεσβύτερος), 632, 634 (building inscription: [Οἰ]κοδό|μησα), 644, 662, 665, 668, 670, 673, 676, 678/679, 686/687, 689/690, 692-697, 706/707, 709, 712, 716, 719 (λιβλά[ριος] = librarius, an army official charged with updating the registers of the local military unit; cf. no. 733 [revised reading, superseding *SEG* XXXIX 1603: [--]α[–]|ος Βα|δαβη|λου || λιβρ(άριος), ἐτῶν κ']), 720/721, 725, 732, 734-741, and 743/744.

From the known texts, to which B. contributes a fair number of new readings and restorations, we draw attention to no. 2 (the only mosaic inscription; see our lemma no. 1722), nos. 118-119 (*LBW* 2059/2060; also the ineditum no. 120, and perhaps no. 142 [*PAES* 272] according to D.Feissel, P.-L.Gatier, *BE* [2010] no. 612: fragments of the edict of Anastasius; for the most complete text, from Qasr el-Hallabat, see *PAES* 20 [*SEG* XXX 1710; XXXII 1554; LVII 1902*]; all fragments will be incorporated in an edition of the edict in a future volume of *IGLS* XXI by D.Feissel), and no. 323 (see our lemma no. 1723). Other Christian inscriptions record (Εἷς) Θεός, Ἀβραάμ, ἅγιος Γεώργιος/Βάχχος/Σέργιος, βασιλεὺς Χριστός, Γαβριήλ, Ἐμμανουήλ, Ἰακώβ, Ἰσαάκ, Μιχαήλ, Οὐριήλ and Ῥαφαήλ; adaptation of *Ps.* 21.11/12 in no. 134 (*PAES* 250), and of 85.8 and 33.22 in no. 115 (*PAES* 265). The pagan deities are Ἀγαθὴ Τύχη (no. 97 [*PAES* 22]), Δουσάρης Ααρρα (no. 98; bilingual dedication; *PAES* 238; the Nabataean text in *PAES* IV A 38), Ζεὺς ἅγιος ἐπήκοος (no. 100 [*PAES* 241]), and θεὸς Σολμος (no. 99 [*PAES* 239]). No. 499 (*SEG* XXXIX 1604) records a τροφεύς of Γαδιμαθος, βασιλεὺς Θανουηνῶν. Some further notable terms: ἀπελεύθερος/ἐπιλεύθερος (nos. 3 [*SEG* XVII 765], 704 [*PAES* 210]); ἀχυρών, κάματος, πραιπόσιτος κωστωδιῶν, πυλών and τρίκλινον (no. 63 [*SEG* XLVI 2055]); οἱ Βένετοι in the acclamations nos. 147/148 (*PAES* 256, 266); βενεφικιάριος (no. 145 [*PAES* 273]); ἔνγεον (for ἔγγαιον) ταμιακόν (nos. 16, 56 [*SEG* XVII 760, *PAES* 28]); ἔπαρχος, ἀπὸ προτήκτορος (no. 726 [*PAES* 213; *SEG* XXXIX 1609]); κληρονόμος (no. 93; *PAES* 23); κόμης καὶ δούξ and πριμικήριος οἰκονομίας (?) (no. 128; cf. our lemma no. 1725 app.cr.); παρφυροφόρος (for πορφυροφόρος; no. 704); στρατιότης τέρτη Κυρνακέ (= στρατιώτης ter-

tiae Cyrenaicae [legio III Cyrenaica]; no. 390 [*PAES* 349]). The numerous rare or new Semitic names (index of names on 365-371) defy enumeration; B.'s comments on onomastics are limited; studies on regional onomastics by B. and M.Sartre are announced by F., G., *l.c.*

Feissel, Gatier, *l.c.*, offer the following corrections and new readings: in no. 29 (*PAES* 32) LL. 5/6, φίλ[ος π]|άν[των] (as in no. 350) instead of φίλ[τατε] | ἀν[δρῶν]; in no. 61 (*PAES* 51) L. 4, perhaps μ̣α̣ρ̣-τ̣ύ̣ρ̣ι̣ο̣ν̣ rather than μ̣ν̣η̣μ̣ε̣ῖ̣ο̣ν̣; in no. 195, Ανν|α |instead of Ἄυυ|α; in no. 207 (*PAES* 471) LL. 1/2, perhaps Αρε|τος rather than Αρε|γος; in no. 259 (*PAES* 345) LL. 1/2, Γαδμ|αθη (cf. Γαδιμαθος in no. 499) instead of Γαδρ|αθη; in no. 456 (*PAES* 303) LL. 1-4, [Δο]υσαρ|[ιος] Αφι|[λ]λαν|[ο]υ instead of Σαιο̣|[ς] Αφι|λ̣α-ν|[ο]υ; in no. 703 (*PAES* 212) LL. 3-5, με|τὰ τῶν τ|έκν(ων) rather than με|τὰ τ(ε)λιτ|τ(ή)ν (for τελευτήν); in no. 711 (*SEG* XXXIX 1600) LL. 2/3, Αε|δου instead of Αβ|δου; in no. 732 LL. 3/4, Α|[μ]ου rather than Α|[ι]ου.

In order not to inflate our comparatio numerorum unduly, we refrain from including *PAES*, which offered the first edition of most texts in this volume: nos. 21-36, 51-55, 108-113, 115-154, 209-218, and 232-522; for these nos. we refer to B.'s concordance on 343-351 [note that on p. 343 for *PAES* no. 3', no. 23' should be read, and that *PAES* no. 473, missing on p. 350, is given per errorem as no. 437 (followed by the real no. 437) on p. 349, Tybout]. Our comparatio with *SEG* includes some additions and corrections to that of B. on 353/354.

SEG	*IGLS* XXI.5	*SEG*	*IGLS* XXI.5	*SEG*	*IGLS* XXI.5
VII		XXXII		1606	722
1151	361	1481	18	1608	727
XVII		1558	715	1609	726
760	16	1559	708	1610	724
761	9	1560	723	XLIII	
763	6	XXXV		1084	350
764	5	1525	715	XLV	
765	3	1526	708	2014 (1-7)	82-88
766	14	1527	723	XLVI	
767	11	XXXIX		2055	63
768	8	1598	685	LVI	
769	7	1599	717	1914	312
XVIII		1600	711	1915	527
617	16	1601	705		
XXXIX		1602	710	*CIL* III	
1604	499	1603	733	88	127
		1604	699	6027/6028,	
		1605	708, 745	14149	124

1722. Adraha (area of: Jābir). Dedication of a mosaic in a church, 531 A.D. Mosaic inscription in a tabula ansata; the inscription has now vanished together with the remains of the church to which it belonged. S.Mittmann, *Beiträge zur Siedlungs- und Territorialgeschichte des nordöstlichen*

Ostjordanlandes (Wiesbaden 1970) 190-194 no. 29; cf. M.Sartre, *art.cit.* in *SEG* L 1520, 289-292. Republished by N.Bader, *IGLS* XXI.5 (cf. our lemma no. 1721) 32/33 no. 2 (ph.; French translation).

Ἐπὶ τοῦ θεωφιλεστάτ(ου) κ(αὶ) ὡσιωτά|του Ἀγαπίου ἐπισκ(όπου) ἐψηφώθη τὼ | μέσαυλον τ[ῆ]ς ἁγί(ας) ἐκλησίας | ἐκ σπου(δ)ῆς Ἠλ[ία or -ίου] πρεσβ(υτέρου) κ(αὶ) Αννι||ανοῦ ἀρχιδιακ(όνου) κ(αὶ) Ἰωάννου οἰκονόμου, | μη(νὸς) Ἰανουαρίου πρότῃ, χρό(νοις) θ´ ἰνδ(ικτιῶνος), ἔτους | υκε´ τῆς ἐπαρχί(ας) ἐξ ἰδίων αὐτῆς

Various abbreviation signs (horizontal stroke above the numerals; stigma in LL. 1, 3, and 6/7; diagonal stroke at the end of letters; small H above M for μη(νός) in L. 6 initio; small O above the line in χρό(νοις) || 1. θεωφιλεστάτ(ου) for θεοφιλεστάτ(ου) || 1-2. ὡσιωτάτου for ὁσιωτάτου || 2. Agapios: otherwise unknown bishop of Adraha, B., following Sartre (cf. *SEG* L 1520 app.cr. ad IV L. 5); τώ for τό || 3. μέσαυλον: the central nave of the church, in front of the sanctuary; ἐκλησίας for ἐκκλησίας || 4. OYH, mosaic|| 5. in fine OY in ligature in small letters above M || 6. πρότῃ for πρώτῃ; year 425 (era of the province of Arabia) = 531 A.D. || 7. αὐτῆς, sc. ἐκ(κ)λησίας: the mosaic was financed by the funds of the church, B.

1723. Bostra (area of: Umm al-Jimāl). Christian funerary epigram for Iulianus, 344 A.D. *PAES* III A 262. Republished by N.Bader, *IGLS* XXI.5 (cf. our lemma no. 1721) 177/178 no. 323 (ph. of the right part of the stone [*PAES*' fragment B], which B. rediscovered; French translation).

Ἰουλιανοῦ τόδε μνῆμα, μακρῷ βεβαρημέν<ου> ὕπν<ῳ>
ᾧ Ἄγαθος δείματο πατὴρ κατὰ δάκρ<υον> εἴ<βω>ν,
κοιμητηρίου παρὰ τέρμα κοινοῦ λαοῦ Χρειστοῦ
ὄφρ' αὐτὸν ἀείδοιεν ἀμείνων εἰς ἀεὶ λαὸς
ἀμφα{ι}δίᾳ, Ἀγάθῳ πάροιθεν πρεσβυτέρῳ
πιστὸν ἐόντ' ἀγαπητόν, ἐτέων ιβ´ ὄντα·
ἔτο(υς) σλθ´

1. βεβαρημένῳ ὕπνου, lapis; the stone cutter's error was corrected in *PAES*; see *ibid.* for parallels, inter alia *AP* 7.290 (πυμάτῳ βεβαρημένον ὕπνῳ) || 2. in fine: the drawing in *PAES* shows some uncertain letters, which in the transcription are emended into κατὰ δάκρ<ον> εἴ<βω>ν (printed δάκρ[ον] εἴ[βω]ν); B. gives δάκρυ(ον) εἴ(βω)ν; for the expression cf. *Il.* 16.11, 19.323, 24.9; *Od.* 11.391, 16.332, *PAES* || 3. D.Feissel, P.-L.Gatier, *BE* [2010] no. 612, draw attention to the exceptional use of κοιμητήριον in the sense of cemetery rather than tomb || 5. ἀμφά{ι}δια (with the I a scratch or mason's error; otherwise unknown adverb ['publicly'] formed from ἀμφάδιος, perhaps on the analogy of ἀμφαδά and ἀμφαδίην), *PAES* [printed ἀμφά(ι)δια both in *PAES* and by B.]; *PAES* also considered ἀμφ' αἴδια ('throughout eternity'), cautioning that this seems superfluous in view of the immeditately preceding εἰς ἀεί [rather ἀμφαδίᾳ (= ἀμφαδίῃ: adverbial dative, attested several times), Tybout] || 6. ΠΙΣΤΟΝΕΟΝΤ (drawing), i.e., πιστὸν ἐόντ', *PAES* [B. gives πιστὸντ(α) ἔουτ', without explanation, which is at odds with the drawing in *PAES* and unintelligible anyhow: a double printing error? (B.'s translation seems to fit *PAES*' reading: 'lui qui était auparavant (le fils) fidèle (et) bien aimé d'Agathos le prêtre'), Tybout] || 8. engraved vertically at left (ET) and right (ΟϹΛΘ) of the main text; year 239 (era of the province of Arabia) = 344 A.D. || this funerary epigram for the son of a priest [not in Merkelbach-Stauber, *SGO* IV], dated 344 A.D., provides the earliest attestation in the Hauran of an organized Christian community with its own cemetery and priest, B. We give *PAES*'

translation: 'This (is) the memorial of Julianus, weighed down with long sleep, for whom Agathus (his) father built (it), shedding a tear, hard by the bounds of (the) public cemetery of (the) people of Christ, to the end that the better folk might for ever sing his praises publicly, as being aforetime a trusty (son) to Agathus, (the) presbyter, (and) well beloved, being twelve years (old). In (the) year 239'.

1724. **Bostra (area of: al-Mishrif). Milestone, Imperial period.** Stone block of irregular dimensions found in a court along the main road of al-Mishrif (1.5 km north of al-Ba'ij). Ed.pr. N.Bader, *IGLS* XXI.5 (cf. our lemma no. 1721) 76 no. 89 (ph.; French translation).

[Ἀπὸ] κώμης | Οραιβα Ζαβδιω[νος], | πόδ(ες) αφβʹ

2. Ζαβδιω[νος] rather than Ζαβδιω for Ζαβδιου, ed.pr. || milestone marking a branch road of the Via Traiana; unattested toponym, probably to be identified with al-Ba'ij (the distance from the road to the limits of the village's territory may have been ca. 1502 feet = 444 m) rather than with al-Zoubaidiya (southwest of al-Ba'ij, at a distance of 4.5 km from the find place), which may reflect the name of Zabdion, the owner of the village; for a similar stone marking a branch from the Via Traiana, found in al-Summāqiyāt in Syria, see *PAES* III A 66 (κόμης Ρεμμονα πόδ(ες) ζχʹ), ed.pr.

1725. **Bostra (area of: Umm al-Jimāl). Building inscription of a castellum, Imperial period.** Rectangular basalt block found in a house at Umm al-Jimāl. Ed.pr. N.Bader, *IGLS* XXI.5 (cf. our lemma no. 1721) 107/108 no. 130 (ph.; French translation).

Ἐκ προνοίας Κορ|νιλίου ὀφικιαλ[ίου | ἐκτίσθη] ἐκ θ̣εμε̣λ̣ίω̣ν | [ὁ κ]άστελλος [.]A||[---]E[. .]P[---]

2. ὀφικιαλ[ίου] for ὀφφικιαλ[ίου] || for other military constructions in the area cf. *IGLS* XXI.5.124 (vallum; *CIL* III 6027/6028; 14149[2]; *PAES* III A 232), 125 (turris; *An.Ép.* [1996] no. 1613), 126/127 (two burgi; *An.Ép.* [1996] no. 1612 and *CIL* III 88 = *PAES* III A 233, respectively), 128 (a κάστελλος built in 412 A.D. under the governor Φλ. Πελάγιος Ἀντίπατρος: the same castellum as in our text?; *PAES* III A 237), ed.pr.

1726-1730. **Dion (area of: Hit). Mosaic inscriptions in an early Byzantine church, 5th/6th cent. A.D.** Five mosaic inscriptions found during recent excavations of an early Byzantine church forming part of a monastic complex in Hit (Yarmouk Valley; cf. our lemma no. 2079 sub *SEG* VII 990-994). Ed.pr. P.-L.Gatier, *Tempora* 18 (2007-2009) 59-71 (ph.; French translation), who distinguishes four chronological stages, the second one of which is represented by *SEG* VII 993 probably belonging to another church in the same complex (see our lemma no. 1731); the third stage consists of G.'s nos. 1/2, which are laid by the same hand; the last stage (G.'s nos. 3/4) may have included the restoration of the oldest inscription (G.'s no. 5) and dates to the 6th cent. A.D. We present the new texts in this order. G.'s nos. 1/2 are also included in *Choix* (cf. our lemma no. 1655) 186-188 nos. 53 (a/b) (color ph.; French translations), where he dates them to the 5th-7th cent. A.D.; for no. 1 see also id., *An.Ép.* (2009) [2012] no. 1609 (text and French translation; 6th/7th cent. A.D.).

1726: 64/65 no. 5. **St. Elias (label?).** Frameless inscription north of the mosaic in the sanctuary, against the north wall: ΔΘΥC | Ἠλίας ἅγιος

1. The Δ and the C are incomplete, probably due to a restoration in Antiquity, an impression confirmed by the irregularity of some of the letters in L. 2, ed.pr., who with due caution suggests reading [Ἰχ]θύς || 2. the text perhaps served as the legend (label) of a representation (on the wall?) of the prophet Elias, one of the most popular saints in the early Byzantine Near East, especially in the province of Arabia. The church may have been dedicated to Elias, ed.pr.

1727: 60-62 no. 1. **Dedication of a mosaic.** Inscription in a rectangular frame at the eastern end of the nave

[†] Ἐπεὶ τοῦ θεοφιλ(εστάτου) ἐπισκ(όπου) Κασισε[ου | ἐψ]ιφώθη ἡ ἁγ(ία) ἠκλησία σπουδ[ῇ | Πέ]τρου κ(αὶ) Σαμαεου κ(αὶ) Ζήνωνος πρε[σβ(υτέρων)] | ἐκ προσφορ(ᾶς) Ἀφθονίου || ἀπὸ μαγ(ιστριανοῦ), ὑπὲρ σωτερίας | [Ο]ὐρανίου (καὶ) Ἰωάννου υἱῶν αὐτο̣[ῦ· | [Κ(ύρι)ε] πρόσδεξαι τὴν προσφορ(ὰν) τ[οῦ | Ἀ]βρααμίου κ(αὶ) Ἰωάννου Κοβησ[ιου]

Abbreviation marks: tilde and stigma (the latter also used to separate words); some of the sequences OY in ligature || 1. previously unattested bishop of Hippos, Adraha or, preferably, Dion, ed.pr. || 5. μαγιστριανός = agens in rebus || Σαμαεος (L. 3) and Κοβησιος (L. 8; cf. our lemma no. 1731): rare Semitic names attested in the region [Σαμαεος: also found in Palaestina, as a transcription of the Hebrew Shammay: *SEG* XLII 1429 (Samaritan synagogue at el-Khirbe) and XLVIII 1904 (Tiberias).

1728: 62/63 no. 2. **Date of mosaic decoration.** Frameless inscription above the dedication in our preceding lemma, in front of the steps leading to the sanctuary.

Ἐψηφώθη τὰ ὧδε ἐν μη(νὶ) | Ὀκτωβρίου ἰνδ(ικτιῶνος) η'

Abbreviation marks: tilde and stigma (the latter also used to separate words); small H above M in μη(νί); ligature OY || 2. the use of the Roman rather than the Macedonian calendar to indicate the month is not prior to the 6th cent. A.D., ed.pr.

1729: 63/64 no. 3. **Dedication of a mosaic.** Inscription in a tabula ansata on the platform of the sanctuary in front of the entrance steps.

Ἠπὶ τοῦ εὐσε(βεστάτου) κα(ὶ) θεω(φιλεστάτου) Πέτ̣|ρω π⟨ρ⟩ησβυτήρω καὶ ἀρ[χι]|μα⟨ν⟩δρίτην ἡφιλω̣[καλή]|θ[η ——] || ———————

Abbreviation mark: stigma || 2-3. ΠΗC, ΜΑΔ, mosaic. Peter is perhaps the same person as the Peter on record in our lemma no. 1727 L. 3; his title archimandrite implies that the church formed part of a monastic complex; several buildings were found near the church, ed.pr. || 3-4. φιλοκαλέω ('to embellish'): ere used, as often, in the sense of 'decorated with a mosaic', ed.pr.

1730: 64 no. 4. **Invocation of the Lord.** Inscription in a rectangular frame at the entry of the sanctuary, left of the inscription in our preceding lemma.

[Κ(ύρι)ε ἐλ]έεισον | [. . . . . .]ΑΙΒ | [-- ? --]

2. Initio: traces of a X or Y.

1731. **Dion (area of: Hit). Dedication of a mosaic, 6th cent. A.D.** *SEG* VII 993 (XL 1523 bis). Republished by P.-L.Gatier, *Tempora* 18 (2007-2009) 65-67 no. 6 (French translation) and in *Choix* (cf. our lemma no. 1655) 189/190 no. 53 (c) (ph.; French translation). In LL. 5/6 read ἁγιωτά|της instead of ἁγιοτά|της; the name of the first mosaicist (L. 11) may be e.g. [Οὐρ]ανίου (cf. our lemma no. 1727 L. 6) rather than the rare [Λιβ]ανίου. [For the signature cf. M.Donderer, *Die Mosaizisten der Antike* (cf. *SEG* XXXIX 1805) no. A 21; for ἔργον, rare in mosaicists' signatures, cf. also *SEG* L 1489 (and app.cr.) = Donderer, *Mosaizisten* II (cf. *SEG* LVIII 1914) no. A 4, Tybout]. The inscription was probably found in another sector of the monastic complex where the texts in our lemmata nos. 1726-1730 were found. Consequently the ἁγιωτάτη ἐκλησία (LL. 5/6) is likely to be another building than ἡ ἁγ(ία) ἠκλησία in our lemma no. 1727 L. 2. The formula λοιπῶν ἀδελφῶν (LL. 3/4) fits in with the monastic character of the complex evident from the title ἀρχιμανδρίτης in our lemma no. 1727. Κοβέσιος (L. 9) is very probably identical with the Κοβήσιος in our lemma no. 1727 L. 8. The name of the other donor, Ἡλίας, is significant in view of the worship of the prophet Elias in the monastery (our lemma no. 1726); Elias' patronymic Ἀραβιανός is also on record in an epitaph from Hit (*SEG* VII 994; βουλευτής of an unnamed city; the photo published by R.Mouterde does not confirm the reading [Ἀ(γαθοῖς) δ(αίμοσιν); the Δ is preceded by a damaged horizontal stroke above the line: perhaps a date?).

1732. **Gerasa. The sanctuary of Artemis.** R.Raja, in *From Artemis to Diana* (cf. our lemma no. 1093) 383-400, argues that the cult of Artemis played already a role in the religious life of Gerasa prior to the construction of the large sanctuary of the Antonine period (for the newly reconstructed dedication of the latter see our lemma no. 1734). Epigraphical evidence testifies to the existence of an earlier sanctuary in another, unknown location (*I.Gerasa* 27-29, notably 28 dating to 79/80 A.D. and recording a sanctuary with stoas and a pool). Inscriptions are also adduced in the section 'A brief history of Gerasa' (384-388). Reflections on the sanctuaries of Zeus and Artemis developed in the Antonine period; R. underlines that a vast number of other deities were worshipped, which makes the introduction of the Artemis cult on a large scale not as intrusive, as it has been thought to be. See also our lemma no. 1734.

1733. **Gerasa. Inscriptions reused in the northern wall of the 'Cathedral', 2nd cent. A.D.** In his discussion of the Roman temple of the 2nd cent. A.D., the forerunner of the so-called 'Cathedral of Jerash' built in the second half of the 4th cent., B.Brenk, in M.-F.Boussac, T.Fournet, B.Redon, B. (edd.), *Le bain collectif en Égypte* (Cairo 2009) 175, adduces the reused inscriptions in the north wall *I.Gerasa* 22 (*SEG* VII 848) and 70 (*SEG* VII 865; ph.). See also B.Brenk, in R.Farioli Campanati et alii

(edd.), *Ideologia e cultura artistica tra Adriatico e Mediterraneo orientale (IV-X secolo)* (Bologna 2009) 173-185.

1734. **Gerasa. Dedication of the sanctuary of Artemis, 139-161 A.D.** J.Seigne, *Topoi* 16 (2009) [2010] 43-60 (ph.; dr.; majuscule text), connects seven known fragments (*I.Gerasa* 41 A/B and 109 A-E; 41 [illegible] and 109 E are the same block; 109 F is to be excluded from the series) and adds ten new fragments to restore a dedication of the sanctuary of Artemis. The inscription may have been attached to the wall of the façade of the peribolos. Cf. also P.-L.Gatier, *BE* (2010) no. 614 (with two corrections which we include in our text) and id., *An.Ép.* (2009) [2012] no. 1613.

> Ὑπὲρ τῆς Αὐτοκράτορος [Καί]σαρος [Τ(ίτου) Αἰλίου] Ἀδριανοῦ Ἀντω[νείν]ου Σε[βαστοῦ
> Εὐσε]βοῦς, πα[τρὸς πατρίδος, καὶ Αὐρηλίου Οὐήρου Καίσαρο]ς καὶ τοῦ [σύνπαν]το[ς οἴκου
> σωτηρίας] καὶ δ[ήμου Ῥωμαί]ων, ἡ πόλις τὴ[ν ---]

πα[τρὸς πατρίδος, καὶ Αὐρηλίου Καίσαρο]ς, S.; corr. G.; ἡ πόλις τῆ[ς ---], S.; rather an accusative indicating the building, G. (2010) || the text is similar to that of *I.Gerasa* 60 (dedication of the propylaia; 150 A.D.), ed.pr. || names and titles may have been more detailed or abbreviated, G. (2009) || G. (2010) draws attention to the fact that the city is responsible for the construction of the sanctuary, which does not support the hypothesis that it may have been financed by the central power.

1735. **Gerasa. Mosaic inscriptions (dedications) from the Bishop Genesius Church, early Byzantine period.** C.Hamarneh, A.Majeed Mjalli, 'Restoration of Bishop Genesius Church at Jarash', *ADAJ* 53 (2009) 25-40 (Arabic section), on 30 and 38 publish three photos of two mosaic inscriptions and two majuscule transcriptions full of errors. [On a fragmentary medallion with double frame † | Κύριε ὁ Θεὸς | ἡμῶν, πρόσδε|[ξ]ε τὴν προσφο[ράν –] can be read; I do not venture a transcription of the other text, which commemorates a ψήφωσις (L. 1) and includes the names of the dedicants (one is perhaps a goldsmith: [χρ]υσοχόου [L. 3]) and a date (in L. 2 probably ἐν χρόνοις [---] ἡμῶν ἐπισκ(όπου); in LL. 4/5 year, month, day and indiction; in L. 5 something like μηνὸς Σεπ[τ]εμβρίọ[υ] α', χρό(νοις) ἰνδ(ικτιῶνος) [--]), Tybout].

1736. **Gerasa. Amphora stamp, ca. 107-ca.88/86 B.C.** Fragment of a stamped Rhodian amphora handle found inside the platform of the Roman temple. Ed.pr. B.Brenk, *Le bain collectif* -- (cf. our lemma no. 1733) 179 (ph.): Καλλιάνακτος

[I.e., [Ἐπὶ] Καλλιάνακτος [- month name -] (cf. e.g. *SEG* VIII 24). Καλλιάναξ belongs to 'Period VI', dated both by V.Grace and G.Finkielsztejn between ca. 107 and ca. 88/86 B.C., Tybout].

1737. **Hauran. Political history in the Hellenistic period.** On the basis of literary, epigraphical and archaeological sources D.Engels, *BJb* 207 (2007) [2009] 75-102 (map), offers a chronologically arranged survey of the political history of the Hauran from the time of Ptolemaic rule to that of inte-

gration into the Roman empire. The focus is on the 1st cent. B.C., which was characterized by complex interactions between heterogeneous parties: Hellenized and indigenous societies, the Jewish, the Ituraean, the Nabataean and the Seleukid state, and regional powers such as the Dekapolis.

1738. **Irbid (area of: Kitim). Epitaph of Malchos, undated.** Rectangular limestone block; text with guide lines; found in front of a cave in Kitim (18 km southeast of Irbid). Ed.pr. N.Bader, *ZPalV* 125 (2009) 174/175 no. 2 (ph.; translation).

Θάρσει, | Σαβεῖν|ος Μα[λ]|χου, καὶ || οὐδὶς ἀθά|νατος· | ἐτῶν κε´

1739. **Irbid (area of: Ya'amūn). Two fragments, undated.** Ed.pr. N.Bader, *ZPalV* 125 (2009) 171-173 (ph.), publishes two fragmentary inscriptions found in Ya'amūn (25 km southeast of Irbid): 1) [--]Σ | [--]ΝΟΣ (in L. 2 perhaps the end of an anthroponym; on a rock which may be a wine press; 173 no. 1.1); 2) Θάρσ(ε)ι --] (stone from a tomb; 173 no. 1.2).

1740. **Petra. Fragmentary epigram, 3rd/4th cent. A.D.** *SEG* LVI 1941. P.-L.Gatier, *An.Ép.* (2009) [2012] no. 1617, wonders whether Θρακ[--] in L. 1 refers to Thrace or, by extension, to Constantinople. The photo suggests a 3rd/4th cent. A.D. date (2nd/3rd cent. A.D., *SEG*).

1741. **Phaino. Ethnic.** In his comments on *I.Pal. Tertia* I b (cf. *SEG* LV 1761 and 1764), D.Feissel, *BE* (2009) no. 529, draws attention to *I.Pal. Tert.* Ia no. 80 and Ib no. 54 (both from Zoora), where the editors read, after a name in the genitive, Φαινουσ(ίου) and Φανοισί(ου) (ΦΑΙΝΟΙCΙ, lapis), respectively. Since the ethnic of Phaino is normally Φαινήσιος, he prefers reading Φαινοῦς (genitive of the city name) in Ia no. 80, and an ethnic Φαινοισι perhaps influenced by the Arabic in Ib no. 54.

1742. **Phaino. Christian epitaph of Stephanos, 592 A.D.** *I.Pal. Tertia* I b 68 (*IGLS* XXI.4.107; *SEG* LVI 1942*). D.Feissel, *BE* (2009) no. 530, suggests that the enigmatic ἐμαμίουν (L. 5) is a mason's error for ἐμανίων: ' "l'année où les hommes furent pris de folie", sans pouvoir davantage élucider l'allusion'; for previous interpretations see *SEG* LVI app.cr.

1743. **Philippopolis. Mosaic inscriptions (personifications), 250-275 A.D.** J.Balty, *MMAI* 88 (2009) [2010] 93-114 (color ph.; majuscule texts), analyzes the iconography of a mosaic in the museum of Shaba (cf. ead, *ANRW* II 12.2 [1981] 410; precise provenance unknown) representing the Three Graces in its rectangular central panel, flanked by two rows of three smaller square panels each with labelled personifications (inscriptions left and right of the heads): four male busts for the Seasons in the corners (with Summer and Fall erroneously labelled Fall and Summer, respectively), and two female busts in the middle of each row (consequently pendants of each other; Euphrasia

holds a wine beaker, Pannychis a musical instrument generally interpreted as a sophisticated version of cymbals; P. wears a crown of leaves). The personifications have an optical orientation 90° different from that of the central panel (the row right of the Graces is the upper one on viewing the personifications from the right direction):

Right: Θέ|ρος Πάν|νυ|χις Μεθ|ό|πω|ρον

Central
Panel

Left: Ἔα|ρ Εὐ|φρ|α|σί||α Χει|μώ|ν

Dated on the basis of stylistical criteria || Pannychis ('Nocturnal Feast') is the only extant example of this personification for the Roman period; her crown, which she also wears on Greek vases, is that of symposiasts. Euphrasia ('Joy') is unattested otherwise, B., who in her 'interprétation d'ensemble' (112-114) suggests that the mosaic is inspired by Menander's *Dyskolos*.

1744. **Zoora. Corpus.** *SEG* LV 1761 and 1764. In a thorough review of *I.Pal. Tertia* I a/I b, D.F.Graf, *JRA* 22 (2009) 752-758, offers a convenient survey of the contents of the corpus, with many additional observations defying enumeration; discussion inter alia of dating formulas, mortality data, onomastics, the frequency of the phrase Εἷς Θεός, ethnics, and the importance of this dossier for the study of 'an Arab and Jewish community in transition to a Christian world' (756).

In his comments on vol. I b, D.Feissel, *BE* (2009) no. 529, discusses the following names: Εμμεδαβος (no. 12; 'mother of the father', similar to its Arabic synonym Ουμμαβιη [Ομμαβι; Ομμαβιη] frequent in Zoora; cf. the female names Εμιδαβους, Εμμεδαβουα, Ιμμεδαβου); Ολεφθα (no. 14; male and female; cf. Αλολεφαθη, Ολεφαθη); Λουλιανός (no. 41; synonym of Ἰουλιανός; parallels are not exclusively found in Egypt; cf. also Λουλιανή).

1745. **Zoora (area of: Ard Ramlat-Ghalib). Epitaph of Salme Oudenathe, Imperial period.** Sandstone stele with arched top, an engraved Nabataean 'nefesh' sign, and an inscription in a tabula ansata below. A photograph and a defective translation are published by K.D.Politis, A.Sampson, M.O'Hea, *ADAJ* 53 (2009) 298. The text is read from the photo by P.-L.Gatier, *BE* (2011) no. 627.

Μνημῖον Σαλ|μης Ουδεν̣α̣|θη τελευτήσ|ασα

Ουδεναθη (for this and related names cf. M.Sartre, in the article summarized in *SEG* LVII 1778, 228): probably the second name of Σαλμη (cf. Σαλωμη), G., who points out that the stone is 'visiblement d'époque impériale'. [The inscription appears to be incomplete, lacking at least the age of the deceased, judging by the examples of Zoora, Di Segni].

EGYPT

1746. **Egypt. Administration: the Roman governor and the administration of Egypt.** A.Jördens, *Statthalterliche Verwaltung in der römischen Kaiserzeit. Studien zum* praefectus Aegypti (Stuttgart 2009), presents an exhaustive study of the office of the prefect of Egypt and of Roman administration in Egypt in general, mainly based on papyri, but also on epigraphical and literary evidence. An introduction (with special reference to the controversies about the special status of the province; J. questions the view that Egypt was the emperor's private property [53-58]) and a summary frame ten other chapters, which focus on the provincial census (chapter 2; the census was ordered by the prefect rather than the emperor; details of its implementation); the recording of basic assets (ch. 3; calculation of the tributum soli; the Nile inundation as a standard for taxation; administrative institutions; land registers, resulting both from requests and voluntary declarations); extraordinary taxes (ch. 4; mainly the aurum coronarium offered to the emperor on his accession); forced acquisitions and requisitions (ch. 5; mainly agricultural products, bought at a low price or requisitioned); tax collection (ch. 6; the Ptolemaic system, increasingly replaced by liturgies; collective liability; control; arbitration in disputes); the anachoresis (ch. 7; the problem of farmers and slaves fleeing from their villages and liturgical obligations); tax exemptions (ch. 8; awarded by the emperor, but implemented by the prefect, who also judged in disputes); customs (ch. 9; tariffs for import and export; internal tariffs applied to Alexandria, epistrategies and nomes; general regulations); the relationship to water in Egypt (ch. 10; construction and maintenance of wells, irrigation and canals; the governor's cultic duties); the relationship to land in Egypt (ch. 11; the so-called re-integration edicts [urging people to return to their places of habitation and to resume agricultural labor]; compulsory rents; allocation of government land; care for agriculture; imperial estates). Three appendices list the prefects, the governors in census declarations and those in 'ἀβροχία declarations' (the latter are the basis of the assessment of the real-estate tax). Four maps, an extensive bibliography, a concordance ('Inschriften, Papyri, Rechtstexte' on 575-593) and a general index conclude the volume.

For reviews see P.C.Nadig, *BMCR* 2010.06.04, and S.Costanza, *CE* 86 (2011) 323-332.

1747. **Egypt. Epigrams: acrostics.** C.Schubert, *GFA* 7 (2004) 113-117, draws attention to some acrostics in Bernand, *Inscr. métriques* which escaped notice so far: in no. 57, the first letters of the first four lines (not verses; no certain meter can be made out at all) yield ἄμφω, referring to the death both of mother and child; no. 73 (*GV* 1090; *I.Louvre* 93) has ἦεν ἔνθα ἀεί, a somewhat enigmatic phrase yet compatible with the contents: the deceased is for ever with Osiris, with ἦεν indicating that he enjoyed the status of immortality already in lifetime (on the assumption that in L. 1 ⟨ἡ⟩ πατρίς rather than πατρίς should be read, as occasionally suggested); in no. 114 (*SEG* L 1611*; LV 1770 sub [6]*; the 'Agrios monument' from Panopolis) epigram IV, the verses 1-6 yield ἀπά[θ]εα (or ἀπά[θ]εια if the first two letters of verse 5 [EI] are taken into account): ἀπάθεια is the philosophical ideal referred to in IV verse 11 (ἀεὶ ζώουσι φιλοσόφως λίην; in verse 4 [L. 7] initio, S. restores e.g. [θηροφ]όνους rather than [τοῦ δ' ἔ]θνους, vel sim.). For no. 75, for which the acrostic in Col. I (LL. 1-17) was detected by W.Peek (*GV* 1198 Col. I: Ὠριγένης Δημήτριος), that in the almost completely destroyed Col. II (LL. 18-38) refers to the addressee: πατρὶ καὶ μητρὶ εὐθυμεῖν. This implies that L. 38 is

the last verse and that alleged traces of a L. 39 are illusory, that ΙΗΧΑ instead of ΗΧΑ in L. 15, and Ι ΓΑΡ instead of Η ΓΑΡ in L. 22 were written deliberately, and that the restoration of L. 37 is correct. [The infinitive εὐθυμεῖν is regularly used (instead of χαίρειν) in the prescript of letters of condolence (see the 'Kondolenz-Musterbrief' of the early 2nd cent. A.D. *P.Hamb.* IV 254, τί(ς) τι(νι) εὐθυμεῖν [L. 1]; also J. Chapa, *Letters of Condolence in Greek Papyri* [Florence 1998] no. 6, with commentary on L. 1 on p. 98). Both acrostics (Col. I and II) taken together form one sentence: Ὠριγένης Δημήτριος πατρὶ καὶ μητρὶ εὐθυμεῖν, 'Origenes (and) Demetrios to (their) father and mother, be of good heart!' Demetrios (mentioned in Col. I L. 5) is a brother of Origenes who had died before him. The entire inscription should be read as a versified letter of condolence addressed by the (deceased) brothers themselves to their (still living) parents, Martin].

Acrostics already known are found in nos. 38 (see *SEG* XLIII 1118), 108, and 168/169 (see *SEG* XLIII 1180). In his introduction, S. adduces acrostics in epigrams from outside Egypt, some already known (*GV* 261, 662, 1185, 1261, and 1610), others not signalized before: *GV* 1194 LL. 1-3 ('Anlehnungsakrostichon': γῆς, corresponding with the first word γαῖα), 1261 (πάθος, with the acrostic starting in the second verse), and 1377 (τόκοισι: acrostic LL. 1-3 plus 'telestic' read in the reverse order [LL. 3-1], with two letters [OI] taken from L. 3 in fine).

1748. **Egypt. Museum collection: inscriptions at the Ny Carlsberg Glyptotek.** A.Bülow-Jacobsen, in M.Jørensen, *Catalogue Egypt IV: Late Egyptian Sculpture 1080 BC-AD 400. Ny Carlsberg Glyptotek. Copenhagen* (Copenhagen 2009), republishes seven Greek inscriptions (ph.; translations): 1) *OGIS* 732 (*SB* 4208 = 8926 + add. on p. 551; *SEG* I 583; cf. also XL 1567; dedication of Ἀπολλώνιος, the scribe and founder of a temple for the Lion god, to Ptolemy V and Queen Kleopatra I; 195-197 no. 81); 2) Bernand, *Inscr. métriques* 93 (*GV* 688; *SB* 8233; *SEG* VIII 799; LV 1770 [10]; funerary epigram for Ἐπιχάρης; 230/231 no. 99); 3) *I.Fayoum* 204 (*SB* 4211; *SEG* VIII 578; dedication to Ἶσις Ἐσεγχῆβις; 249-251 no. 109); 4) *SB* 4207 (bilingual [demotic-Greek] epitaph of Πανίσκος [= Petemin]; 271/271 no. 117); 5) *I.Fayoum* 76 (*SB* 4209; *SEG* XXVI 1751; dedication to the god Σοκνοπαῖος; 273/274 no. 118); 6) *SB* 4212 (*SEG* VIII 800; epitaph of Σκιπίων; 289 no. 127); 7) *SB* 4210 (*SEG* VIII 580; epitaph of Ἀθηναροῦς; 3rd cent. A.D.; from Terenouthis). A nice example of a modern forgery is the inscription on the (authentic) funerary stele no. 130.2 (294-296; probably from Terenouthis). The text is the same as in A.Bernand, *Le Delta égyptien d'après les textes grecs 1. Confins Libyques* (Cairo 1970) 745 no. 7, but it has been copied upside down and backwards.

1749. **Egypt. Onomastics: polytheophoric names.** A.Benaissa, *AncSoc* 39 (2009) 71-97, studies Greek anthroponyms joining the names of two deities, fashionable in Egypt from the 2nd to the 4th cent. A.D. and mostly borne by males of the 'Hellenic' class of metropolites, especially of Hermoupolis and Antinooupolis. The names 'were an élite naming practice ... by which individuals of this class distinguished themselves from villagers and lower strata of metropolites' (85). Some names evoking a locally emblematic god in association with a closely related deity express local patriotism (see the references below). Egyptian polytheophoric names provide the most plausible background; the combinations reflect Egyptian divine juxtapositions. Tabular surveys (86-97) list the polytheophoric names (excluding those in -άμμων) known from papyri and inscriptions: Ἀσκλάνουβις (Memphis), Βησαντίνοος, Βησαπόλλων (Panopolis), Διονυσαντίνοος, Διοσάραπις, Ἑρμαντίνοος, Ἑρμαπόλλων

(Ἑρμαπολλώνιος; Ἑρμαπολλωνία; Hermoupolis; with 69 over-all attestations by far the most frequent name in the series), Ἑρμηρακλῆς (Ἑρμηράκλειος), Ἡρακλαντίνοος (Antinooupolis), Ἡρακλαπόλλων (Ἡρακλαπολλώνιος), Ἡρακλερμάνουβις, Σαραπάνουβις, Σαραπαπόλλων (Σαραπόλλων; Ὀσαραπόλλων), and Σαραποηράκλειος. For names in -απόλλων see also *SEG* LVII 1947. [Cf. also *IG* X.2.1.543: Σεραπόλων (Thessaloniki), Sverkos].

1750. **Egypt. Onomastics: Σάραπις/Σέραπις and related names.** Drawing on a computerized database, W.Clarysse, M.C.D.Paganini, *APF* 55 (2009) 68-89, focus on the geographical and chronological distribution of Σάραπις/Σέραπις and related names on record in inscriptions and papyri (4857 attestations in all). Sarapis names are largely absent prior to 220 B.C. and gradually gain in popularity during the later Ptolemaic period to reach a peak in the 2nd/3rd cent. A.D.; they are subject to rapid decline in the second half of the 4th cent. A.D. Serapis variants constitute a small minority in all periods; the notion that 'Serapis' replaced 'Sarapis' in the Roman period should be rejected. The names have a distinctively Greek character (the Egyptian equivalent Osorapis is found in Egyptian proper names like Petosorapis) and are probably popular especially with city people and elites. The majority (85%) were derivations (e.g. Σαραπίων, Σαραπιάς) rather than full theophoric names like Σαραπ(ι)όδωρος, Σαραπάμμων. The latter two names occur only in the Roman period. Some names are geographically limited; due to the martyr cult of Sarapion who had a sanctuary in Mounkrekis in the Anteapolite nome, the popularity of Σαραπίων and Σαραπάμμων continues into the Christian period in Middle Egypt (area of Hermoupolis). General reflections on the relevance of the study of theophoric names and the refinements made possible by a statistical approach; survey of previous research.

1751. **Egypt. Ptolemaic phrourarchs.** S.Scheuble, in *Identität und Zugehörigkeit* 35-53, discusses the epigraphical and papyrological attestations of the Ptolemaic φρούραρχος. The dedicatory and honorary inscriptions reveal the bond of loyalty between the Ptolemaic kings and the garrisons' commanders, and their intermediary role between the local and central administration. Their ethnics document their Greek provenance: Ἀργεῖος (*I.Philae* I 13); [Ἀχαιὸς] ἐξ Αἰγίου (*APF* 13 [1939] 18 nr. 7); Βοιώτιος (*IThSy* 242); Ἐπιδάμνιος (*I.Cret.* III.IV.14); Θεσσαλός (*IThSy* 314); Περγαμηνός (*IThSy* 302); Φασηλίτης (*IThSy* 320)). In an appendix, S. provides a table of all phrourarchs known [those for whom we give no reference, are on record in papyri]: Πτολεμαῖος (Hierakonpolis, 278-270 B.C.; *SB* 1104); N.N. (Palaestina, 257 B.C.); Ποσείδιππος (Kition, 246-221 B.C.; *OGIS* 20; see our lemma no. 1612); Λεύκιος Γαΐου (Itanos, 244-209 B.C.; *I.Cret.* III.IV.18; see our lemma no. 1054); N.N. (Cyprus; late 3rd cent. B.C.?; *APF* 13 [1939] 18 nr. 7); N.N. (Hermoupolis, 2nd cent. B.C.); Ἱέρων (Herakleopolis, 2nd cent. B.C.); Κλέων (Philai, ca. 187 B.C.; *IThSy* 314); Μεγισθένης (186-122 B.C., Diospolis Magna); Δημήτριος (181 B.C., Krokodilopolis/Pathyrites); Φιλώτας (Itanos, 180-145 B.C.; *I.Cret.* III.IV.14 [*OGIS* 119; see our lemma no. 1055]; Philai, 124-116 B.C.; *IThSy* 318; see our lemma no. 1886); Δάμων (Memphis, 180-145 B.C.; *APF* 2 (1903) 549 nr. 29); [--]ς (175 or 145 B.C.; *I.Philae* 11); Ἀπολλώνιος (Herakleopolis, mid 2nd cent. B.C.); Ἑξακέστας (Herakleopolis, mid 2nd cent. B.C.); [Κ?]ρατίδας (unknown provenance, 150-100 B.C.); Τιμοκλῆς (150-100 B.C., *I.Hermoupolis* 4); Διοσκουρίδης (Herakleopolis, 154-145 B.C.?); Χαιρέας (Elephantine, 152-149 B.C.; *IThSy* 242); Ἡρώιδης (Elephantine, Syene, 152-149 B.C.; *IThSy* 302 = *OGIS* I 111; Dode-

kaschoinos, before 143/142 B.C.; *SB* 1918); Ἀσκληπιάδης (Elephantine, 141-131 or 124-116 B.C.; *IThSy* 243); Ἀπολ[λώνιος?] (ca. 137 B.C.; *I.Philae* 15); Ἀπολλώνιος (ca. 118 B.C., *I.Philae* 20; perhaps identical with Apol[lonios]); Μνᾶσις (131-124 B.C.; *I.Philae* 13); Ἀντιφάνης (Diospolis Magna, 127 B.C.); Νέστω[ρ] (Philai, 116 B.C.; *IThSy* 320); [--]α̣ῖ̣ος Ἀμμωνίου (Philai/Elephantine (?)/ Syene (?), after 115 B.C.; *IThSy* 322); Ἡρακλείδης (78 B.C.; *I.Hermoupolis* 6); Ἄδραστος (Herakleopolis, 50/49 B.C.). [Updates of the list of phrourarchs are provided in W.Peremans, *Prosopographica Ptolemaica* II (Louvain 1952) nos. 2051-2066 (with supplements in vol. VIII; Louvain 1975), Martin].

1752. **Egypt. Religion: cults of the Ptolemies.** In a short monograph mainly based on the analysis of numerous inscriptions and papyri (partial German translations of many; index on 164-166, S.Pfeiffer, *Herrscher- und Dynastiekulte im Ptolemäerreich. Systematik und Einordnung der Kultformen* (Munich 2008), distinguishes three basic forms of this cult (see especially 122-124, with the tabular survey on 122): the Egyptian royal cult connected with the king's office, the Hellenistic and Egyptian ruler cult centered around the persons of king and queen, and the Hellenistic and Egyptian dynastic cult with its worship of the living king and his ancestors. After introductions on the nature of Ptolemaic rule (5-18; problems of 'gesellschaftliche Verortung' and legitimation) and the Pharaoh and his office (19-30), the core of the book consists of detailed discussions of Greek (31-76) and Egyptian (77-114) cults and rituals; on 115-117, comment on the (intermediary) role of Egyptian priests; on 115-121, starting from *I.Louvre* 15 (*OGIS* 111; translation), P. wonders whether a common Greek/Egyptian ruler and dynastic cult existed, concluding that there was '... keine wie auch immer zu erfassende "gemeinptolemäische Königsideologie". Vielmehr konnten von bestimmten Seiten, sowohl griechischer als auch ägyptischer Provenienz, die Herrscher als Götter nach den je eigenen Kultgebräuchen verehrt werden' (120).

1753. **Egypt. Religion: dedication of (parts of) temples.** On the basis of Greek, Hieroglyphic and Demotic building inscriptions, H.Kockelmann, S.Pfeiffer, in R.Eberhard, H.Kockelmann, S.Pfeiffer, M.Schentuleit (edd.), *"... vor dem Papyrus sind alle gleich!" Papyrologische Beiträge zu Ehren von Bärbel Kramer* (*P.Kramer*) (Berlin-New York 2009) 93-104, show that the Pharaoh (king, emperor) was by no means the only founder of temples (or annexes, chapels, architectural elements belonging to temples). Several buildings are dedicated on behalf of the ruler (ὑπέρ + genitive; cf. *SEG* XXXIV 1528, XLIV 1430, and LVII 1940) by various individuals or groups: priests (*I.Portes* 58 [*IGR* I 1172]: the Hieroglyphic text mentions only the Pharaoh [Tiberius]; *I.Fayoum* 84: πρόπυλον), soldiers (*IThSy* 188 [*OGIS* 114; *SB* 8388]: σηκός; *I.Pan* 20: ἱερόν; *I.Pan* 79: ἔργον), former ephebes (*I.Fayoum* 200-202: τόποι [sacred places?]), local communities (*OGIS* 659, 661, 677), foreign private persons (A.Bernand, *Le Delta égyptien d'après les textes grecs* 1. *Confins Libyques* [Cairo 1970] 232 no. 1 [*SB* 429]; ἔργον financed by a Samian); dedicators include women (Kyrenaian: *I.Fayoum* 2 [*SB* 1467]: τὸ ἱερὸν καὶ τὰ προσκύροντα; Roman: *IThSy* 193 [*OGIS* 675]: ἱερόν). Building actitivies initiated by Ptolemaic kings (and their wives) are attested in the Rosetta stone (*OGIS* 90 [*I.Prose* 16; *SEG* LIII 1983*]: Ἀπιεῖον in Memphis; Ptolemy V), *OGIS* 109 (*IGR* I 1146; *SB* 8318; Ptolemy VI; πρόναος of the temple in Antaioupolis), *I.Philae* 17 (Ptolemy VIII) and *I.Portes* 104 (Ptolemy X; Apollinopolis Parva); the only involvement of emperors in a building project is on record in *OGIS* 109 (Marcus Aurelius and Lucius Verus:

στεγαστρίς [roof?] of the temple; the same inscription records that Ptolemy VI had dedicated the πρόναος: see above).

1754. **Abydos. Triligual (Hieroglyphic/Demotic/Greek) epitaph of Pahoros and Tapcho, undated.** S.De Ricci, *APF* 2 (1903) 565; published as an ineditum by K.Parlasca, in S.Wikander, G.Rocca-Serra, F.Vian (edd.), *Les syncrétismes dans les religions grecque et romaine. Colloque de Strasbourg (9-11 juin 1971)* (Paris 1973) 100 no. 6; published once more as an ineditum by A.Abdalla, *Graeco-Roman Funerary Stelae from Upper Egypt* (cf. *SEG* XLII 1516-1544) no. 189 (cf. XLII 1545 on p. 457; no Egyptian or Greek text); a transcription of the Greek text on the basis of A. was provided by W.Brunsch, *Orientalia* 62 (1993) 305 (review of A.: 302-306). All linguistic versions are (re)published by J.Moje, *Göttinger Miszellen* 217 (2008) 65-69 (dr.; M. ignores the editions of De R. and P., using a ph. in G.Vittmann, in K.Lembke, C.Fluck, G.Vittmann [edd.], *Ägyptens späte Blüte. Die Römer am Nil* [Mainz 2004] 88); the Greek text is republished independently by G.Nachtergael, *Studi di Egittologia e di Papirologia* 7 (2010) 55/56 no. 7, on the basis of Parlasca's photo. We give N.'s text.

Πρὸς τὸν | κύριν Σέρα|πιν, σπήλη | Παώρου (in the margin left below) Ταπχω

1-3. Cf. *SB* 4551 (dr.; text and German translation) LL. 4/5: πρὼ (for πρὸς) τὸν κύριν Μανδ|οῦλι, M. || 2. κύριν for κύριον || 3. σπήλη for στήλη || 4. Ταπχω: first attestation in Greek of this female name known in Demotic, in Greek, N. || 'Devant le seigneur Sérapis, stèle de Pahôros (et de) Tapchô', N.; Πρὸς τὸν | κύρι(ο)ν Σέρα|πιν Σπηλη[ς?] | Ταπχω Εἰτιδώρου, De R.; Πρὸς τὸν | κύρι(ο)ν Σέρα|πιν σπήλη | Ταπχόη Πα...ρου, P.; προς τον | κυριν σερα | ταπχω πιν σπηλη | παωρου, B.; Πρὸς τὸν | κύριν Σεράπιν σπήλη | Τάπχω Παώρου: 'Vor dem Herrn Serapis. Stele der Tapchois, (Tochter) des Pahor', M., who points out that this is one of the few trilingual private documents from Egypt and comments on the similarities and differences of the three versions. {M.'s translation is not in line with the place of Παώρου (which should have followed on Ταπχω if it had been a patronym). N.'s translation is preferable, Martin].

1755. **Alexandria. Funerary epigram for Agathokleia, 3rd cent. B.C.** Bernand, *Inscr. métriques* 30 (*GV* 1353). B.Boyaval, *Lychnos* 119 (2009) 48, urges that the 'voice' of this epigram is the stone rather than the deceased (as supposed implicitly in Bernand's translation).

1756-1761. **Antaioupolis. Christian epitaphs, 6th/7th cent. A.D.** Six Christian epitaphs engraved on rectangular limestone plaques; found during British excavations between 1922 and 1925 in the southern nekropolis of Qau el-Kebir. Published on the basis of the drawings in G.Brunton, *Qau and Badari* III (London 1930) 31-34 and Pl. LII-LIV (translation of the text in our lemma no. 1756) by ed.pr. G.Nachtergael, *Ricerche di Egittologia e di Antichità Copte* 11 (2009) 69-74 (French translations). A seventh epitaph belonging to this series, the only one with a fixed date (601 A.D.), was published soon after the excavations: *SEG* VIII 660 (*SB* 7564).

1756: 70/71 no. 1. **Epitaph of the stylite Aplo.** LL. 6/7 on the reverse.

Κύριε, βοή|θησον τὸν δ|ῦλόν σου Ἀ|πλῶ || † † † |]ιστη|λήτου

2-3. δῦλον for δοῦλον || 3-4. Ἀπλῶ: truncated form of Ἀπολ(λ)ῶ attested in papyri, ed.pr. || 6-7.]ιστηλήτου for]ιστυλίτου; or στηλήτου preceded by a chi-rho monogram, ed.pr., who adduces three other stylitai known from 6th-8th cent. A.D. Egypt.

1757: 71 no. 2. **Epitaph of Harau and Senharau.**

Οἱ μα|κάριοι | ἀδελφ|οὶ Ἄραυ || κ(αὶ) Σενά|ραυ ἐκọι(μήθησαν) | ankh sign ἐν Χ(ριστ)ῷ

4-5. Previously unattested variants of the male name Ἄραυς/Ἀραύους and the female name Σενάραυς (cf. also Σενάραυτις); a ἱερὸν Ἄραυτος θεοῦ μεγ(άλου) is on record in a papyrus from Panopolis, ed.pr.

1758: 72 no 3. **Epitaph of Tam[--]:** Ταμ[- 2-3 -] | ἐκο[ιμή]|θη ἐ[ν Χ(ριστ)ῷ]

1759: 72 no. 4. **Epitaph:** ----- | ἐκοιμή|θη ἐν {ἐν} | Ἰ(ησο)ῦ Χρ(ιστο)ῦ | two ankh signs

1. Iota in the shape of a cross || 3. abbreviation mark: long horizontal stroke above the line.

1760: 73 no. 5. **Epitaph of Philotheos and Nonne:** † Ἐκημή(θησαν) | Φιλόθ|εος καὶ | Νόνν||ε

1. Ἐκημή(θησαν) for ἐκοιμή(θησαν) || 4-5. Coptic form of Νόννος. This name is paralleled in an unpublished epitaph illustrated in A.H.Zayed, *Egyptian Antiquities* (Cairo 1962) 166 fig. 295 (limestone stele 'à portail'; 4th/5th cent. A.D.; unknown provenance), which either may be read as Coptic (Ι(ΗϹΟΥ)Ϲ Χ(ΡΙϹΤΟ)Ϲ. ΝΟΝΝϾ) or Greek (Ἰ(ησοῦ)ς Χ(ριστό)ς· Νόννε), ed.pr.

1761: 73/74 no. 6. **Epitaph of Didymos, Herakleios and Maximinus.**

Διδύμου | καὶ Ἡρακλέ|ου καὶ Μαξι|μίνου τῶν || ΜΠΟΕΝΤΑΔ|λων τοῦ Κ(υρίο)υ | Χ(ριστο)ῦ καὶ ἀναπ(αυ)|σαμέ[ν]ων ἐν | αὐτῷ †

2-3. Variant of Ἡράκλειος (cf. J.Bingen, *ZPE* 163 [2007] 188-190 [cf. *SEG* LVII 1948], on 189 note 12: Ἡράκληος as a 'graphie aberrante' of Ἡράκλειος), ed.pr. || 5-6. after the incomprehensible ΜΠΟΕΝΤΑ, probably δ(ού)|λων, ed.pr. || 6-7. abbreviation marks: horizontal stroke above the nomina sacra; loop attached to Π || 8. N engraved under E.

1762. **Antinooupolis. Inscriptions on various objects, early Byzantine period.** Among the 28 documents from Narmouthis and Antinoe published by edd.pr. G.Nachtergael, R.Pintaudi, *APapyrol* 18-20 (2006-2008) [2008] 275-322, are four objects bearing Greek inscriptions; found in the north nekropolis of Antinoe during excavations in 2006/2007 by the Istituto Papirologico 'G.Vitelli' in Florence (color ph.; we omit 314 no. 52, written on a piece of leather): 1) Οἰνό|μαος (309-312 no. 47; name of a charioteer represented [frontally, holding a whip] on a rectangular ivory tablet originally deco-

rating a casket; inscription left of the figure, both incised; discussion of other professional names of charioteers, mythological and otherwise, and of two combs from Antinoe similarly celebrating charioteers: Lefebvre, *Recueil* 781 and *SEG* L 1568); 2) Ἄπα Ἀβράμ # (314/315 no. 53; dipinto in black ink on the shoulder of a small terracotta ampulla; probably the owner's name; in fine a 'signe de remplissage'; alternatively, the text may be read as Coptic; 6th/7th cent. A.D.); 3) [--] Ζενώβιος ὁ ἅγιος ἄπα Παϩώ[μ --?] (316/317 no. 55; dipinto in black ink on a fascia on the shoulder of a jar; Ζενώβιος for Ζηνόβιος [perhaps the 4th/5th cent. A.D. archimandrite who founded a nunnery near Panopolis and was especially worshipped in the White Monastery near Sohag]; horizontal stroke above ὁ; the scribe probably used the Coptic form of the name Παϩώμ, without Greek ending, but a reading Παϩώ[μιος] - Greek with a single Coptic letter - is possible; St. Pachomius [292-436 A.D.] is the founder of coenobitic monasticism; the names may be labels accompanying busts of the saints represented on the part of the jar now lost; 6th/7th cent. A.D.).

1763. **Apollinopolis Magna. Christian rock-cut inscriptions.** W.V.Davies, E.R.O'Connel, *British Museum Studies in Ancient Egypt and Sudan* 14 (2009) 56, mention seven 'Coptic' [or Greek?] inscriptions cut into a rock-shelter on the summit of Hagr Edfu. One (ph.) 'consists of *nomina sacra* and personal names, including Apa Dios'. [From the ph., ΔΙΟC (name Δῖος?) can be read among other traces of letters in a cartouche; below the cartouche inter alia Ἰ(ησοῦ)ς Χ(ριστό)ς, with a horizontal stroke above XC, Tybout].

1764. **Bahariya Oasis. Bawiti. Dedication of Alexander the Great to Ammon, 332-323** B.C. Truncated pyramidal sandstone pedestal or altar found at the temple in Bahariya Oasis (cf. *SEG* XLVII 2108 and L 1570/1571); now in the Egyptian Museum in Cairo; on the front two hieroglyphic inscriptions (cf. A.Fakhry, *ASAE* 40 (1941) 823-828), on the left the Greek dedication (guide lines). The Greek and hieroglyphic texts are probably contemporary. Ed.pr. F.Bosch-Puche, *BIFAO* 108 (2008) 37/38 (ph.; dr.).

Βασιλεὺς | Ἀλέξ<α>νδρος | Ἄμμωνι | τ[ῶ]ι πατρί

2. Δ, lapis || 3-4. cf. Philostr. *VA* 2.43, who mentions altars with dedications of Alexander πατρὶ Ἄμμωνι; the formula 'son of Ammon' is frequent in hieroglyphic inscriptions, ed.pr. || the hieroglyphic inscription gives Alexander's complete Pharaohnic titulature ('L'Horus "le souverain des souverains de la terre entière", les Deux Maîtresses "le lion", grande force, qui s'empare des montagnes, des terres et des régions désertiques", l'Horus d'Or "le taureau [puissant] qui protège l'Égypte, le souverain de la mer et de l'ombre du soleil", le roi de Haute et Basse Égypte "l'aimé de Rê, l'élu d'Amon", le fils de Rê "le fils d'Amon Ale(x)and(re)", aimé d'Amon-Rê, le (maître) de l'élaboration des plans, comme Rê [à jamais (?)]') and also mentions the priest-dedicator ('le premier prophète d'Amon-Rê'; 29-36). 'Alexandre, comme les autres membres de la dynastie des Argéades, a disposé d'une titulature complète ... donc, l'onomastique demeure, conformément à la tradition autochtone, un des traits constitutifs de la royauté' (40), ed.pr.

1765. **Fayum. Hawara/Aueris (al-Ḥumayma). Assorted inscriptions.** On the basis of the archaeological, literary and epigraphical evidence I.Uytterhoeven, *Hawara in the Graeco-Roman Period. Life and Death in a Fayum Village* (Leuven 2009), reconstructs the urban, political and social

profile of Hawara. On 248-258, she discusses the corpus of 89 Greek inscriptions: dedications, epitaphs, an inscription on a newel post, and ostraka/stamps. The number of epitaphs is remarkably small (43 Greek [38 on stone stelai], two demotic and one bilingual texts) if compared to the number of graves in the huge Hawara cemetery, but also in contrast to other areas in Egypt, with the exception of the Fayum in general. Several funerary inscriptions were erected for more than one person (*I.Fayoum* 55 [*SB* 5756; *SEG* LV 1820 (2)]; 56 [*SB* 5757]; cf. also *I.Fayoum* 38 [*SB* 10190; *SEG* XXIV 1206) and some record the profession of the deceased (*I.Fayoum* 40 [*SB* 682]: ζωγράφος) and his age. Relatives were not always responsible for the texts, as shown by the case of Δίδυμος, a τορνευτής, who wrote it for himself during lifetime (ἔγραψα; *I.Fayoum* 44 [*SB* 3949]). Special reference is made to the love charm *SEG* VIII 574 [XXXVIII 1691*; *SB* 7452]), probably from the nekropolis area north of the pyramid. Among the few dedications (257/258) U. singles out *I.Fayoum* 34 and 35 (*SB* 5755; *SEG* LV 1820 [1]) recording the name of the deified Pharaohh Amenemhat III as Πρεαμμάρης and Φραμάρης, respectively. The dedication on behalf of Ptolemy VI and Kleopatra I (or II) *I.Fayoum* 33 (*SB* 8308; after 194/193 B.C.) is inscribed on a fragmentary architrave block rather than an altar: evidence of building activities on the site in that period. On 153/154, U. mentions an unpublished Rhodian amphora stamp found in the Labyrinth zone with the manufacturer's name Σωκράτευς (212-185 B.C.). See also http://www.trismegistos.org/fayum/fayum2/747.php

[For a summary see I.Uytterhoeven, 'Hawara in the Graeco-Roman period', in M.Capasso, P.Davoli (edd.), *New Archaeological and Papyrological Researches on the Fayyum. Proceedings of the International Meeting of Egyptology and Papyrology, Lecce, June 8th-10th 2005* (Galatina 2007) 311-344 (see especially 317-319 for the inscriptions). On Hawara/Aueris during the Hellenistic period, see also S.Pasek, *Hawara. Eine ägyptische Siedlung in hellenistischer Zeit* (Berlin 2007), with the review of I.Uytterhoeven, *BO* 67 (2010) 85-90, Martin].

1766-1767. **Fayum. Narmouthis. Dedications from the temple complex,** 117-115 B.C. In a report on the archaeological campaign of the University of Pisa in 2008/2009, E.Bresciani, A.Giammarusti, *EVO* 32 (2009) 271-312 (Italian translations; no texts; color ph.), comment on three inscriptions found in the area of the dromos. See also E.Bresciani, A.Giammarusti, *I templi di Medinet Madi nel Fayum* (Pisa 2012) 129-157, especially 137 and 139 (Italian translations; color ph.). For the Greek texts see now edd.pr. A.Menchetti, R.Pintaudi, *APapyrol* 23/24 (2011/2012) 193-202 (Italian translations; color ph.); L.Criscuolo, *ibid.* 185-191, comments on the identity of queen Kleopatra on record in the texts of our lemma no. 1767.

1766: 194/195; *EVO* 277/280; *Templi* 137, 139. **Dedication of part of the dromos to (Isis) Hermouthis (?) and Sokonopis,** 117/116 B.C. Inscription on two (originally three) blocks of the basement of the kiosk in the south part of the dromos.

[Πρώταρχος Ἡρώδου] καὶ ἡ γυνὴ Ταμεστα[συτ]μις κα[ὶ]
[τὰ τέκνα Ἑρμούθει κ]αὶ Σοκονώπει θεοῖς μεγάλοις
[---------------------- κα]ὶ τὸν δρόμον εὐχήν· (ἔτους) νδʹ, Τῦβι
4 [. (.) κατὰ (τὸ) μῆκος] πηχῶν νʹ

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1. Ταμεστασυτμις: 'quella del dio Mestasytmis', edd.pr., B., G. (*EVO*) [for this goddess, typical of the Fayum, cf. *I.Fayoum* 209 (with Μεστασυτμις - 'les oreilles écoutent' - as a theophoric name) and 215 (recording the goddess' synodos: Μεστασυτμιακῆς συνότου [for συνόδου]) || 1-2. for dedications from Narmouthis by 'x + y (couple) + τὰ τέκνα', vel sim., cf. *I.Fayoum* 158-160, 169, and the two texts in our following lemma || 2. for the combination of Hermouthis with Sokonopis, the gods to whom the temple complex in Medinet Madi was dedicated, cf. *I.Fayoum* 158/159: Ἑρμοῦθι θεᾶ μεγίστηι καὶ Σοκονώπει θεῶι μεγάλωι; Ἑρμοῦθις θεὰ μεγίστη in 160, 164 and the two texts in our next lemma; θεὰ μεγίστη Ἰσερμοῦθις, a rare composite, in 161 and 163, Tybout] || 3. initio perhaps [τὰς λεόντας], though e.g. [τὸ προπύλαιον] or [τὸν περίπτερον] cannot be excluded. Tybi, year 54 (consequently of Ptolemy VIII Euergetes) = 27/28 December 117 - 25/26 January 116 B.C., edd.pr. || 4. the distance of the entrance section of the dromos, from the south kiosk to the altar (a stretch including the two lions dedicated by Protarchos: see our next lemma) measures exactly 50 cubit (26.15 m), ascertaining that Protarchos is also the dedicant of the present inscription; he is responsible for the building or restoration of the whole entrance area, edd.pr. B., G.

1767: 195-197; *EVO* 277; *Templi* 137, 139. **Two identical dedications to (Isis) Hermouthis on two lion statues, 116/115 B.C.** Two virtually identical inscriptions on the bases of twin lion statues (on the front, under the forepawns) flanking the dromos in the entrance area (A west and B east of the dromos; the statues stand between a central altar and the south kiosk). Both texts are lacunous, but they can be restored on the basis of each other.

A: Ὑπὲρ βασιλίσσης Κλεοπάτρας καὶ βασιλέως
Πτο̣λεμαίου θεῶν φιλο̣μητόρων σωτήρω̣ν
[Πρ]ω̣τ̣αρχ[ος] Ἡρώδου καὶ ἡ γυνὴ καὶ τὰ τέκνα
[Ἑρμοῦθει θ]εᾶ μεγίστῃ vacat εὐχήν

B: [Ὑπὲρ β]ασιλίσ(σ)ης Κλεοπ̣ά̣τ̣ρ(α)ς καὶ βασιλ[έ]-
[ως Π]τ̣ολεμαίου θεῶν φιλομητό̣ρων σω[τ]-
[ήρ]ων Πρώταρχος Ἡρώδου καὶ ἡ γυνὴ κ[αὶ τὰ]
τέκνα Ἑρμούθει θεᾶ μεγίστῃ vacat εὐχήν

A-B. 1-2. Ptolemy IX; on the assumption that the lions' inscriptions are not much later than the inscription in our preceding lemma, they are to be dated either to Ptolemy IX's first (28 June 116 - 20 September 116) or to his second (1 September 116 - 20 September 115) year of reign; the queen, then, is either Kleopatra II (first and part of the second year of Ptolemy IX's reign) or III (second part of his second year of reign), edd.pr.; for detailed comments see Criscuolo || 3. Πρώταρχος Ἡρώδου is unknown so far, edd.pr., B., G.; B., G. suggest that he may be a foreigner connected with the Fayum by his wife Tamestasytmis [however, the name Ἡρώδης is frequent in Narmouthis: see *I.Fayoum* 152, 157, 173/174, Tybout] || B. 1. ΒΑΣΙΛΙΣΗΣ ΚΛΕΟΠΑΤΡΛΑΣ, lapis.

1768. Fayum. Narmouthis. Hymns to Isis Hermouthis, 1st cent. B.C.? Bernand, *Inscr. métriques* 175 (*SEG* VIII 548-551; *SB* 8138-8141). On the basis of the four hymns to Ἶσις Ἑρμοῦθις, I.Chirassi Colombo, in *I luoghi della mediazione* (cf. our lemma no. 1140), 63-78 (Italian translation), analyzes the image of Isis as constructed by the poet Ἰσίδωρος. She argues that the hymns do not only propagate Isis as the last Great Goddess of a Mediterranean syncretistic polytheism, who due to the Greek virtue of ἀρετή overcame all ethnic divisions, but foremost re-establish and re-interpret the original role of Isis as the protector of the dynastic kingship. Accordingly, the mythical king Πορραμάνρης (Bernand 175 IV = *SEG* VIII 551 L. 34) serves as an example of 'il carisma di una regalità isiaca, la "monarchia" di un re, anax d'Asia ed Europa, amato scelto dalla dea, in grado di assicurare pace ∎ abbondanza' (71).

1769. Herakleion (Thonis). Bilingual request of the priests to Ptolemy VIII Euergetes, 118 B.C. C.Thiers, *La stèle de Ptolemée VIII Évergète II à Héracléion. Underwater Archaeology in the Canopic Region in Egypt* (Oxford 2009), publishes and interprets the Egyptian version of the text on the monumental stele found in 2001 during underwater excavations in Herakleion. The Greek text of 35-40 lines is unfortuniately illegible except for [--]ΝΙΣΑΜΕΝΟΣ[--], which can perhaps be restored as [ἀγω]νισάμενος (39). The Egyptian text refers to a request of the priests to Ptolemy VIII in order to recover their land revenues and the privilege of asylum.

1770. Hermoupolis (area of: Baouit). Christian invocation of the Lord, 640-685 A.D.? *SB* 6042 (J.Maspero, *CRAI* [1913] 292; id., *Fouilles exécutées à Baouît* [Cairo 1932] 90; *SB* and M. give LL. 4-8 only); cf. S.J.Clackson, *Coptic and Greek Texts Relating to the Hermopolite Monastery of Apa Apollo* (Oxford 2000) 23 (with the text of LL. 4-10). Republished by J.-L.Fournet, in A.Boud'hors, J.Clackson, C.Louis, P.Sijpesteijn (edd.), *Monastic Estates in Late Antiquity and Early Islamic Egypt. Ostraca, Papyri, and Essays in Memory of Sarah Clackson (P.Clackson)* (Cincinnati 2009) 141-147 (ph.), who argues that this graffito does not bear testimony to a conversion of Muslims to Christianity (Maspero) or vice versa (Clackson). We do not record previous readings, now superseded by F.'s edition.

† Κ(ύρι)ε ὁ Θ(εὸ)ς | Ἰ(ησοῦ)ς Χ(ριστό)ς, | βοηεθα γενοῦ· | Γεώργις ἰεὸς || Σεργίου γενομένου, | μαυλεη Αβδηλα | ἰεὸς Αμρου· | Μοαγερ ἰεὸς | Ηεγλαν γενομέ||νου ἀπὸ Σαλεεν

Abbreviation sign: horizontal stroke above the letters; LL. 8-10 are separated from the preceding lines by a large horizontal stroke || 3. βοηεθα for βοήθεια; for this rare formula (cf. the more common βοηθὸς γενοῦ) see *IGLS* XXI.2.145 (*SEG* XXXVIII 1657), F. || 4 (and 7, 8). ἰεός for υἱός || 5. (and 9-10). γενομένου: 'deceased', as usual from the Byzantine period; the verb does not denote name changes (implying conversions of George, Moager and their fathers) as assumed by previous scholars, F. || 6. or, less preferably, μαυλεχ; transcription of the Arabic *mawlā* (transcribed μαυλε or μαῦλος in other sources): the client of an Islamic patron, in the context of the institution called *walā'*; the client is mostly a convert to Islam or a freedman, but in our graffito (earliest attestation in Egypt) the relationship is that between a Muslim and a free Christian; Αβδηλα or Αβδαλα (for Αβδελλα), F. || 6-7. the patron of George, 'Abd Allā son of 'Amr, may be identified with the son of the conqueror of Egypt 'Amr b. al-'Āṣ; the son succeeded his father ad interim as a governor of Egypt on the latter's death in 664 A.D.; he must have lived in Egypt from his father's first tenure of the same office (640-644 A.D.)

until his death in 682 or 685 A.D.; a date of our graffito prior to 685 is in line with the letter forms, F. || 9. Ηεγλαν: cf. the Arabic names Haglān and ʿAglān, F. || 10. Σαλεεν: previously unattested toponym, F. || 'Seigneur Dieu, Jésus-Christ, sois notre secours. Geôrgios, fils du défunt Sergios, *mawlâ* d'Abdêla fils d'Amr, Moager fils du défunt Êeglan, originaire de Saleen'. The graffito shows that Muslims visited Christian holy places: Moager son of Eeglan accompanied George son of Sergios to whom the invocation of the Lord should be assigned on a visit to the monastery of Apa Apollo, F.

[The use of γενόμενος alone in the sense of 'deceased' connected with an anthroponym is doubtful, as F. implicitly admits in his translation of LL. 5 and 9-10. F.Preisigke, *Wörterbuch der griechischen Papyrusurkunden* I (Berlin, 1925) Col. 297, s.v. γίγνομαι (14) and (15), refers to a series of texts on papyrus of the Roman and Byzantine periods where apparently 'γενόμενος = verstorben', especially in conjunction with βουλευτής (for a new example, see our lemma no. 1858). It should be noted, however, that in all documents adduced by Preisigke (as well as in many others, published later: e.g. *P.Oxy.* LVIII 3958, dated 614 p.C. [L. 13], or *SPP* III² 1, of the early VIIth cent. [L. 1]), γενόμενος is followed or preceded by a title (or an office) that a person has assumed (or fulfilled) till the very day of his death, like βουλευτής (Preisigke), διάκων or σύμμαχος (in the two texts published later). In this sense, someone 'who has been' (γενόμενος) councillor is indeed a 'deceased' counsellor. Consequently I suggest to associate γενομένου with the following title μαυλεη, rightly restored and interpreted by F. (i.e., *mawla*, client), and to delete the comma between both words: 'Georgios, son of Sergios who has been (i.e., till his death) *mawla* of Abdela' (or 'deceased *mawla* of Abdela') etc. Father Sergios, not his son Geórgios, had been *mawla* of Abdela, as is also shown by the genitive γενομένου. The interpretation of LL. 9/10 should be left open, since the reading looks uncertain (I cannot detect the final letters -εν on the photo). My colleague Alain Delattre (Université libre de Bruxelles), whom I thank friendly for his advice, is inclined to suppose the ellipsis of the title μαυλεη after γενομένου in L. 10 (due to lack of space) and to translate LL. 8-10 in accordance with the pattern of LL. 4-7: 'Moager, son of Eeglan who has been *mawla* of Abousale[--]' or 'Abou Sale[--]'. Again, the *mawla* would be the deceased father Eeglan, not the son Moager, Martin].

1771. Koptos. Bilingual (hieroglyphic/Greek) dedication to Isis, 41-54 A.D. *SEG* LI 2153 (*I.Portes* 61; *SB* 4245). S.Pasquali, *BIFAO* 109 (2009) 385-395 (text and French translation; ph.), focuses on the Egyptian etymology of Πιμμειῶμις, the name of the Isis sanctuary (Εἴσιον): its meaning is either 'Le domaine de la route de la mer' or, less plausibly, 'Celui de la route de la mer' (-ιῶμις, rendering Egyptian *ym* ['the sea'], is also on record in the names Ἀμφιῶμις, Παφιῶμις, Πειῶμις, Σεναμφιῶμις, Ταπιῶμις, Ταφιῶμις, Τσεναμφιῶμις, and Ψενταπιῶμις). The road in question is one of the two connecting Koptos with the Red Sea through the Eastern Desert, that to Myos Hormos through Wadi Hammamat or the other to Berenike more to the south. This interpretation is supported by Isis' epithet 'maîtresse du bon début de la route' on record in one of the hieroglyphic documents of the dossier concerning Παρθένιος Παμίνεως (dedicator of *SEG* LI 2153) and his family. Isis appears here as the protector of travellers, a capacity which she shares with Πᾶν, called Εὔοδος in the Paneia along the same roads. [P.'s argument neatly fits in with the evidence from ostraka that Paminis and his three sons were involved in the caravan trade along the routes to the Red Sea on the one hand, and with the fact that all 25 documents from their dossier refer to building activities in the Isis temple on the other (for both elements see *SEG* LV 1826; cf. also XXXVIII 1834), Tybout || The ostraka mentioning Paminis and his sons have been republished by M.S.Funghi, et alii, *Ostraca greci e bilingui del Petrie Museum of Egyptian Archaeology* (*O.Petr.Mus.*), vol. 2 (Florence 2012) nos. 116ff. (with comments on p. 171), Martin].

1772. **Memphis. Trilingual decree of the Egyptian priests in honor of Ptolemy V Epiphanes, 196 B.C.** *OGIS* 90 (*I.Prose* 16; *SB* 8299; *SEG* LIII 1983*). A.Elli (with contributions by P.Bondielli, P.Belloni), *La stele di Rosetta e il decreto di Menfi* (Torino 2009), republishes the three versions of the decree of Egyptian priests (hieroglyphic, demotic and Greek; all with Italian translation; ph. and dr.; general introduction focusing on discovery and decipherment; introduction to the historical context; analysis of the demotic script).

1773-1871. **Memphis (area of: Dahshur). Epitaphs, 34 B.C.-late Imperial period.** Ed.pr. R.Bagnall, *ZPE* 171 (2009) 131-170 (translations), publishes 108 epitaphs found near the pyramid of the Middle Kingdom Pharaoh Senwosret III at Dahshur. Thirteen stones found in 1894/1895 by J.de Morgan are now presumably lost for the greater part; for these inscriptions ed.pr.'s texts (nos. 2/3, 11, 21, 24, 27, 33, 36, 68-70, and 101/102) are based on drawings in J.de Morgan, *Fouilles à Dahchour, mars-juin 1894* (Vienna 1895) and id., *Fouilles à Dahchour en 1894-1895* (Vienna 1903). The others were found during the Metropolitan Museum of Art excavations conducted between 1990 and 2007. There are three chronological groups: Early Roman (nos. 2-70, with no. 2 slightly antedating the Roman period), Late Antique (nos. 70-104), and uncertain (nos. 105-108; Early Roman or Late Antique?). All objects lack a clear archaeological context; unless unequivocal imperial regnal years are mentioned, dates are often based on internal criteria (mostly letter forms or presence of a cross and/or Christian names and titles). Ed.pr. presents the texts in a roughly chronological order, which we retain in our lemmata (dates are 'Early Roman' or 'Late Antique' if not stated otherwise). It is not always clear whether the Late Antique texts are Greek or Coptic. We omit nos. 1 (Aramaic text from the late 5th/early 4th cent. B.C.); 74, 94, 97, and 100 (certainly Coptic); 89 and 105 (traces only); 106 (single letter Z) and 108 (monogram of unclear interpretation). Stone descriptions are concise or absent; many inscriptions have traces of red paint (no. 53 is a dipinto); most numerals belonging to month names have horizontal strokes above. In his introduction, ed.pr. discusses inter alia the drawings present on seven stones (nos. 7, 9, 19, 25, 38, and 44/45), script, language, month names (spelling variants; frequency: a single striking cluster of deaths in Choiak, i.e., late November to late December) and onomastics (lists of all attested names, occasionally with comments, on 135-141; numerous names from the Early Roman group are previously unattested: see the app.cr. below).

Inscriptions from the Early Roman Cemetery

1773: 145 no. 2. *Dahchour 1894-1895*, 110 fig. 157. **Epitaph of Zenon, 34 B.C.**

Ἔτους ιη´ τοῦ καὶ τρί|του· Ζήνων Ἀρτωιοῦς, | μητρ[ὸ]ς Τ[α]σρωσοῦ, | [Με]σωρὴ κζ´

1 and 4. 'Year 18 which is also third': reign of Kleopatra VII with Caesarion (35/34 B.C.), with the second count referring to Kleopatra's acquistion of territories in Syria; 27 Mesore = 23 August 34 B.C., ed.pr. || 2. Ἀρτωιοῦς: perhaps a genitive; the nominative is unknown; previously unattested as a male name, but cf. Ἀρτωοῦς as a possibly female name in a papyrus, ed.pr., who points out that Αρ- probably derives from Horus and hence opts for the rough breathing || 3. Τασρωσης: previously unattested name, ed.pr.; for spelling variants cf. our lemmata nos. 1776 and 1802.

1774: 145 no. 3. *Dahchour 1894*, 44 fig. 92. **Epitaph of Mirathes, 29 B.C.?**

("Ετους) α', Φηφ . [-]· | Μιράθου | Σρωσης

1. Year 1 of Augustus (30/29 B.C.) or Tiberius (14/15 A.D.); Φηφ is presumably a spelling variant of the month's name Ἐπείφ, ed.pr. || 2-3. Μιράθης and Σρωσης: previously unattested names, ed.pr.

1775: 145/146 no. 4. **Epitaph of Hyrsroses, 28 B.C.?** The inscription has been written twice, with the second version better and more deeply cut and painted but lacking the day number: ("Ετους) β', Παῦνι ι'· | Ὑρσρωσης· | (ἔτους) β', Παῦνι· | Ὑρσρωσης

1. Year 2 of Augustus (29/28 B.C.) or Tiberius (15/16 A.D., Pauni 10 = 5 June 28 B.C. or 4 June 16 A.D., more likely the former, ed.pr. || 2 and 4. Ὑρσρωσης: previously unattested name (Ὑρ- derived from Horus); the first sigma could be read as epsilon (unattested name Ὑρερωσης), but sigma is more likely in view of the consistency of the σρωσ-stem in other names, ed.pr.

1776: 146 no. 5. **Epitaph of Thasrose, 28 B.C.:** ("Ετους) β' Καίσαρ[ος], Μεσορὴ | κβ'· Θα|σροση

1-2. Year 2 of Augustus (29/28 B.C.), Mesore 22 = 16 August 28 B.C., ed.pr. || 2. cf. our lemma no. 1773.

1777: 146 no. 6. **Epitaph of Tasroses, 27 B.C.?:** ("Ετους) γ', Παμεν|ὼ(θ) λ'· Τασ|ρωσης | Πατρης

1-2. Year 3 of Augustus (28/27 B.C.) or Tiberius (16/17 A.D.), Phamenoth 30 = 27 March 27 B.C. or 26 March 17 A.D., more likely the former, ed.pr. || 2-3. cf. our lemma no. 1773 || 3. previously unattested name, on record as a late antique place-name in the Arsinoite; Πατρη occurs in the names of two toparchies in the Hermapolite; or Πατρης for Φατρῆς?, ed.pr.

1778: 146 no. 7. **Epitaph of Mireis, 26 B.C.** Under the inscription a drawing of the symbol representing the key of Anubis: ("Ετους) δ' Καίσαρος, | Μεχεὶρ η'· | Μιρηις Κ . λινις

1-2. Year 4 of Augustus (27/26 B.C.), Mecheir 8 = 3 February 26 B.C., ed.pr.

1779: 146/147 no. 8. **Epitaph of Horos, 25 B.C.?:** ("Ετους) ε', Με|χὶρ κζ'· | "Ορος | Πα||τρο|θος

1. Year 5 of Augustus (26/25 B.C.) or Tiberius (18/19 A.D.), Mecheir 27 = probably 22 February 25 B.C., ed.pr. || 3. "Ορος for Ὧρος || 4-6. previously unattested name, ed.pr.

1780: 147 no. 9. **Epitaph of Onnoph(ris), 25 B.C.?** Under the inscription a drawing of a boat with a sail and steering oar: ("Ετους) ε', Παμενὼθ α'· | Ὀννόφ(ρις) ποιμὲ(ν) | Πιοραπ

1. Year 5 of Augustus (26/25 B.C.) or Tiberius (18/19 A.D.), Phamenoth 1 = probably 26 February 25 B.C., ed.pr. || 2-3. Ὀννόφ(ρις) for Ὀννῶφ(ρις), ποιμέ(ν) for ποιμή(ν) (no abbreviation marks); 'Onnoph(ris) shepherd (?) of Piorap' (the latter a previously unattested name), ed.pr.

1781: 147 no. 10. **Epitaph of Tamoun, 25 B.C.?:** ("Ετους) ε', Παῦνι ιε'· | Ταμουν | Ἁρμάχις

1. Year 5 of Augustus (26/25 B.C.) or Tiberius (18/19 A.D.), Pauni 15 = probably 9 June 25 B.C., ed.pr.

1782: 147 no. 11. *Dahchour 1894*, 44 fig. 86. **Epitaph of Ibou, 24 B.C.?**

("Ετους) ς'· Ἰβου Μι|ράτου· Φαρ(μοῦθι) [-]

1. Year 6 of Augustus (25/24 B.C.) or Tiberius (19/20 A.D.), Pharmouthi [-] = probably 27 March-25 April 24 B.C.; Ἰβου: previously unattested name, ed.pr. || 1-2. Μιράτης: variant of Μιράθης, ed.pr. (see our lemma no. 1774) || 2. in fine the day number or a third name, 'although it is not obvious what this name would be', ed.pr. [either Φαρ(μοῦθι) + day number or a name Φαρ(--), Martin].

1783: 147/148 no. 12. **Epitaph of Teiri, 24/23 B.C.?:** ("Ετους) ζ'· Τειρι

Year 7 of Augustus (24/23 B.C.); Τειρι: previously unattested (female?) name, ed.pr.

1784: 148 no. 13. **Epitaph of Tamirates, 22 B.C.:** ("Ετους) θ', η' | Παοπι· | Ταμιρ|άτης || Πάσι|ος

1-2. Year [redacted] of Augustus (22/21 B.C.), Phaophi 8 = 6 October 22 B.C., ed.pr. || 3-4. previously unattested name, ed.pr.; for spelling variants see our lemmata nos. 1786, 1806, 1818, and 1834 || 5-6. perhaps a tau was lost at the end of L. 5, giving the form Πάσιτος (cf. next lemma); possibly more letters were incised in L. 6 in fine, ed.pr.

1785: 148 no. 14. **Epitaph of Haynchis, 22 B.C.**

("Ετους) θ', Χοίαχ κα' | Ἀῦγχις Πάσιτος, | μητρὸς Ταρῆτις

1. Year 9 of Augustus (22/21 B.C.), Choiak 21 = 18 December 22 B.C., ed.pr. || 3. Ταρῆς is known as a male and a female name in papyri; whether Ταρῆτις is a related name or a genitive of Ταρῆς is unclear, ed.pr.

1786: 148 no. 15. **Epitaph of Tamirate, 21 B.C.**

Ταμιράτη | Πασιπιμη· | (ἔτους) θ', ιη' Μεσο{υ}|ρή{ς}

1-2. Cf. our lemma no. 1784 || 2. previously unattested name, ed.pr. || year [redacted] of Augustus, Mesore 18 = 11 August 21 B.C., ed.pr.

1787: 148 no. 16. **Epitaph of Pnepheros, 20 B.C.:** Πνευπερο | Ταλαη· Τῦβι ι', | ἔτους (ἔτους) ι'

1\. Previously unattested orthographical variant of Πνεφερῶς, ed.pr. || 2. Ταλαη is of unknown gender, ed.pr., who refers to the name Ταλαης in a papyrus || 2-3. year [illegible] of Augustus (21/20 B.C.), Tybi 10 = 5 January 20 B.C., ed.pr.

1788: 149 no. 17. **Epitaph, 19 B.C.:** [---] | (ἔτους) ια', | Τῦβι ιβ'

Year [illegible] of Augustus (20/19 B.C.), Tybi 12 = 7 January 19 B.C., ed.pr.

1789: 149 no. 18. **Epitaph of Dorion, 18 B.C.** Under the inscription a (later?) elaborate drawing resembling a chi-rho monogram at first sight.

Νικτνηβω . . . . · | (ἔτους) ιβ', μη(νὸς) Φαχὼν ζ'· | Δωρίων Νηρνεịος

1\. The present L. 1 may be a later addition to the original text; Νικτνηβω: variant of Νεχθενῖβις (cf. our lemma no. 1794), ed.pr. || 2. Φαχών for Παχών; year 12 of Augustus (19/18 B.C.), Pachon 7 = 2 May 18 B.C., ed.pr. || 3. Νηρνεịος: previously unattested name (patronymic) or some kind of demotic? Νερώνειος is hardly possible at this date and a month name is not needed here, ed.pr.

1790: 149 no. 19. **Epitaph of Apiychis, 18 B.C.** Under the inscription a drawing of a man holding a horizontal linear object in front of him and a vertical object behind him; beneath him a larger, horizontal linear object with a short vertical toothed line at the right.

Ἀπιύχις | Θεδιρι· (ἔτους) ιβ', Παῶνị κζ'

Perhaps a miswriting of the familiar name Ἀπύγχις, ed.pr. || 2. previously unattested name (patronymic); year 12 of Augustus (19/18 B.C.), Pauni 27 = 21 June 18 B.C., ed.pr.

1791: 149/150 no. 20. **Epitaph of Paloube[--], 15/14 B.C.**

Παλουβη[.] . . . | Ταaρτβῶς ὡς | ἐ̣[τ]ῶ̣[ν] μβ' . . . | . [. . . . Τ]ῦβ[ι] || . [. (ἔτους)] ιε' Κα̣ί̣[σαρος]

1\. In fine a sigma or theta; a iota or rho; traces compatible with MI; a sigma: the most plausible reconstructions are Παλουβηθιμις and Παλουβησιμις, neither known, ed.pr. || 2. previously unattested name, ed.pr. || 5. year 15 of Augustus (15/14 B.C.), ed.pr.

1792: 150 no. 21. *Dahchour 1894-1895*, 110 fig. 155. **Epitaph of Senonophris, 15 B.C.**

Σενωνόφρις | Ταθῶτις | μητρός· | Παπει α', || (ἔτους) ις'

1\. Orthographical variant of Σενοννῶφρις, ed.pr. || 2-3. in a smaller hand than the other lines and possibly an insertion, ed.pr. || 4. Παπει: unusual misspelling of Φαῶφι, ed.pr. || 4-5. year 16 of Augustus (15/14 B.C.), Phaophi 1 = 28 September 15 B.C., ed.pr.

1793: 150 no. 22. **Epitaph of Haryos (?), 14 B.C.:** ("Ετους) ιζ', Ἀθὺρ ις'· | Αρυος Μιρά|της

1. Year 17 of Augustus (14/13 B.C.), Hathyr 16 = 13 November 14 B.C., ed.pr. || 1. previously unattested name Ἄρυος or, less preferably, a misspelling of Ἄρειος; Μιράτης: cf. our lemma no. 1782.

1794: 150 no. 23. **Epitaph of Tkalys, 14 B.C.**

Τκ̣αλυς | Νεχθενίβιος | ὡς (ἐτῶν) κε'· | (ἔτους) ιζ', Χοίακ̣ ς'

1. Previously unattested female name, ed.pr. || 2. cf. our lemma no. 1789 app.cr. ad L. 1 || 4. year 17 of Augustus (14/13 B.C.), Choiak 6 = 3 December 14 B.C., ed.pr.

1795: 150/151 no. 24. *Dahchour 1894-1895*, 110 fig. 156. **Epitaph of Mirathes, 14 B.C.**

Μιράθης | Τεῶτος· | (ἔτους) ιζ', | Χοίακ || λ'

1. Cf. our lemma no. 1774 || 3-5. year 17 of Augustus (14/13 B.C.), Choiak 30 = 27 December 14 B.C., ed.pr.

1796: 151 no. 25 (ph.). **Epitaph of Senarendotes, 11 B.C.** Under the inscription drawings of a reptile, a palm branch and, above each other, two altars (the upper one is horn-shaped).

[("Ετους)] ιθ' Καίσα|ρος, Μεσορὴ | ιζ'· Σεναρεντό|της τοῦ Μιρηους, || μέτηρ Θαμοῦ|νις

1-3. Year 19 of Augustus (12/11 B.C.), Mesore 17 = 10 August 11 B.C., ed.pr. || 3-4. orthographical variant of Σεναρενδώτης, previously unattested, ed.pr. || read μήτηρ for the correct μητρός, ed.pr.

1797: 152 no. 26. **Epitaph of Mirathes, 11 B.C.:** ("Ετους) κ', Ἀθὺρ δ'·| [Μι]ράθη Πατ|[. .] . άθου

Year 20 of Augustus (11/10 B.C.), Hathyr 4 = 31 October 11 B.C., ed.pr. || 2. Μιράθης: see our lemma no. 1774 || 3. before the alpha perhaps a rho, ed.pr.

1798: 152 no. 27. *Dahchour 1894*, 44 fig. 91 bis. **Epitaph of Thinartot, 11 B.C.**

Θιναρτῶτ | χρητή, χ|αῖρε· (ἔτους) κ', | Ἀθὺρ κ'

1. 'The daughter of Ἀρθώτης', ed.pr. || 2. χρητή for χρηστή || 3-4. year 20 of Augustus (11/10 B.C.), Hathyr 20 = 16 November 11 B.C., ed.pr.

1799: 152 no. 28. **Epitaph of Oxeris, 10 B.C.** Under the inscription a drawing of a four-legged male animal, probably a bull, standing on a platform decorated with a checkerboard pattern: ("Ετους) κ', Τῦβι κε'· | ἓν βασιλεύς, | Ὀξερις Ἀπύνχις | τέθνηκε

1. Year 20 of Augustus (11/10 B.C.), Tybi 25 = 20 January 10 B.C., ed.pr. || 2-4. 'One king! Oxeris son of Apynchis has died', on the assumption that ἓν is used for εἷς; cf. Bernand, *Inscr. métriques* 114: (following an invocation of Zeus) εἷς Καῖσαρ, μέγας αὐτοκράτωρ, εἷς κοίρανος ἔστω· εἷς βασιλεύς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτης, ed.pr., who argues that a name (H)enbasileus seems far less likely and points out that Ὀξερις (previously unattested name; cf. also our lemma no. 1807) cannot be read as Οσερις for Οσιρις.

1800: 152 no. 29. **Epitaph of Thiris, 10 B.C.:** (Ἔτους) κʹ, Παχὼν κʹ· | Θιρις Καλα|πατι

1. Year 20 of Augustus (11/10 B.C.), Pachon 20 = 15 May 10 B.C., ed.pr. || 2-3. both names are previously unattested, ed.pr.

1801: 153 no. 30. **Epitaph of Horos, 10 B.C.:** (Ἔτους) καʹ, Παῶπι ιθʹ· | Ὧρος Ἀρμιούθης

1. Year 21 of Augustus (10/9 B.C.), Phaophi 19 = 17 October 10 B.C., ed.pr. || Ἀρμιούθης: previously unattested name; metathesis for Ἀριμούθης?, ed.pr.

1802: 153 no. 31. **Epitaph of Tasroses, 9 B.C.**

(Ἔτους) καʹ, Παρμοῦ|θι ιεʹ· vacat | Τασροσης | Ἁρμάχις

1-2. Year 21 of Augustus (10/9 B.C.), Pharmouthi 15 = 10 April 9 B.C., ed.pr. || 2. cf. our lemma no. 1773.

1803: 153 no. 32. **Epitaph of Ammonios, ■ B.C.**

(Ἔτους) κβʹ, | Χοίαχ ιβʹ· | Ἀμμώνιο[ς] | Τασχερτοῦς

Year 22 of Augustus (9/8 B.C.), Choiak 12 = 8 December 9 B.C., ed.pr. || 4. previously unattested (female) name, ed.pr.

1804: 153 no. 33. *Dahchour 1894*, 44 fig. 88. **Epitaph of Epheleute, 7 B.C.**

(Ἔτους) γκʹ, Τῦβ[ι] | θιʹ· | Εφελε|υτη Ὀγε||ρις

Year 23 (with the tens' digit following the unit: cf. our lemma no. 1808 for the only other example in this series) of Augustus (8/7 B.C.), Tybi 19 = 14 January 7 B.C., ed.pr. || 3-4. previously unattested female name or a corrupted form of ἐτελεύτα or ἐτελεύτη(σεν)?; the latter alternative is tempting, but perhaps too drastic in view of the high number of unknown names in these texts, ed.pr. || 4-5. perhaps an orthographical variant of Ὀξερις, ed.pr. (see our lemma no. 1799).

1805: 153/154 no. 34. **Epitaph, 5 B.C.**

[---]ṭο(--) Βελλῆς τοῦ Μιροπάτης, | [μητρὸς] Ἀθαγης· | (ἔτους) κεʹ, Ἐπὴφ αʹ

1-2. Abbreviated name (raised omicron), 'son of Belles, grandson of Miropates, his mother Athage'; Μιροπάτης: previously unattested name, ed.pr. || 2. probably Ἀθαγης (previously unattested) for Ἀγάθης, ed.pr. || 3. year 25 of Augustus (6/5 B.C.), Epeiph 1 = 25 June 5 B.C., ed.pr.

1806: 154 no. 35. **Epitaph of Tameirat, 5 B.C.**

Μεσ̣ο̣ρ̣ὴ, | (ἔτους) κε΄ Κάσ̣|αρος, ζ΄· | Ταμειρ||ατ Βαλε|ις

1-3. 'Year 25 of Caesar, Mesore 7': L. 1 was written as an afterthought; apparently the mason omitted the month name before the numeral in L. 3; Κάσαρος for Καίσαρος; year 25 of Augustus (6/5 B.C.), Mesore 7 = 31 July 5 B.C., ed.pr. || 4-5. variant of Ταμιράτης (cf. our lemma no. 1774), ed.pr. || 5-6. previously unattested name; perhaps an attempt at writing Βελλῆς, ed.pr.

1807: 154 no. 36. *Dahchour 1894*, 44 fig. 89. **Epitaph of Sarotei, 4 B.C.** Under the inscription several designs, including a swastika and a bird.

Φαμεν(ὼθ) κα΄· | Σαρωτε̣ι | Ὀξεριος· | (ἔτους) κϛ΄

1 and 4. Year 26 of Augustus (5/4 B.C.), Phamenoth 21 = 17 March 4 B.C., ed.pr. || 2. previously unattested name, ed.pr. || 3. cf. our lemma no. 1799.

1808: 154/155 no. 37. **Epitaph of Nebtichis, 4 B.C.**

Νεβτῖχις ἡ καὶ| Σαβαδ̣ις Μι̣|ρηι̣ς ὡς | (ἐτῶν) λ̣΄· Χο̣ίαχ || κ΄[. . . .] . ., | ζκ΄ (ἔτους)

2. Previously unattested name, perhaps a variant on a Σαββ-/Σαμβ-name (Σαμβᾶθις?), ed.pr. || 5-6. year 27 (for the order of the digits cf. our lemma no. 1804) of Augustus (4/3 B.C.), Choiak 20 = 16 December 4 B.C. (but perhaps the lacuna included another digit of the date), ed.pr.

1809: 155 no. 38. **Epitaph of Tasroses, 1 B.C. At the bottom of the inscription a ship and a small bird:** (Ἔτους) κθ΄, Φαμεν(ὼθ) ιδ΄· | Τασρωσης | Ἀπανις

2. Year 29 of Augustus (2/1 B.C.), Phamenoth 14 = 10 March 1 B.C., ed.pr. || 2. cf. our lemma no. 1773 || 3. previously unattested name, ed.pr.

1810: 155 no. 39. **Epitaph of Kopria, 1 B.C.:** Κοπρί|α· (ἔτους) κ̣θ΄, Παῦ|νι ιζ΄

[1. For Κοπρία cf. G.Ioannidou, 'A Few Remarks on Copronyms in Graeco-Roman Egypt', in J.M.S.Cowey, B.Kramer (edd.), *Paramone. Editionen und Aufsätze von Mitgliedern des Heidelberger Instituts für Papyrologie zwischen 1982 und 2004* (Munich-Leipzig 2004) 230-237, with references to previous literature; cf. also *SEG* XXXIV 667 app.cr., XLVI 2319 (XIV), and the male name Κοπρίας in our lemma no. 1825] || 2-3. Year 29 of Augustus (2/1 B.C.), Pauni 17 = 11 June 1 B.C., ed.pr..

1811: 155 no. 40. **Epitaph of Harendotes, 1 A.D.** Part of the head of a deity and a hieroglyphic inscription above the Greek inscription; the reused stone probably originates from the antechamber of Senwosret III's Pyramid Temple.

("Ετους) λα', Χοίαχ ι'· Ἀρε|νδώδης | Πετε. [.]χεφθ|ῆμις, χέροις

1. Year 31 of Augustus (1/2 A.D.), Choiak 10 = 6 December 1 A.D., ed.pr. || 1-2. orthographical variant of Ἀρενδώτης, ed.pr. || 3-4. there is no name with this full ending; a Νεφθῆμις is on record in a papyrus, ed.pr. || 4. χέροις for χαίροις.

1812: 155/156 no. 41. **Epitaph of Dosios, 5 A.D.**

("Ετους) λε', Χοίακ ις'· | Δώσιος Σαμ|βᾶ Ταισως ἐτ|ῶν κε

1. Year 35 of Augustus (5/6 A.D.), Choiak 16 = 12 December 5 A.D., ed.pr. || 2. Δώσιος: previously unattested name; perhaps, like Δωσᾶς, a hypercoristic of Δωσίθεος, ed.pr. || 3. Ταισως (= Θαισοῦς?): a unattested female name, in which case μητρός may have been omitted; perhaps an Isis derivative like Ταισᾶς/ Θαισᾶς, ed.pr.

1813: 156 no. 42. **Epitaph of Mireis, 6 A.D.:** ("Ετους) λε', Παῦνι ε'· | Μιρης Πασχι.. [--]

1. Year 35 of Augustus (5/6 A.D.), Pauni 5 = 30 May 6 A.D., ed.pr. || 2. Μιρῆς is found (but spelled without the iota) above all in the Hermopolite and Eastern Desert (with Koptos). After XI probably lambda, iota or nu; these letters do not lead to a known name, ed.pr.

1814: 156 no. 43. **Epitaph of Tonnopris, 6 A.D.:** ("Ετους) λε', Πᾶνι ιθ'· | Τοννῶπρις | Μιράθους

1. Year 35 of Augustus (5/6 A.D.), Pauni 19 = 13 June 6 A.D., ed.pr. || 2. the usual spelling is Ταοννῶφρις, ed.pr. || 3. see our lemma no. 1774.

1815: 156 no. 44. **Epitaph of Thiri, L[-]sires and Hathres, 10/11 A.D.** Inscription incised in a frame of a temple-like structure (LL. 1/2 inside the pedimental area, LL. 3-5 below the pediment): ("Ετους) μ'[--|---] | Θιρι καὶ Λ.. σιρης | καὶ Ἀθρῆς ἀμφότ[ε]ρο[ι] || Φωλῆμις

1. Year 40 of Augustus (10/11 A.D.), ed.pr. || 3. Θιρι: variant of Θιρις, for which see our lemma no. 1800, ed.pr. || 4. variant of Ἀτρῆς, ed.pr. || 4-5. 'all children of Pholemis', ed.pr. || 5. the name (Φολῆμις) is previously unattested in this spelling, but common in the Fayum; Πολῆμις is less common but also characteristic of the Fayum and neighbouring nomes, ed.pr.

1816: 157 no. 45. **Epitaph of Srous, 30 B.C.-14 A.D.** Under the inscription a drawing of a four-legged animal, perhaps a jackal, with a human figure on its back. At left a rake-like design which probably represents the key of Anubis.

Κέσαρους | Παχὼν ις'· | Σροῦς . . απυχις | ἀπέθανε || ὀπῶ ἀσπίδις ις'

1. Κέσαρους for Καίσαρος (i.e. Augustus), probably without year sign and number, ed.pr. || 3. Σροῦς: previously unattested name; perhaps [Πα]απύχις (for Παπύνχις), ed.pr. || 5. ὀπῶ ἀσπίδις (perhaps influenced by the Latin genitive aspidis) for ὑπὸ ἀσπίδος: Srous died of the bite of an asp, 16 (years old?), ed.pr. [or year 16 of Augustus, which the mason had forgotten initio; cf. the numeral separated from the month name in our lemma no. 1806 (cf. also no. 1782: year and month separated from each other by the deceased's name); indications of the age at death are very rare in this series (see our lemmata nos. 1791 and 1794, both with ὡς ἐτῶν, and no. 1833 (dubious), Tybout || or ὀπῷ (dative of ὀπός, '(acid) juice'), used as a metaphor for venom, Martin].

1817: 157 no. 46. **Epitaph of Haryotes, 16 A.D.?:** (Ἔτους) γ', Χοία(κ) ιβ'· | Ἀρυώτης | Ἀμιούτης

Year 3 of Augustus (28/27 B.C.) or Tiberius (16/17 A.D.), Choiak 12 = probably 8 December 16 A.D., ed.pr. || 2. Ἀρυώτης: spelling variant of Ἀρυώθης, ed.pr. || 3. previously unattested name; cf. Θαμιουτος on record in a papyrus; or a deformation of Ἀριμούθης?, ed.pr.

1818: 157 no. 47. **Epitaph of Tamirathe, 19/20 A.D.**

Ταμιράθη· (ἔτους) ς' Τιβε|ρίου Καίσαρος | π . α[.]ω . [--]

1. Cf. our lemma no. 1774 || 1-2. year 6 of Tiberius (19/20 A.D.), ed.pr. || 3. a month and a day; probably Π⟦α⟧αχὼν [-], ed.pr.

1819: 157/158 no. 48. **Epitaph of Haychis and Pates.**

Ἀῦχις μηδρὸς | Ταήσι καὶ Πα|τῆς Μιράθη· | (ἔτους) . , Θ̣ὼ̣ὺθ β'

1. Ἀύχις μηδρὸς for Ἀύγχις μητρὸς, ed.pr. || Μιράθης: see our lemma no. 1774.

1820: 158 no. 49. **Epitaph of Mireis:** (Ἔτους) [. .], Μ̣εσορὴ εχ[.]μ̣ε̣ν̣ . | ε'· | Μιρηις Μιράθου

1. The sequence in fine is difficult to read; perhaps ἐχομένεν as a mistake for ἐπαγομένων, ed.pr. || 3. Μιράθης: cf. our lemma no. 1774.

1821: 158 no. 50. **Epitaph of Nikarete, early Roman (ca. 15 B.C.-16 A.D.).**

Νι(κ)αρέ̣τ̣ην· | Νιχά|ριν | Ἀμώνι

1. ΝΙΑ, lapis || 2-3. Νιχάριν for Νικάριον || 4. probably for Ἀμωνίου: 'Nikarion daughter of Amonios'; for the epitaph of this person see our next lemma || 'It is clear that lines 2-4 were written as a unit separately from L. 1', ed.pr. [implying a double commemoration of Nikarion? Probably Nikarion here appears as the dedicant of Nikarete's stone, Tybout].

1822: 158 no. 51. **Epitaph of Nikari(o)n, early Roman (ca. 15 B.C.-16 A.D.).**

Νικάριν Ἀμμόνις· | Κοίαχ κϛ'

1. Νικάριν Ἀμμόνις for Νικάριον Ἀμμωνίου; for this person cf. our preceding lemma.

1823: 158 no. 52. **Epitaph of Mireis:** Μ̣ιρηις | Ὧρος

1824: 158 no. 53. **Epitaph of Nemti, early Roman (ca. 15 B.C.-16 A.D.).**

Νεμτι | Μιρηις, | μητρὸς Ταλοοῦ

1. Previously unattested name derived from the god Nemty, ed.pr. || 3. the previously unattested name is probably a variant of names like Ταλοῦ and Ταλοῦς, ed.pr. [for the names in οῦς see L.Dubois, in *Onomatologos* 398-421, Sverkos] || 'Nemti son of Mireis and mother Taloou', ed.pr.

1825: 159 no. 54. **Epitaph of Koprias, early Roman?:** Κοπρίας

Cf. our lemma no. 1810 for the female variant.

1826: 159 no. 55. **Epitaph of [–]theos:** Ε̣ὐψύχι, | [. . . .]θεος | [. . . .]οδ . | [—] . .

1827: 159 no. 56. **Epitaph of Taesis, early Roman?:** Ταῆσι | Μεροις

2. Previously unattested name, ed.pr.

1828: 159 no. 57. **Epitaph of Berenike, early Roman?:** Βερνίκι | Βερνίκι

In L. 1, the epsilon is rotated forward 90 degrees. Apparently the mason recarved the line, getting the epsilon (if not the spelling) correct on the second try, ed.pr.

1829: 159 no. 58. **Epitaph:** [–]ενο[--|--]πις

1830: 159 no. 59. **Epitaph:** . . ου . |ατρης | . [.]θεν| . ν . . . ||αν

1. Omicron or theta, but it is impossible to read the month name Hathyr, ed.pr.

1831: 160 no. 60. **Epitaph of Thatres. Reused pyramid casing block:** Θατρῆς

1832: 160 no. 61. **Epitaph:** [--]λεξ ιβ' Ἀθώρ

[Ἀ]λεξ(--)? (no abbreviation sign); [κατ' Ἀ]λεξ(ανδρέας), referring to the Alexandrian reformed calendar, is difficult to imagine, ed.pr.

1833: 160 no. 62. **Epitaph of Tasroous:** Τασρο|οῦς | . ς

1-2. Previously unattested name, ed.pr. || 3. probably initio the L year sign, indicating age rather than date of the inscription, ed.pr. [?; cf. our lemma no. 1816 app.cr. in fine].

1834: 160 no. 63. **Epitaph of Tamirat:** Ταμιρατ

Cf. our lemma no. 1774.

1835: 160 no. 64. **Epitaph.** Drawing below: [--] . νν | [--] Παχ(ὼν) κ'

1. Before NN perhaps an omicron, yielding the name Ὀννῶφρις, but other readings are possible, ed.pr.

1836: 160/161 no. 65. **Epitaph of Thaesis:** Θαῆσις | Ὥρου

1837: 161 no. 66. **Epitaph, early Roman?:** υορ[--|--]εσ . . [--]υπ . [--]

1838: 161 no. 67. **Epitaph of Thermouthis.** Under the inscription a drawing of a foot (?).

Θερ[μ]|οῦθι[ς]

1839: 161 no. 68. *Dahchour 1894*, 44 fig. 87. **Epitaph of Hartes:** Ἀρτῆι Μιράτης

Ἀρτῆς: rare name (or metathesis for Ἀτρῆς?), ed.pr.; Μιράτης: see our lemma no. 1782.

1840: 161 no. 69. *Dahchour 1894*, 44 fig. 90. **Epitaph of Tanisneou.** Inscription in a band between a row of stars and baskets; probably a reused temple relief: Τανισνηου

Previously unattested name meaning 'the one of the brothers', ed.pr., who on 140 writes Τανισνηυ and classifies it as a female name.

1841: 161 no. 70. *Dahchour 1894*, 44 fig. 91. **Epitaph of Didyme:** Εὐψύχι, | Διδύμη

Inscriptions from the Late Antique Cemetery

1842: 162 no. 71. **Epitaph of Patermoutis, 303 A.D.:** Πατερμοῦτει· | (ἔτους) ιθ' ιη' ια', | Μεχὶρ | κη'

2. The years 19, 18, and 11 of Diocletian, Maximian, and the two Caesars Constantius and Galerius, respectively (302/303 A.D.), Mecheir 28 = 22 February 303 A.D., ed.pr.

1843: 162 no. 72. **Epitaph:** [---]? | [–]ηερν[--|--] . υθ̣[--] | ---

1844: 162 no. 73. **Epitaph of Agape:** Ἀγά{γ}πη | παρθένος

1. The second gamma could be a false start on pi or an error, ed.pr.

1845: 162 no. 75. **Christian epitaph of E(i)rine.** Numerous strokes both horizontal and vertical: † Ἡρίνε

Probably the name Εἰρήνη; possibly initio a iota rather than eta, depending on which strokes are taken to be random and which part of the letter.

1846: 162/163 no. 76. **Epitaph of Eva and Abraham:** Ἀμα | Εὐα | καὶ | Ἀπα | Ἀβρ̣α̣ά̣μ̣

1847: 163 no. 77. **Epitaph of Nebtychis:** Νεβτῖ|χι γυνὴ | Μακα|ρίου

1-2. A Memphite woman called Αὐρηλία Νεβτῖχις is on record in a papyrus, ed.pr.

1848: 163 no. 78. **Epitaph of Peter:** Πέτ|ρος

1849: 163 no. 79. **Epitaph of Palasia:** Παλασία

1850: 163 no. 80. **Epitaph of [–]taia:** [--]ται̣α

Iota or perhaps rho, ed.pr.

1851: 163/164 no. 81. **Epitaph:** . α|ρια

On the (uncertain) assumption that K may be read initio, perhaps [Μα]|κα|ρία, ed.pr.

1852: 164 no. 82. **Epitaph of Isidora:** Ἰσιδώ|ρα

1853: 164 no. 83. **Epitaph of Plantas:** Πλαντᾶ

1854: 164 no. 84. **Epitaph:** [–]α . [--|--]ιτη[--|--] . . [--]

1. After A: Λ or M, ed.pr.

1855: 164 no. 85. **Epitaph:** [--]ρε

The ending in epsilon may point to a Coptic form of a Greek or Latin name (e.g. [Πέτ]ρε), ed.pr.

1856: 164 no. 86. **Epitaph of Piyris. Under the inscription the ankh sign:** Πιῦρις

1857: 164 no. 87. **Epitaph of Ammonia:** Ἀμμọν[ία, | Ἀμμ]ονίạ

1858: 165 no. 88 (ph.). **Epitaph of Apollon, 3rd cent. A.D.**

Εὐψυχῖται, | Ἀπόλλων υἱὸς | Ἀμμωνίου ἀγο|ρανομήσας, γεν(όμενος) || βουλευτοῦ αλασ[.], | (ἐτῶν) κζ', σὺν τῇ μη|τρὶ Ἰσιδώρạ . . | . . [---] | -----

Above the text a centered omega, on which ed.pr. does not comment [the ph. shows a vertical stroke (iota or flaw of the stone?) under this letter] || 1. εὐψυχῖται for εὐψυχεῖτε || 5. βουλευτοῦ for βουλευτής, ed.pr. [in fine a slightly curved letter with from its top the start of a stroke going to the right; 'I have no idea to what this word can refer' [the name of the town or village where Apollon had been bouleutes?, Tybout] || the mention of a bouleutes dates the inscription after the Severan period; an agoranomos is compatible with a 3rd cent. date, and there is no secure evidence from later periods, ed.pr.

1859: 165 no. 90. **Epitaph of Tauris:** Ταῦρις

1860: 166 no. 91. **Epitaph of Serenis:** Σε|ρηνίς

1861: 166 no. 92. **Epitaph of Horion:** Ὡρίων

1862: 166 no. 93. **Epitaph of Kennari[-]. Reused block with Hieroglyphic text:** Κενναρι[--]

Previously unattested name; perhaps a variant on Χεννᾶρις, ed.pr.

1863: 166 no. 95. **Epitaph of Thekla:** Θέκλα

On Thekla names in the papyri, see S.J.Davis, *BASP* 36 (1999) 71-81; this inscription widens the geographical range, which did not extend north of the Fayum, ed.pr.

1864: 166 no. 96. **Christian epitaph:** † παρẹδοξο. ΙΜ

The epsilon is corrected from an original alpha; if a form of παράδοξος was intended, the 'correction' is erroneous. The letter after the second omicron is perhaps an upsilon, ed.pr.

1865: 167 no. 98. **Epitaph:** την στο . |της

Possibly ΠΙ should be read instead of N, yielding πιστό|της, ed.pr.

1866: 167 no. 99. **Epitaph:** καιατια . [--]

1867: 167 no. 101. *Dahchour 1894*, 44 fig. 85. **Epitaph of Papnoutis:** Παπν|οῦτι

Christian name usually spelled Παπνοῦτις or Παπνοῦθις, ed.pr.

1868: 167 no. 102. *Dahchour 1894*, 44 fig. 90 bis. **Epitaph of Taurinos.**

[--] Ταυρῖνε | [–] . ιως | [--] . ελλ . | [–] . . τ .

1. Either a vocative (Coptic form) or omicron may be read, yielding a nominative, ed.pr.

1869: 168 no. 103. **Epitaph of Atha[nasios or -nasia].** Reused relief (cartouche; ankh sign; cobtra; t-sign) coming from a royal monument: Ἀθα[νασι --]

1870: 169 no. 104. **Epitaph of Taieou:** Τα|ιη|οῦ

Inscription of uncertain date (early Roman or late Antique?)

1871: 169 no. 107. **Epitaph:** νοπορητης

Either an unknown name or perhaps [οἰ]νοπο(λ)ητής (for οἰνοπώλης), ed.pr.

1872. **N(e)ilopolis. Dedication to Augustus by sheep farmers, 24 B.C.** *I.Fayoum* 73 (*SB* 8895). S.Pfeiffer, in *Identität und Zugehörigkeit* 71-73 (German translation; ph.), discusses this dedication of the προβατοκτηνοτρόφοι and their families, from the peribolos wall of the temple of Soknopaios, as evidence of the rapid integration of Augustus into the Egyptian religious world.

1873-1882. **Ostrakine (area of: el-Huweinat). Christian epitaphs, early Byzantine period.** Ten anthropomorphic stelai of beach-rock: round or trapezoid head at top (mostly with facial features); rectangular or slightly tapering body bearing the inscription (often traces of red paint); some stones have a tenon. Acquired in the antiquities market in the 1970s by the Israel Museum in (Jerusalem) and the Israel Antiquities Authority; returned to Egypt in 1993; all stelai come from the Byzantine nekropolis at el-Huweinat 2 km south of Ostrakine (east of Lake Sirbonitis = Sbakhat el-Bardawil; northern Sinai). (Re)published by U.Dahari, L.Di Segni, in *Man Near a Roman Arch* (cf. our lemma no. 1706) 125*-141* (ph.; translations) See *SEG* XXVIII 1459-1464 and 1465-1468 (XLVII 2126) for similar epitaphs from the same site; one of the new series is already known: our lemma 1880 = *SEG* XXVIII 1465. D., Di S. offer ample onomastical comments (on 138*, tabular survey of the whole series: Greek names prevail, followed by Biblical names, while Egyptian and Semitic names come last).

1873: 127*/128* no. 1. **Epitaph of Chara.**

Εὐτ(ύ)χ(ι) (ε)ὐ|(ψ)ύ(χ)ι, Χαρά, οὐδὶς ἀ|θάνατο||ς, ἐτῶν [.?] | †

1-2. EVTXAV|IVI, lapis; the stone-cutter may have intended εὐψύχι, εὐμύρι (εὐμοίρει), i.e., the formula current in this series in inverted order, D., Di S.

1874: 128*/129* no. 2. **Epitaph of Mouses:** Εὐμύρι | εὐψύχι, | Μούσης, | οὐδὶς ἀ||θάνα|τος †

1875: 129*/130* no. 3. **Epitaph of Maria:** † Εὐμύ|ρι εὐψύ|χι, οὐ|δὶς ἀ||θάνα|τος, | † Μα|ρία †

1876: 130*/131* no. 4. **Epitaph of Harpokration.**

† Εὐμύρι | εὐ<ψ>ίχυ, | Ἁρποκρα|τίωνος, || οὐδὶς ἀθ(άνατος) | †

2. EVXIXV, lapis; εὐψίχυ for εὐψύχι.

1877: 131*/132* no. 5. **Epitaph of Hedeia.** Right of the inscription a rectangular frame with six X-signs above each other: † | Εὐμί|ρυ εὐψί|(χι), Ἡδ(ε)ῖ|α ἡ ἄο||(ρ)ε, (οὐδ)||ις ἀθά(νατος)

1-2. εὐμίρυ for εὐμύρι || 3. IXHΔI, lapis || 5. TEΔOV, lapis || the six chis may be the numeral 6,000: either expressing the belief in the concept of the six millennia allotted to the world before the second advent of Christ or, less preferably, a date of the Christian era of the world which would correspond to a year between 500 and 508 A.D., depending on which version of the creation era was used, D., Di S.

1878: 132*/133* no. 6. **Epitaph of Heron:** † | Εὐ(μο)|ίρι Ἥρω|ν, οὐδὶ|ς ἀθά||νατο|ς, ἐτῶ|ν χ'

1. EVOM, lapis || same text (with the same mistake!) as in *SEG* XXVIII 1459, which is, however, a different stone: one inscription was copied from the other, perhaps for another man called Heron; the stone-cutter may have copied the age too without knowing what he was writing, D., Di S.

1879: 134*/135* no. 7. **Epitaph of Othesos.**

† | Εὐ(μοί|ρ)ι ε(ὐ)ψ(ύ)|(χ)ι, οὐ(δ)(ὶς) ἀ(θ)άνα||τος, Οθη|σου †

1-4. EVO+MI|BIEΨ+|ΞIOVA|AΛANA, lapis || 5-6. Οθησος: previously unattested; perhaps a transcription of the Semitic name ʿTSW, known so far as Οτασος or Οταισος from Greek inscriptions, D., Di S. || text similar to that of *SEG* XXVIII 1461: another stone, from which our epitaph may have been copied with some mistakes (cf. the preceding lemma), D., Di S.

1880: 134*/135* no. 8. **Epitaph of Alphios.** *SEG* XXVIII 1465 (XLVII 2126).

1881: 135*/136* no. 9. **Epitaph of Joseph:** † Εὐμίρ(ει) † | εὐψίχι, | Ἰωσήφ, | οὐδὶς ἀθ||άνατος | †

1. Εὐμίρ(ει) for εὐμοίρ(ει).

1882: 136*/137* no. 10. **Epitaph of Philea(s?):** † † † | Εὐμήρ|ι εὐψύ|χι, Φιλ|έα, οὐδ||ὶς ἀθάν|ατος

1. Εὐμήρι for εὐμοίρει || 3-4. Vocative of the common male name Φιλέας rather than the female name Φιλέα, rare and mostly on record in the Hellenistic period, D., Di S.

1883. **Pelusium. Topography.** A.El-Tabaie, J.-Y.Carrez-Maratray, in *Le bain collectif* -- (cf. our lemma no. 1733) 221-228, offer a survey of the topography of the baths-gymnasium area of Pelusium and refer to the epigraphical finds (*I.Péluse* [cf. *SEG* XLIX 2319] 394, 397/398) and a recently published fragmentary papyrus (mid 3rd/early 4th cent. A.D., probably from Gerrhon or Skenai ektos Gerrhu) which attests two commissions of four ἐπισπουδασταί and four ἐπιμεληταὶ πραιτωρίου, among them the ex-gymnasiarch Αὐρήλιος Σαραπίων Κάσιος and the ex-πάνταρχος Αὐρήλιος Ψένκογχος Ποσιδωνί[ο]υ. Because of the gymnasiarch's second name and the liturgical magistracies, both already known from the inscriptions of Pelusium, it cannot be excluded that the building complex may have also served as praetorium.

1884. **Pelusium. Two fragments.** Ed.pr. J.-Y.Carrez-Maratray, *Genava* 57 (2009) 144-150, publishes two Greek and two Latin inscriptions found during recent excavations. The Greek texts are: 1) [--]/TO | [--]OC (144-147 no. 1 [ph.; dr.]; in fine two parallel oblique strokes marking the end of the text; large letters; marble fragment reused in the 'église tétraconque'; probably Imperial period in view of the lunate sigma; ed.pr. suggests restoring e.g. [Ἡ πόλις v Πη|λουσίωι] v τὸ | [v τέμεν]ος v; for the eponymous local god Πηλούσιος cf. *IGR* I 1109 [*SB* 982; J.-Y.Carrez-Maratray, *Péluse* -- (cf. *SEG* XLIX 2319) no. 392]; his sanctuary was probably located in the same area where the inscription was reused); 2) [--]IΘA[--] or [--]NΘA[--] (149/150 no. 4 [ph.]; small marble fragment found during cleaning of the podium of the temple; undated; ed.pr. suggests, with due caution, [--]ι Θα[--]: dedication in the dative by a dedicant named Θα[--]).

1885. **Philai. Honorary inscription for a phrourarch, after 115 B.C.** *IThSy* 322 (*SEG* XXVIII 1479; XLIV 1495 [3]). Republished by S.Scheuble, in *Identität und Zugehörigkeit* 41-43, who points out that the φρούραρχος obtained 'only' the title τῶν διαδόχων, though he had held the phrourarchy for 42 years and was praised for his good relationship with the local population and travelling guests (LL. 3-5: ἀνέγκλητος γεγονὼς τοῖς ἐνταῦθα κατοικοῦσι ὁμοίως δὲ καὶ τοῖς παρεπιδημοῦσι ξένοις) as well as with the strategoi. See also the comments of H.Heinen, *ibid.* 16-21, who contrasts this inscription with *I.Philae* 19 (*OGIS* 137-139; *SB* 8396; *I.Prose* 22; *I.Alex.Ptol.* 42; 124-116 B.C.), which refers to complaints by priests regarding the παρεπιδημοῦντες εἰς τὰς Φίλας (LL. 22-26).

1886. **Philai. Dedication to Ptolemy VIII Euergetes II, Kleopatra II (?) and Kleopatra III, 124-116 B.C.** *IThSy* 318 (*SEG* XXXI 1521, XXIV 1604*; cf. also LIV 1719). S.Scheuble, in *Identität und Zugehörigkeit* 41-43, republishes the second of the dedications of Φιλώτας from Epidamnos (see also

our lemma no. 1055) who served as a φρούραρχος and φίλος (LL. 11/12: τῶν πρώτων φίλων) under Ptolemy VI Philometor. With the dedication to Ptolemy, his sister and his mother Philotas demonstrates 'ganz bewusst seine Loyalität zum derzeitigen Königshaus ..., das ihn in seinem Amt belassen und ihm somit seinen Status erhalten hat' (43).

1887. **Philai. Trilingual dedication of C. Cornelius Gallus commemorating his exploits, 29 B.C.** *I.Philae* 128 (*OGIS* 654; *IGR* I 1293; *CIL* III Suppl. 14147; *ILS* 8995; *SEG* LII 1798*). F.Hoffmann, M.Minas-Nerpel, S.Pfeiffer, *Die dreisprachige Stele des C. Cornelius Gallus* (Berlin 2009) (ph.; German translations), republish the three texts of this document on the basis of a re-examination of the stone in the Egyptian Museum in Cairo and consultation of squeezes made at the time of its discovery in 1896 and now in Berlin. They provide a summary of previous research (1-18, including sections on the find context and on the person of C. Cornelius Gallus: poet, soldier, politician and initially a friend of Octavian, who fell into disgrace in 27 B.C. for reasons disputed among ancient and modern historians [excessive pursuit of glory, lack of respect for or even a conspiracy against Augustus, and exploitation of Egypt]; he committed suicide in 26 B.C. to evade loss of fortune and exile) and an extensive bibliography (195-225). The authors' analysis of the relief and its accompanying hieroglyphic inscription - including a cartouche - in the second chapter (19-44) provides a vital key to the interpretation. The relief, representing Gallus as a victorious rider piercing an enemy lying below his mounting horse, stands in the Hellenistic/Ptolemaic tradition (cf. the Raphia decree) though belonging to a stele in the Egyptian style; the inscription identifies the rider as Gallus; the cartouche contains a word transcribing the Greek Ῥωμαῖος, used as a name of Octavian as on several other Egyptian monuments; here the term is part of Gallus' titulature: he is mentioned as the representative of Ῥωμαῖος, i.e., Octavian ('Worte zu sprechen von dem Fürsten von ... Ägypten, von (?) Ober- und Unterägypten [Gallus (?), Stellvertreter des Sohnes des Re, den ausgewählt hat der Sohn des Re ...] (Romaios)' [47]; consequently, the cartouche provides no evidence for Gallus' alleged arrogance). For the Egyptian priests the governor is the ruler of the country, who acts in the name of a distant sovereign. The following sections offer new editions and translations of the hieroglyphic (45-118) and the Latin and Greek texts (119-172), the latter with virtually no new readings, and thorough line-by-line comments, both of linguistical and historical nature. A synthesis (173-176) and full indices (177-193) conclude the volume.

For a convenient survey of the historical aspects in English, with the focus on the governor's self-presentation, see M.Minas-Nerpel, S.Pfeiffer, 'Establishing Roman Rule in Egypt: The Trilingual Stela of C. Cornelius Gallus from Philae', in K.Lembke, M.Minas-Nerpel, S.Pfeiffer, (edd.), *Tradition and Transformation: Egypt under Roman Rule. Proceedings of the International Conference, Hildesheim, Roemer- and Pelizaeus-Museum, 3-6 July 2008* (Leiden-Boston 2010) 265-298 (ph.): Gallus' claims to glory in the Latin/Greek texts may have caused offense: first, his suppression of a revolt in Upper Egypt did not fit in with Octavian's propaganda of the country's liberation from the Ptolemies marking the beginning of a new era. Secondly, Gallus' relationship with the king of Meroe was one of personal clientela (tutela [LL. 7/8] and προξενία [the latter awarded by the king; LL. 16/17] convey the same concept: πάτρων is used in the sense of πρόξενος also in other inscriptions from the Greek East); the transformation of Meroe into a personal client kingdom and the appointment of a τύραννος in Lower Nubia (Τριακοντάσχοινος, a part of the province of Egypt which retained some

autonomy) who answered directly to him, are measures executed without the authorization of the senate and Octavian. 'However, in the transition period from the republic to the principate there were no clear rules, so it seems that Gallus might have assumed he had the right to do this' (290). Also, the transgression of the borders of his province during military action without explicit orders may have been considered a legal problem, though, again, 'the possibility remains that Gallus acted in a legal grey area' (291). Ultimately, the authors 'do not ... assume that the erection of the victory stela in 29 BC was directly related to the withdrawal of Gallus from Egypt' (292)'. In the Greek and Latin inscriptions, Gallus relates all his actions to Octavian. The military actions may have been carried out under Augustus' order; the clientela relationship, however, seems hardly compatible with the latter's instructions. The governor's withdrawal in 27 B.C. may be due to his having behaved increasingly like an absolute ruler without clearly stressing Augustus' authority.

Starting from these two publications, P.Gagliardi, 'La stele di Cornelio Gallo a Philae: qualche spunto di riflessione', *Historia* 61 (2012) 94-114, summarizes the status quaestionis and subsequently argues that the stele contains no element whatsoever which can be related to Gallus' presumed arrogance or misconduct. The fact that he stayed in office until early 27 B.C. speaks strongly against connecting his dismissal with the actions recorded two years earlier. A detailed re-examination of the literary sources (notably Cassius Dio 53.23.5-7) reveals that Gallus' rule as a governor was valued positively; the accusations related to Egypt (and, perhaps, the other incriminations as well) were forged *ex post* in function of a political power play in which the senate, set back by Octavian when he placed Egypt under the supervision of an equestrian prefect, had a decisive role.

F.Hoffmann, 'Lost in translation? Beobachtungen zum Verhältnis des lateinischen und griechischen Textes der Gallusstele', in *Tradition and Transformation* (see above) 149-157 (texts and German translations), examines the relationship between the Latin and Greek text, records of Gallus' military exploits formally styled as dedications 'die[is] patrieis et Nei[lo adiut]ori/θεοῖς πατ[ρώιοις, N]είλωι συνλήπτορι' (LL. 9/17) which differ from the hieroglyphic text both in contents and length. He argues that the Greek text is a translation of the Latin original version by a Greek native speaker who did not fully master Latin: the Greek shows deviations, additions, omissions and an inversion of word order. These differences do not result from the intention to address a different public, as assumed by previous scholars.

1888. **Schedia. Various inscriptions, Ptolemaic/Imperial period.** S.Scheuble, *Chiron* 39 (2009) 463-503 (ph. of all texts), publishes 33 fragmentary inscriptions: 31 in Greek, one in Latin (484/485 no. 9) and one bearing Christian symbols only (501 no. 36; christogram [?] and cross). The stones were found in various unspecified, secondary contexts between 1981 and 1992 during rescue excavations in the village of Kôm el-Giza; they are now in the storeroom of the Supreme Council of Antiquities in Alexandria at Mustafa Kamel nekropolis. S. also republishes four inscriptions from Schedia in the Antikensammlung of the Archaeological Institute of the University of Tübingen. S.'s order is roughly chronological: her nos. 1-4 date to the Ptolemaic, nos. 5-37 to the Imperial period. S. draws a brief outline of Schedia's history and of the epigraphical research concerning this place situated ca. 30 km south of Alexandria and important as that city's customs station for goods transported on the Nile. In this lemma we mention the edita and offer the texts of the least rewarding new fragments without stone descriptions and dates (where specified the latter range

from the 2nd/3rd to the 3rd/4th cent. A.D., except for our no. 5 = S. no. 3 which is Ptolemaic); for the other inscriptions see our lemmata nos. 1889-1899.

Edita (stone description; text; app.cr.; commentary; German translation of our nos. 3/4 [*Delta* = A.Bernand, *Le Delta égyptien d'après les textes grecs* 1. *Confins Libyques* (Cairo 1970)]):

1/2) 468-471 nos. 1/2 = *Delta* 413 nos. 2 and 1 (*SB* 2263 and 2262), respectively (twin dedications Ἀθηναίης Πολιάδος and Διὸς Σωτῆρος); 3) 471-475 no. 4 = *Delta* 415/416 no. 4 (*SB* 4222; *OGIS* 738; dedication of a Κλεοπάτρειον by οἱ ἀποτεταγμένοι ἐπὶ Σχεδίᾳ στρατιῶται; the θεοὶ φιλομήτορες σωτῆρες were identified so far with Ptolemy IX Soter II and Kleopatra III [116-107 B.C.], with the restoration [Ὑπὲρ βασιλίσσης Κλεοπάτρας καὶ βασιλέως Πτολεμαίου] initio. However, the Kleopatreion is likely to have been dedicated to the deified K. III, which would require ■ dedication with the names and cult titles in the dative rather than the genitive; possibly the cult titles refer to Alexander I and Berenike III [101-88 B.C.], in which case [Ὑπὲρ βασιλέως Πτολεμαίου τοῦ καὶ Ἀλεξάνδρου καὶ βασιλίσσης Κλεοπάτρας or Βερενίκης τῆς ἀδελφῆς] θεῶν φιλομητόρων σωτήρων may be restored); 4) 478-483 no. 6 = *Delta* 412 no. 10 (*SB* 8902; *OGIS* 672; *IGR* I 1098; *SEG* LIII 1998; restoration of a canal named Ἀγαθὸς Δαίμων ποταμός, which is probably the main canal connecting Schedia with Alexandria; comment on the rare vocabulary [ἐπὶ τὸ ἀρχαῖον ἀπεκατεστάθη, an equivalent of the Latin in integrum restituere; πλάξ; ὠρύγη] which is 'stark vom zeitgenössichen Sprachgebrauch geprägt' [483]).

Inedita:

5) Λυκων[-- | ..]ΙΕΥ[--] (471 no. 3; L. 1: form of the name Λύκων?; L. 2: perhaps εὐχ[ήν --], S.); 6) [-- ἀ]νέθηχ[--] (492 no. 18); 7) [--]ΤΩΔΕ[--|-- τοῦ β]ωμοῦ κα[--|-- τὴν ἐ]πιμέλειαν[--|--]ασε[--] (492/493 no. 19; L. 2: κα[τασκευῆς]?; L. 3 in fine a form of ποιεῖσθαι?; L. 4: [κατεσκε]ύασε[--]?; erection of an altar in the context of a testamentary foundation?); 8) [-- (ἐπι?)στρατ]ηγοῦ v Λ[--] (493 no. 20; dating formula introduced by ἐπί and followed by a name?); 9) [--] Θὼθ · λ' (or α'?) [--] (494 no. 21; end of text); 10) [--]Ο ΙΘ [--] (494 no. 22; small oblique stroke before and after ΙΘ; probably Θὼθ or Φαμενὼθ ιθ'); 11) [Ἀγα]θῆι vacat τ[ύχηι] (495 no. 23; beginning of text); 12) ΤΩ[--] | ΧΛ[--] (495 no. 24); 13) [--]ος ΗΒ[--] (496 no. 25); 14) [--]ΙΗΡ[--] (496 no. 26); 15) [--]Θ[--] (426 no. 27); 15) [--]Α[--] (497 no. 28); 16) [--]μεν vacat | vacat | vacat | [--]απων || [--]νου (497 no. 29; L. 1: verb in the first person plural?; L. 4: [θερ]άπων or a name like [Ἀσκλ]άπων?); 17) [--]ΛΟΥ[--|--]αι τῷ Τ[--|--]ΤΟΥ ΧΡ[--|--]ΝΟΠΛ[--] (498 no. 30); 18) [-- v]ξωτε[ρ --|--]ΤΙ[--] (498 no. 31; L. 2 in fine: Ε, Σ, Ο or Θ); 19) [--]ΦΡΟΔ[--] (499 no. 32; a form of Ἀφροδίτη); 20) [--]ΙΑΡ[--|--]ου Μαρ[κ? --] (499 no. 33); 21) [--]ΡΜ[--] (500 no. 34; Greek or Latin?); 22) [--]ΥΠ[--|--]ΙΣ[--] (500 no. 35; L. 2 in fine: Γ, Ε or Π); 23) [--]ΙΣΤ[--|--]ΗΚΑ[--] (501 no. 36).

1889-1896. Schedia. Inscriptions containing imperial titulature. Ed.pr. S.Scheuble, *Chiron* 39 (2009) (cf. our lemma no. 1888); cf. also É.Perrin-Saminadayar, *An.Ép.* (2009) [2012].

1889: 475-478 no. 5; *An.Ép.* no. 1627 (French translation). **Dedication to Isis (?), Sarapis and the synnaoi theoi on behalf of Augustus, 8/7 B.C.** White marble plaque.

Ὑπὲρ θεοῦ υἱο[ῦ Καίσαρος? Αὐτο]|κράτορος Διὸ[ς Ἐλευθερίου? Σε|β]αστοῦ Βερνίκ[η - patronymic - καὶ | τ]ὰ τέκνα κατ' [ἐπιταγὴν Ἴσιδι || κα]ὶ Σαράπιδι κ[αὶ τοῖς συννάοις | θ]εοῖς v, (ἔτους) κγ' [---?]

1-3. Titulature previously unattested: the individual elements are known, but not in this order, ed.pr. || 4. or κατ' [εὐχήν], ed.pr. || 4-5. or [τῶι κυρ[ίω]ι Σαράπιδι, ed.pr. || 6. in fine perhaps month and day, ed.pr.

1890: 483 no. 7; *An.Ép.* no. 1628 (French translation). **Dedication on behalf of Marcus Aurelius and Lucius Verus, 161-169 A.D.** Plaque of anthracite marble.

[--- ὑπὲρ Αὐτοκράτορος Καίσαρος Μάρκου | Αὐρηλίου Ἀντωνίνου Σεβα]σ̣τοῦ καὶ Α[ὐτοκράτορος | Καίσαρος Λουκίου Αὐρηλίου] Ο̣ὐήρου Σ[εβαστοῦ] | -----------

The line division is uncertain, P.-S. || 1. or ὑπὲρ σωτηρίας, vel sim., or, less preferably, a regnal year, ed.pr.

1891: 484 no. 8; *An.Ép.* no. 1629. **Dedication on behalf of Marcus Aurelius (after mid 164 A.D.) or Lucius Verus (after autumn 163 A.D.).** Marble plaque.

---------- | [--- Σεβασ]τοῦ Ἀρμε̣[νιακοῦ Μηδικοῦ? Παρθικοῦ? Μεγίστου?] | ----------

The title Ἀρμενιακός was borne both by Marcus Aurelius and by Lucius Verus. The rest of the titulature is hypothetical, ed.pr.

1892: 486 no. 11; *An.Ép.* no. 1632. **Fragment, 2nd cent. A.D.?** Bluish-gray marble plaque.

----------- | [---]Α̣ΙΟ[---|---]ΑΣΤΟΝΙ̣[---|---] Λού?]κιος Αὐρ[ήλιος ---] | ----------

1. [Αὐρή]λιο[ν]?, P.-S. || 2. [Σεβ]αστόν (preferably, P.-S.) or [ἕκ]αστον or [--]ας τὸν [--], ed.pr. ; the last letter, incomplete, can be any other letter than iota, P.-S. || 3. [Λού]κιος Αὐρ[ήλιος Οὐῆρος] (161-169 A.D.), [Λού]κιος Αὐρ[ήλιος Κόμμοδος] (177-191 A.D.) or a private man, ed.pr.; the latter possibility is preferable on the assumption that the restoration [Σεβ]αστόν in L. 2 is correct, P.-S.

1893: 486/487 no. 12; *An.Ép.* no. 1633. **Fragment, last third of the 2nd cent. A.D.** Marble plaque: ----------- | [--- Κ]α̣ῖσαρ [---] | ---------

Date on the basis of the lettering, ed.pr.

1894: 487 no. 13; *An.Ép.* no. 1634. **Fragment, 2nd/3rd cent. A.D.** Marble plaque.

---------- | Ἀντω̣[---] | -----------

Date on the basis of the lettering, ed.pr.

1895: 487/488 no. 14; *An.Ép.* no. 1635. **Fragment, (late?) 3rd cent. A.D.** Marble plaque.

---------? | [--- ἀν]ικητο̣[---|---] Μ. Αὐρ[---] | ---------

Punctuation marks in the form of a star before and after the mu; date on the basis of the lettering, ed.pr. || imperial titulature (Diocletian and Maximinian?) or dedication of an Aurelius to ■ deity, ed.pr.

1896: 485 no. 10; *An.Ép.* no. 1631. **Fragment, undated, 268-305** A.D.? Marble plaque with at least one upper moulding: [---] Ἀὐρηλι[---] | ---------

The lettering resembles that of *I.Alex.Imp.* 20, dated to the reign of Aurelianus (273 or 274 A.D.); consequently the name Αὐρηλιανός rather than the gentilice Αὐρήλιος should be restored and the fragment should be dated to the reign of Aurelianus, ed.pr.; contra J.-Y.Strasser apud P.-S.: on the basis of the lettering no emperor from Claudius II to Diocletianus, all Aurelii, can be excluded.

1897-1898. Schedia. Epitaphs, Imperial period. Ed.pr. S.Scheuble, *Chiron* 39 (2009) (cf. our lemma no. 1888). Dates on the basis of the lettering.

1897: 488/489 no. 15. **Epitaph of [--]ana, 2nd cent.** A.D. Rectangular gray marble plaque; inscription framed by an incised aedicula (tympanon; column with capital and base).

[- ca. 3 -]ανα | εὐψύχι, | [ἐτῶν ἕ]νδεκα, | [μη(νῶν) ἕ]ξ

1. A short name like Idana or Heliana, ed.pr. [who gives no transcription; however, there may have been room for four or five letters, Tybout].

1898: 489/490 no. 16. **Funerary epigram?, Imperial period.** Marble plaque.

--------- | [---]ΑΣ σκιạ[---|---]καιαν ἀμοιβὴν [---|---]ην παρ' ἐμοὶ Δ[---|---]Ι προνοούμ[--- ||---]ΙΗΣ παλαι[---|---] | [---]ṆΑΙΤΕ[--] | ---------

2. [δι]καίαν or [ἀναγ]καίαν?, ed.pr. || 3. perhaps [τ]ήν, ed.pr. || the terms ἀμοιβή (cf. Bernand, *Inscr. métriques* 26 L. 19 and 108 I L. 3) and (a form of) σκία, the personal perspective of παρ' ἐμοί and the verb προνοέω may point to a funerary context; for προνοέω cf. e.g. Merkelbach-Stauber, *SGO* III 16/32/07 L. 3 (care for the native city) and *GV* 1731 L. 5 (care for the tomb), ed.pr. || the phrases παρ' ἐμοί and προνοούμ fit into an hexameter, but other elements (-καιαν ἀμοιβήν, -ΙΗΣ παλαι) do not [καὶ ἀν' ἀμοιβήν would be possible; as to -ΙΗΣ παλαι, of the supposed iotas initio and in fine only the upper part of a vertical hasta remains; the first letter may also be N, the last one a K (cf. e.g. σπαλακῶν in *GV* 350 L. 2; or a form of a name Πάλακος, vel sim.; cf. also Παλακιχόν in the funerary epigram *SEG* LVI 880 L. 7), Tybout]. A longer prose text (e.g. a testament or a letter) is conceivable, ed.pr.

1899. Schedia. Fragment of unknown character, 1st cent. A.D. Fragment of a marble plaque. Ed.pr. S.Scheuble, *Chiron* 39 (2009) 491/492 no. 17 (ph.); cf. also É.Perrin-Saminadayar, *An.Ép.* (2009) [2012] no. 1636 and F.Kayser, *BE* (2011) no. 621.

[---]ΠΡΟΣỊ[---|---]τον · παραιν[---|--- Αἰ]γύπτου φυλατ[τ---|---]τυρίας παρα.[---||---]ΤΥΡΕΙΝΟỴ
[---|---]ΙỌΠṚ[---]

Date on the basis of the lettering, ed.pr. || 1. perhaps a form of προσήκειν, ed.pr. || 2. punctuation (dot) before pi; a form of παραινεῖν or παραίνεσις, ed.pr. || 3. before Αἰ]γύπτου: ἔπαρχος or δικαιοδότης, ed.pr. || 4-5. [μαρ]τυρίας and a form of [μαρ]τυρεῖν, ed.pr., who for L. 4 also considers [κεν]τυρίας followed by a name. P.-S. prefers the former restoration || 5. perhaps [Οὐε]τ(ο)υρείνου (the cognomen Veturinus), K. || possibly the inscription is connected in some way with a Roman official; however, a funerary context cannot be excluded, ed.pr. ; K. classifies this text as an epitaph.

1900. Thebai (?). Dipinto on an amphora, 6th cent. A.D.? Edd.pr. M.Kuhn, A.Abd el-Fattah, in J.-Y.Empereur (ed.), *Alexandrina* 3 (Cairo 2009) 273-339, publish the so-called collection of Coptic ostraka of the Graeco-Roman Museum of Alexandria (catalogue; ph.; dr.). There are two Greek texts, and three (nos. 8, 21, and 46) which are either in Greek or in Coptic. The provenance of the collection is unclear, but there are indications that most items come from a monastic settlement in the Theban region. We give the text of 285 no. 7, which is a dipinto in black ink on an amphora (cf. *SEG* XLII 1508-1509, 1511 and LVIII 1795-1807 for similar examples): ΧΜΓ | Θεοῦ χάρις

Five lines, of which only the first two are given; some ligatures || probably Θεοῦ χάρις [κέρδος or καίρδος], for which cf. *SEG* XLII 1508-1509, 1511, edd.pr.

1901. Unknown provenance. Bilingual (Demotic/Greek) epitaph of Pateasne, undated. W.Spiegelberg, *Die Demotischen Denkmäler 30601-31166*, vol. 1: *Die demotischen Inschriften* I (Catalogue général des antiquités du Musée du Caire; Leipzig 1904) 39. Republished by J.Moje, *Göttinger Miszellen* 217 (2008) 69/70, who reads the Greek version as Πατεασνε (previously unattested; instead of Πατεασμε) Ουαβι(ριος); the patronymic is apparently incomplete.

1902. Unknown provenance. Spell for aching feet on a silver phylactery, late 3rd/early 4th cent. A.D. *SEG* XLVIII 2151. In the article summarized in our lemma no. 2049 (see sub [3]), C.A.Faraone, *GRBS* 49 (2009) 244-246, points out that the spell is riddled with iambic phrases and offers the following hypothetical reconstruction of Ll. 3-6 in verses: ἄναξ θεῶν καὶ δαιμόνων Ια(ε)ω | παραστάθητί μοι ⟨⏑ –⟩ παῦσόν ⟨τε⟩ καὶ | στῆσον Ἄμμονα τοῦ πόνου ταῖς ἀστ⟨ρ⟩αγ⟨άλ⟩αις (ἀστακαῖς on the tablet; the disruption of the meter by the name vanishes if it is replaced with the generic handbook word τὸν δεῖνα); ἀστακή is a corrupted or syncopated form of ἀστραγάλη, an Ionic variant of the more common ἀστράγαλος ('ankle'; cf. L. 1: [στῆσο]ν τὸν πόνον τοῦ ποδός), rather than an unattested variant of ἀστακός ('lobster'; 'hollow of the ear') as assumed by edd.pr.

NUBIA

1903. Adulis. Res Gestae of a king of Axum (?), 2nd/3rd cent. A.D. (?) *I.Éthiopie* 277 (*OGIS* 199; *SB* 8545 b; *FHN* III 234; *SEG* LVI 2020*). F.-X.Fauvelle-Aymar, *BIFAO* 109 (2009) 135-160, questions the traditional attribution of this text to an Axumite or a South Arabian king, mostly held to have lived in the 3rd or early 4th cent. A.D. F.-A. underlines the relationship between this document and the record of Ptolemy III's conquests during the Laodikean War in 246 B.C. found nearby (*OGIS* 54; *SB* 8545 a; *I.Éthiopie* 276; *I.Estremo Oriente* 451; *SEG* XLVI 2182* [cf. XLIII 1101; LVI 1952]), similarly copied by Kosmas Indikopleustes in the early 6th cent. A.D. Taking into account archaeological evidence as well, he proposes new identifications for the peoples which were submitted (map on 160) and suggests that their conqueror was the ruler of an otherwise unattested kingdom of Adulis influenced by Graeco-Roman culture, located 'dans les basses terres côtières érythréennes ou sur les étages inférieurs de l'escarpement érythréen' (145) and perhaps incorporated into the Axumite kingdom in the 4th cent. A.D.; its anonymous ruler's Res Gestae may be dated between the turn of the era and the mid 1st cent. A.D. Cf. F.Kayser, *BE* (2010) no. 627: 'Si l'hypothèse est intéressante, elle doit être envisagée avec circonspection, vu l'absence totale de source attestant l'existence d'un royaume d'Adoulis.'

1904. Dodekaschoinos. Pselkis (Dakkeh). Proskynemata, 1st-3rd cent. A.D. M.F.Petraccia, M.Tramunto, in *Opinione pubblica* -- (cf. our lemma no. 1134) 217-230, give a historical overview of the Dodekaschoinos in general and the site of Pselkis in particular, and focus on the latter's epigraphical dossier (cf. also G.Geraci, *Aegyptus* 51 [1971] 150-155; C.La'da, L.Rubinstein, *ZPE* 110 [1996] 135-155; ostraka), especially on the proskynemata found in the temple of Thoth-Hermes Παφενοῦσις (226-229): W. Ruppel, *Der Tempel von Dakke* III (Cairo 1930) nos. 24 (*OGIS* 207; *IGR* I 1361; *SB* V 7932; *SEG* VIII 860; cf. LVI 1953), 48 (Bernand, *Inscr. métriques* 172; *SB* V 7993), and 67 (*OGIS* 206; *SB* V 7971). See also *SEG* XLIX 2336-2347.

1905. Pachora (Faras). Prayer to Raphael, 8th cent. A.D.? Dipinto in black ink in the staircase of the cathedral of Faras near the painting of an archangel; now lost. J.Kubińska, *Faras IV: Inscrip-tions grecques chrétiennes* (Warschau 1974) 172/173 no. 125, on the basis of a copy by S.Jacobielski. Republished by A. Łajtar, *JJP* 39 (2009) 111-115 (German translation), on the basis of the photo in Kubińska. Since Ł.'s text supersedes that of K., we refrain from an elaborate app.cr.

[..]ONI[.....]AT[.....]ΣA[..] ἐλευ-
τ[.]ρ[.]E. [Ῥαφ]αὴλ ἀρχ(άγ)γελε Ἀσμοδ-
[.....]E[.]ΣENTA[...]NHTE (καὶ) ὑπὲρ
[......]λον πάντων· Ῥαφαήλ,
[....]E[.] ψυχῶν κυπερνήτα
ὁδῷ τὸν πεπλανημένον ἀμ-
γ̣ό̣ν, γ̣ι̣νόσκο τὰ ἐνκάρδιαν //
ψυχῶν (καὶ) σόματος, φύλα-
ξον, εὐλόξον, σκέπαζον
τὸν δοῦ{ο}λόν σου : Π̣Є̣Τ̣Ρ̣Ο̣Υ
πρ(εσβύτερον) [- - -] Παχ[ώρας]

1-5. '[---] der Befreier von Sara (?) (oder: du hast Sara [?] befreit), Raphael der Erzengel, [---] Asmodaios [---] und für alle Sünder (?). Raphael, [---] der Seelen', Ł. || 1-2. cf. *Tobit* 8.1-9: Raphael protects the girl Sara from the demon Asmodaios; in L. 1 perhaps Σαρα̣, Ł. || 4. perhaps [ἁμαρτω]λὸν (for ἁμαρτωλῶν), Ł. || 5. read κυβερνήτα || 6-7. cf. *Math.* 18.12-14, *Luke* 15.4-7: the parable of the lost sheep, Ł. || 7. read (ὦ) γίγνωσκον or (ὁ) γιγνώσκων τὰ ἐγκάρδια [rather (ᾧ), Martin]. The double oblique stroke, usually a Nubian writer's convention to mark the end of a (section of a) text, is possibly used here as a siglum for τῶν, Ł. || 8. read σώματος || 9. read εὐλόγησον, σκέπασον || 10. in fine: the reading is uncertain and based on the copy of Jacobielski: either ΠΕΤΡΟΥ, the Nubian equivalent of Πέτρος, or the Greek genitive Πέτρου ('[Unterschrift] des Petros)', Ł. || 10-11. the dedicant of the painting representing the archangel; in the lacuna in L. 11, the name of Petros' church may be expected, Ł.

1906. Taphis. Dedication of a church, 710 A.D. *SEG* LIII 2026 (A.E.Felle); *SB* 1594; J.Kubińska, *Faras IV* (cf. our lemma no. 1905) pp. 18/19. Republished by A.Łajtar, *JJP* 39 (2009) 83-89 (German translation), on the basis of the photo in ed.pr. J.Maspero, *ASAE* 10 (1910) 17-20. In L. 3 Ł. reads μη(νί) rather than μη(νός); in LL. 8/9 ⟨τ⟩οῦτω ⟨τὸ⟩ | ἔργων (for τοῦτο τὸ ἔργον; 'das Werk, die Tat' rather than 'das Gebäude, die Kirche') instead of οὔτω | ἔργων (⟨τ⟩ούτω already in *SB*). For two other corrections see already R.A.Tybout in *SEG* LIII ([ignored by Ł.; see app.cr. ad LL. 7 (βασιλ(έως)) and 10 (τοῦ ἔτου(ς) ε', correct in previous editions but flawed in Felle)]; Ł. comments on the error implied by ἐπὶ τοῦ ἔτου(ς) ε' ἐπὶ τοῦ κτλ.: either a specification was omitted after ε' or the second ἐπί should be deleted). Ł. discusses the other sources recording Mercurius, king of Dongola (see *SEG* LIII app.cr. ad LL. 7/8; ὁ φιλόχριστος βασιλεὺς Μερκούριος), with special reference to the discrepancy between the regnal years in the two other inscriptions (707 A.D. = 11th year of Mercurius) and our text (710 A.D. = 13th year of Mercurius; the error is probably due to the fact that at the date when the stone of our text was engraved [December 14], Mercurius had only just started his 14th year).

1907. Unknown provenance (Lower Nubia). Christian epitaph, 6th-8th cent. A.D. *SEG* XLI 1688. Republished by A. Łajtar, *JJP* 39 (2009) 108-111 (German translation).

† Ἔνθα κατα̣κ̣[εῖται] | ἡ μακαρία Τισ.[-4-6-] | ἐν τῇ μηνὶ Φ[αῶφι day] | ἰνδ(ικτίωνος) η'· ἀνάπ̣[αυσον] || αὐτήν, ὁ Θ(εό)ς, [ἐν κόλποις] | Ἀβραὰμ (καὶ) Ἰ[σαὰκ (καὶ)] | Ἰακώβ, ἀ̣μ̣[ήν]

2. Τισλ[. .· ἐτελ(ειώθη)], *SEG*; an Old-Nubian rather than an Egyptian name, Ł. || 3. Φ[αῶφι], *SEG* || 5. no text restored, *SEG*; ἐν κόλποις (perhaps abbreviated, e.g. [ἐν κόλ(ποις)]) κτλ.: the formula is typical of Nubian epitaphs, Ł., who argues that the stone comes from Lower Nubia, not necessarily from Hiera Sykaminos.

KYRENAIKA

1908. Kyrene. Gymnasiarchs. After his study on the gymnasion (and its functionaries), ephebic and military training in the Ptolemaic period [cf. *SEG* LI 2208; see also his forthcoming 'Entre *gymnazein* et *hippeuein*: chevaux et "dressage" militaire de l'éphèbe à Cyrène' in P.Sauzeau, T.Van Compernolle (edd.), *Les armes dans l'antiquité: de la technique à l'imaginaire* (Colloque de Montpellier (mars 2003)], G.Cordiano, 'Ginnasiarchia ed evergetismo a Cirene tra la fine dell' epoca tolemaica e l'età di Sinesio' in Curty, *L'huile* 277-296, focuses on the nature of the gymnasiarchy from the Ptolemaic period to the early Imperial period. As to the Ptolemaic period he more or less repeats his analysis summarized in *SEG* LI 2208; he accepts Dobias-Lalou's suggestion to interpret the ἀπορυτιάζων as a 'cavalry-instructor' and suggests a correlation between the vast size of the premises of the δαμόσιον γυμνάσιον/Πτολεμαῖον with the necessity of cavalry-training of the Kyrenaian ephebes. On 290-296, he discusses cases of gymnasiarchs performing as benefactor: *SEG* IX 4 and 133 (concerning the gymnasiarch Βαρκαῖος and his benefactions); *SEG* IX 58 (honorary inscription for the mother of Κλαυδία Ὀλυμπιάς, the αἰώνιος γυμνασιαρχίς; construction of a new gymnasion). In the Roman period cavalry-training has disappeared; it is Roman cohortes equitatae, which defended Kyrene against nomadic invasions.

1909. Kyrene. The nekropolis. D.M.Thorn, J.C.Thorn, *The Gazetteer of the Cyrene Necropolis. From the Original Notebook of John Cassels, Richard Tomlinson, and James and Dorothy Thorn* (Rome 2009), reproduce the field notebooks of Sir J.Cassel and R.Tomlinson, who in the early 1950s catalogued and mapped the tombs of the nekropolis of Kyrene (ph. and dr.), many of which were subsequently destroyed. The text is arranged in two-columns: at left are extracts and sketches from Cassels' and Tomlinson's notebooks, at right extracts from the Thorns' notebooks, with illustrations and bibliographical references (cf. also *SEG* LV 1865). There are many inedita (e.g. Μνάσαρχος Θευχρήστω [69 no. 171], which belongs to the same funerary monument as *SEG* IX 227-233), which will be published by J.Reynolds. Anticipating this publication, T., T. offer translations (but no transcriptions) of selected texts (e.g. an epitaph of Ἐπίκτητος; 213). The following inscriptions are mentioned: *SEG* IX 89; 195-200; 201 (G.Lüderitz, *Corpus jüdischer Zeugnisse aus der Cyrenaika* [cf. *SEG* XXXIII 1369] 15); 202 (XLV 2171*); 203-221; 222 (XVII 812); 223/224; 225 (Lüderitz, *op. cit.* 14); 226/227; 228; 230/231; 232 (XVI 870*); 233-235; 236 (XVI 871*); 237-241; XVI 868; XLII 1675B (*CIG* 9136); XLVII 2172; 2174; 2177; 2180 C (*CIG* 5154), 2189; LVI 2032 [2] (*CIG* 5164, 5171, 5147).

1910. Kyrene. Stele of the σῦλα, ca. 335 B.C. *SEG* XX 716 (XXXIX 1717*; *SEC* 103). A.Laronde, F.Lefèvre, 'Autour de la "stèle des *syla*" ', *CRAI* (2009) 807-840: on 807-810, Laronde gives a stone description, an editorial history and the text and French translation of his edition in 1987 (see *SEG* XXXVIII 1879), with some restorations of B.Bravo (see *SEG* XXX 1783) recorded in the app.cr. On 811-840, Lefèvre [henceforth: L.] offers a detailed commentary on and a French translation of LL. 7-15, concerning the preservation of the legal regulations of σῦλα in the sanctuaries at Olympia, Delphi, Mount Lykaios and in Athens. See also our lemma no. 548.

[---- ca. 18 ------]Ν σῦλ[α] διελύ(θ)η καὶ ἀπονωμαὶ
[---- ca. 18-19 ----]νται α[ἱ] μὲν ἐν ταῖς πόλισσιν
[ὑπὸ τῶν δαμιεργῶν κατ]ὰ τὸς νόμος, αἱ δὲ ἐν τῶι ἱαρῶι
[τῶ Διὸς τῶ Ὀλυμπίω ὑπὸ τ]ῶν Ἑλλανοδικᾶν, ἐν Δελφοῖς ὑπὸ
[τῶν Ἀμφικτυόνων, ἐν τῶ]ι ἱαρῶι τῶ Διὸς τῶ Λυκαίω ὑπὸ τῶν
[ἱαρομναμόνων, ἐν Ἀθά]ναις ὑπ[ὸ] τῶν θεσμοθετᾶν· ποτ[ε]-
[γράφεν?] δὲ ποτὶ [τ]ὰς ἀπονωμὰς καὶ τοὶ τὰ σῦλα ἐγκαλέσαντες
[κ]αὶ τὸ πλῆθος τῶγ χρημάτων καὶ τοὶ συμπρεσβεύσαντες ἀπὸ
τᾶς ἁμᾶς πόλιος· Αἰγλάνωρ Ἀλεξάνδρω ἐς Κλείτορα τᾶς
Ἀρκαδίας κτλ.

The underlined letters on a now lost fragment are known from a citation by G.Oliverio (*Documenti antichi dell'Africa italiana* I.1 [Bergamo 1933] 102), L. || 8. [-- φυλάσσο]νται, previous editions, followed by L. (with parallels for φυλάσσω/-ομαι [φύλαξ; γραμματοφύλαξ; γραμματοφυλάκιον] in archival contexts), though he does not exclude [-- καταγράφο]νται or [-- ἀναγράφο]νται ('enregistrer en bonne et due forme', with parallels); [ἐτελέσθησαν, αἳ φυλάσσο]νται, Bravo e.g.; or perhaps [ἐγένοντο ταὶ (αἳ) or αἱ γενόμεναι κτλ., L., who also considers [ἀπεδόθησαν or κατεβλήθησαν or ἐξετείσθησαν, αἳ τηροῦ]νται || 8-9. the citiés with δαμιεργοί: according to previous scholars either the other cities of the Kyrenaika or the (federal) cities of Arkadia; without excluding the latter possibilty, L. alternatively suggests all Peloponnesian cities visited by the delegation of Karneades (Ll. 20-27: Megalopolis, Tegea, Elis, Messene and Argos, which have all magistrates of this name). C.Dobias-Lalou, *BE* (2011) no. 652, points out that the syntax supports the latter interpretation: αἱ μέν (the cities with damiergoi), against αἱ δέ (other places: the three sanctuaries and Athens) || 9-12. ample discussion of the archival functions of the sanctuaries and archives in Athens and the presentation of these four places and their officials in an hierarchical order. The precise circumstances of the syla remain obscure, though 'une proportion non négligeable des créances paraît ... s'inscrire dans un contexte agonistique' (827) || 11. or Ἀμφικτιόνων, L. || 12-13. ποτ[ιγρά|φονται], *SEC*, Bravo; ποτε|[γράφεν], *SEG* XX (F.Chamoux); ποτ[ε|γράφεν], L., who also considers ποτ[ε|τέθεν].

1911. Kyrene. Dedication of an altar to Hermes Eriounios, Dolios, late 6th cent. B.C. *SEC* 154 (*SEG* XXXVII 1673). Republished by G.Bevilacqua, in *Dediche sacre* -- (cf. our lemma no. 2035 sub 4) 240-244 (ph.).

Τό(δ)ε τὸ Ἑρμᾶ | τὸ Ἐρι(ουνίō), τὸ Δολίō

1. ΤΟΖΕ, lapis || for previous readings and interpretations see *SEG* XXXVII 1673 app.cr. 'Questo (è) di Hermes, quello Eriounios, quello Dolios', B., who reads the two lines horizontally rather than in two colums (the vertical stroke at left is a crack in the stone rather than a line separating the left part of the altar, believed to be dedicated to Zeus, from the right part dedicated to Hermes). Hermes' epithets Ἐριούνιος (of unknown etymology; perhaps 'veloce, buon corridore' or 'benevolente', though it is connected with (Ὑπο)χθόνιος by lexicographers) and Δόλιος ('ingannevole') occur together in D.R.Jordan, *GRBS* 26 (1985) nos. 18 and 24 (early 4th cent. B.C.), Δόλιος alone in R.Wünsch, *Defixionum tabellae atticarum* (= *IG* III 3; Berlin 1897) nos. 90 and 93 (3rd cent. B.C.); in these defixiones, the epithets are associated with Χθόνιος and Κάτοχος. The Kyrenaian altar either testifies to two cults of Hermes (one worshipping him as 'benevole e soccorritore', the other as 'astuto e ingannevole') or to a single cult accounting for two opposites aspects of the god.

1912. Kyrene. Epitaph, late 7th cent. B.C.? *SEG* XLV 2170. Republished after autopsy by L.Gasperini, in C.Braidotti, E.Dettori, E.Lanzilotta, *Οὐ πᾶν ἐφήμερον. Scritti in memoria di Roberto Pretagostini* (Rome 2009), 1041-1050 (ph.; dr.). On the basis of the lettering (rare shapes of gamma and iota ['con la forma segmentata']; for parallels cf. L.Gasperini, *ArchClass* 25/26 [1973/1974] 297-302 = L.Gasperini, *Scritti di epigrafia greca* [cf. *SEG* LVIII 1890] 111-117; fragment of an abecedarium; dr.; L.Gasperini, *AFLM* 18 [1985] 359-366 = Gasperini, *op. cit.* 217-226; Archaic graffito from the agora; dr.; *SEG* XX 745 [Koison's epitaph; dr.] and LVIII 1838 [dedication to the Dioskouroi]). G. proposes to date the inscription 'alla fine del sec. VII a.C., a pochi decenni dalla fondazione della colonia (631 a.C., secondo la tradizione)' (1047; 600-550 B.C., *SEG*). Pointing to the uncertain provenance of this fragmentary text, G. questions its funerary nature. After having considered and rejected the possibility that it may be a sacred law, he underlines that the text offers no firm clues. For some more details we refer to C.Dobias-Lalou, *BE* (2011) no. 650 ('Une sage prudence s'impose').

UNKNOWN PROVENANCE

1913. Unknown provenance. Dedication to Zeus Stratios Theopomenos, 2nd/3rd cent. A.D. Small bronze tabula ansata; at the lower side traces of tin from a mounting. Offered for sale by Gorny & Mosch, Giessener Münzhandlung: catalogue 184, *Auktion Kunst der Antike, 18. Dezember 2009*, 114 no. 213 (color ph.; majuscule text). We read the text from the photo.

Διὶ Στρατίῳ Θε|οπομηνῷ | Πόπ(λιος) Πέδιος | Σέξτος κατ' εὐχήν

[1-2. The cult of Ζεὺς Στράτιος is attested in Athens (e.g. *IG* II^2 4723, 4739, 4785, 4844), in the Cyclades (Kos: *PH* 347 [*IGR* IV 1088]; Naxos: *IG* XII.5.50) and in 'several regions of Asia Minor' (P.Herrmann, H.Malay, *New Documents from Lydia* [Vienna 2007] 56 note 62); the etymologically enigmatic epithet Θεοπομηνός (derived from a toponym?) seems previously unattested, Tybout].

1914-1915. Unknown provenance. Dedications to the Dioskouroi, 2nd/3rd cent. A.D. Edd.pr. N.Gölkalp, E.N.Akdoğu Arca, *Adalya* 12 (2009) 261-264 nos. 1/2 (ph.; Turkish and English translation); now in the Antalya Museum.

1914: 261/262 no. 1. **Dedication to the Dioskouroi, 2nd/3rd cent. A.D.** Limestone stele with triangular pediment, in which a blossom with six lanceolate leaves; in the relief two men on horseback riding towards a standing female figure in the center; inscription below: ΠΙΑΚΙΟΥΣ [Τ]ροκόνδου Διοσ|κόροις εὐχή[ν]

1915: 262-264 no. 2. **Dedication of Misanalis (to the Dioskouroi?), 2nd cent. A.D.** Limestone stele, broken above at left and right; in the relief two men on horseback riding towards a standing female figure in the center; inscription below.

Μισαναλις Μολεσιος Μόσκου | vacat ἐπηκόοις εὐχήν vacat

1. Μισαναλις: female [or male, Corsten] name, previously unattesed, edd.pr. || 1. in fine Μόσκου = Μόσχου, edd.pr.

1916-1917. Unknown provenance. Dedications to Herakles, 2nd/3rd cent. A.D. Edd.pr. N.Gölkalp, E.N.Akdoğu Arca, *Adalya* 12 (2009) 264/265 nos. 3/4 (ph.; Turkish and English translation), who suggests that the stones come from the region between Yuvalak (Tefenni near Kibyra) and Korkuteli (cf. Delemen, *Rider-Gods* 31 and 90); now in the Antalya Museum.

1916: 264 no. 3. **Dedication of Kottes.** Limestone stele with triangular pediment and akroteria; in the relief Herakles on horseback with a club in his raised right hand, riding to the right; inscription below: [Κ]οττης Ἡρακλῖ εὐχήν | vacat ἀνέστησα vacat

1917: 264/265 no. 4. **Dedication.** Limestone stele with curved pediment; in the relief Herakles on horseback with a club in his arm, riding to the right; L. 1 on the pediment, L. 2 on the lower frame: [- - -]Η vac. Ἡ[ρακ]λῖ | vac. [ε]ὐχήν vacat

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1918-1919. Unknown provenance. Dedications to O(u)rdas (?), 2nd/3rd cent. A.D. Edd.pr. N.Gölkalp, E.N.Akdoğu Arca, *Adalya* 12 (2009) 265/266 nos. 5/6 (ph.; Turkish and English translation); now in the Antalya Museum.

1918: 265/266 no. 5. **Dedication of Artemon.** Lower part of a marble stele, originally showing a man on horseback, of which only the horse and the lower part of the man's body are preserved; the inscription begins on the lower frame and continues upwards on the right : Ἀρτέμων Ἑρμαίου | Ορνδᾳ ενὐχ[ήν]

2. Cf. the dedication to a rider-god ΟΡΔΩ of unknown provenance in the Antalya Museum (Delemen, *Rider-Gods* 135 no. 153), edd.pr. [cf. also *SEG* LIV 1384: dedication to Ουροδοβα (deity rather than an 'unattested local personal name') from Attaleia, Tybout].

1919: 266 no. 6. **Dedication of Herakleon.** Limestone stele with roof-like upper frame and relief showing a god on horse-back riding right, holding an unidentified object in his raised right hand; L. 1 on the upper, L. 2 on the lower frame.

Ουρδᾳ εὐχήν | Ἑρακλέων Θόαντος

2. Ἑρακλέων = Ἡρακλέων, edd.pr.

1920. Unknown provenance. Dedication to a rider-god, 2nd/3rd cent. A.D. Circular (?) limestone stele, broken on all sides; the relief shows a horseman in a tunic riding to the right, the raised right arm broken off; inscription on the lower rim. Edd.pr. N.Gölkalp, E.N.Akdoğu Arca, *Adalya* 12 (2009) 267 no. 7 (ph.; Turkish and English translation); now in the Antalya Museum.

Ạ̣νΑΜΟΑΣ Διογένους | [- - - - -]Ι Ι εὐ[χήν]

1. For Δαμοας (?) cf. Zgusta, *KP* § 250, and Δημοας (?) (*SEG* XVII 738), edd.pr.

1921. Unknown provenance. Dedication to Hermes, Artemis Kynegetis, and the Twelve Gods, 3rd cent. A.D. Unframed limestone stele with reliefs: above, twelve standing figures surrounding a central figure in a niche (Hermes?); below, twelve dogs surrounding a central figure (Artemis?); LL. 1-3 between the reliefs, L. 4 below. Edd.pr. N.Gölkalp, E.N.Akdoğu Arca, *Adalya* 12 (2009) 267/268 no. 8 (ph.; Turkish and English translation); now in the Antalya Museum.

Ἑρμῆι τῷ ΠΑ[..]ΙΏΝΝΥΑΥΙ κ̣α̣ὶ̣ Ἀρτέ|μιδι Κ[υ]|νηγέτι ΚΕΑ καὶ Δώδεκα Θεοῖ[ς] | Δρομοσας ἀνέστησεν

2-3. Κυνηγέτι = Κυνηγέτιδος, edd.pr. [they may mean Κυνηγέτιδι, Corsten] || 3. ΚΕΑ = ΘΕΑ?, edd.pr. || 4. Δρομοσας is new, edd.pr.

1922. Unknown provenance. Dedication to Theos Hypsistos, Imperial period. Small altar with moulded top and bottom; seen and transcribed by the late A.Hall in the Museum in Konya. Ed.pr. M.Metcalfe, *AS* 59 (2009) 78 no. 2 (translation; ph. of the squeeze). The text is not in McLean, *Konya Museum* (cf. *SEG* LII 1458). Ed.pr. points out that the inscription 'is identical in content to McLean's no. 39 but has a slightly different line division' [and εὐχήν instead of εὐχή, Pleket].

Θεῷ Ὑ|ψίστῳ | εὐχή

1923. Unknown provenance. Epitaph of Nikasis (?), ca. 350-300 B.C. Rectangular marble stele with a triangular pediment and akroteria; below a relief representing the deceased, clad in chiton and himation; inscription on the pediment's base; offered for sale in the auction catalogue *Christie's New York, Antiquities, Friday 11 December 2009*, 69 no. 102 (color ph.). We read the inscription from the photo: [Ν]ịκασὶς Ἐπιγόνο̣[υ]

[The iota initio may be an optical illusion; perhaps Κάσις, though rarely attested (cf. *SEG* XLIII 921; *I.Tomis* 32; *I.Anazarbos* 358), Tybout].

1924. Unknown provenance (Thrace or Anatolia?). Epitaph of Philippos with funerary imprecation, after 3rd cent. A.D. *SEG* III 208. K.J.Rigsby, *ZPE* 170 (2009) 73 with note 7, forcefully

argues that the stone is not from Athens, even though it was seen by ed.pr. in an Athenian merchant's house along with other antiquities, but either from Thrace or Anatolia, especialy in view of πιστός (L. 2). He also considers ed.pr.'s 3rd cent. A.D. too early ■ date.

1925. Unknown provenance (central Asia Minor). Epitaph of Aristoboule, Imperial period. McLean, *Konya Museum* (cf. *SEG* LII 1458) no. 36. 'Triangular limestone block with female bust in high relief above panel which carries inscr. of two lines' (so the late A.Hall who saw the stone in 1980 in the Konya Museum); the woman wears a necklace with heart-shaped pendant. Republished by M.Metcalfe, *AS* 59 (2009) 78 no. 3 (translation), on the basis of Hall's copy; we give the text with the readings suggested by K.J.Rigsby, *ZPE* 185 (2013) 141: Ἀριστοβούλ[η] | ἄλυπε, χαῖρε

Ἄρῃ ἱερεὺς | ΑḤ [... εὐχ]ή̣ν, McL.; Ἀριστοβούλ|α Απε, χαῖρε ('Aristoboula for Ape/Apes, farewell'; Απε = Ἄπῃ [dative of either Απη or Απης]), M., who adds that the photo apud McLean and Hall's squeeze are both illegible and that the representation of an old woman fits neatly with Hall's reading. R. argues that a Doric name (Ἀριστοβούλα) is unexpected in central Anatolia in the Imperial period and that χαῖρε preceded by a dative would be a rarity: 'in the second line the mason either wrote or intended to write the ubiquitous ἄλυπε χαῖρε. In the first line, then, the lady portrayed will be Ἀριστοβούλ[η]'.

1926. Unknown provenance. Fragmentary inscriptions on an architectural element, 6th/5th cent. B.C. Terracotta fragment of an architectural frieze with egg-and-dart on the obverse; several inscriptions on the reverse. Offered for sale by Gorny & Mosch, catalogue 184 (cf. our lemma no. 1913) 131 no. 262 (color ph.; majuscule text): [--]ΔΙΟΚΑ vacat

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[The reading in the catalogue seems to be confirmed by the ph.; the inscription runs along the upper part of the fragment; another inscription (or some inscriptions?) with a different orientation covers the main part; though several letters can be read with certainty (notably a vertical row of alpha's at left) we do not venture a transcription, Tybout].

1927. Unknown provenance. Inscriptions on sling bullets, 4th/3rd cent. B.C. Two oval lead sling bullets belonging to a lot of seven offered for sale by Gorny & Mosch, Giessener Münzhandlung: catalogue 179, *Auktion Kunst der Antike, 19. Juni 2009*, 232 no. 622 (majuscule texts): 1) καλά; 2) PAPAK... [possibly a misreading of παπαῖ ('ouch', rather than a name Παπᾶς): see *SEG* XLI 1864* and LV 1882 (16)*, Tybout].

1928. Unknown provenance. Manufacturer's signature on a terracotta statuette, 1st cent. A.D. Terracotta figurine of Aphrodite clad in peplos and himation; inscription on the back. Offered for sale by Gorny & Mosch, catalogue 179 (cf. our lemma no. 1927) 149 no. 367 (color ph. [not showing the inscription]; majuscule text): Μητροδώ|ρου

1929. **Unknown provenance. Owner's name on a gem in a gold ring, 2nd/3rd cent. A.D.** Gold ring with inscribed carneol. Offered for sale by Gorny & Mosch, catalogue 179 (cf. our lemma no. 1927) 93 no. 176 (color ph.; majuscule text): Ἀριᾳ|νός

1930. **Unknown provenance. Impression of an inscribed magic gem, 3rd cent. A.D.** Ed.pr. G.M. Facchini, *Le impronte di gemme dei Civici Musei d'Arte di Verona. Verona e il collezionismo di antichità nel Settecento e Ottecento* 1 (Milano 2009) 109 no. 27 (ph.; reading by A.Mastrocinque; inscription in mirror script): Ιαω Αβ|ρασαξ

1931. **Unknown provenance. Inscriptions on Christian gems, 3rd/4th cent. A.D.?** The auction catalogue *Christie's New York, Ancient Jewelry, Friday 11 December 2009* (color ph.), contains two inscribed objects both published in J.Spier, *Late Antique and Early Christian Gems* (cf. *SEG* LVII 2057; majuscule texts []): 1) Ἰχθῦς (73 no. 469 = Spier 37 no. 177; silver ring, the oval bezel set with a flat stone representing, in black on a bluish ground, a parrot on a branch; inscription above); 2) ΘΥ ΧΑ|ΡΙC ΕΥ|ΤΥΧΟC | ΦΟΡΙ (76 no. 472 = Spier 136 no. 749; stone with white inscription on an orange ground, framed by a wreath. [The ph. in the catalogue confirms S.'s majuscule text; transcription: Θ(εο)ῦ χά|ρις εὐ|τυχο̂ς (= εὐτυχῶς) | φόρ(ε)ι, 'wear it with good fortune', Chaniotis]).

1932. **Unknown provenance. Inscription on a mould for a Byzantine ampulla, ca. 5th/6th cent. A.D** Square steatite mould for an ampulla with, in a medallion, the scene of St. Sergios riding on a horse; the inscription, naturally in mirror script, runs around the image; offered for sale in the auction catalogue *Christie's London, Antiquities, Tuesday 27 October 2009*, 40 no. 118 (color ph.). We read from the ph.: † Εὐλογία τοῦ ἁγίου Σεργί̣ο̣υ̣

1933. **Unknown provenance. Christian invocation and label on a lead icon, 6th/7th cent. A.D.** Small rectangular early Byzantine lead icon; obverse: Christ in an oratorical gesture with codex; obverse: Maria orans; for a very similar object see *SEG* LV 1942. Offered for sale by Gorny & Mosch, catalogue 179 (cf. our lemma no. 1927) 215 no. 558 (color ph. of B; majuscule text).

A: Ἐμμανουὴλ μεθ' ἡμῶν B: Ἡ Ἁγία Μαρία

1934. **Unknown provenance. Inscription on a lead seal, late Imperial period.** Gorny & Mosch, catalogue 184 (cf. our lemma no. 1913) 87 no. 152 (color ph.) includes a circular lead seal bearing, in a recessed square field, an inscription which we read from the photo: Σμύ|ρνα

[For similar seals see *SEG* XXIX 1030 (late Imperial period) and XLVI 886 (5th/6th cent. A.D.), Tybout].

1935. Unknown provenance. Assorted inscribed objects, Imperial/Byzantine period. The auction catalogue mentioned in our lemma no. 1913 includes several objects bearing Greek inscriptions which we can not, or very partially at best, transcribe (color ph. of most): 1) two Roman gold rings, one with an inscribed black gem (1st/2nd cent. A.D.; 75 no. 104), the other with the inscription on the bezel (75 no. 100; 2nd/3rd cent. A.D.); 2) three circular bronze amulets (pendants): one with, on the obverse, voces magicae and two tabulae ansatae above each other (in between: ΦΥΛΑΞΕΤΑΙ [φύλαξε ΤΑΙ(--?) name of the bearer (?) or perhaps φυλάξεται ('he/she [i.e., the bearer] will be protected']; two letters left (unidentifiable) and right (H) of the lower tabula ansata]; in the lower tabula XN [Χν(οῦβις)?]) and on the reverse 'Mehrere Himmelssymbole, dazwischen u. umlaufend Inschriften' (79 no. 118 b; 2nd-4th cent. A.D.); another with, on the obverse, ■ head of Medusa with an inscription around it, illegible for the greater part [in fine the ph. seems to show [--]MENH †] and on the reverse ΚΕΡΟΗΘΤΟΝ | ΦΟΡΟΝΤ|ΑΤΟ (transcription in the catalogue; no ph.; no. 118 a [undoubtedly to be read Κ(ύρι)ε βοήθ(ει) τὸν φορο̂ντα τ(οῦτ)ο (cf. e.g. *SEG* LI 819 A); 5th/6th cent. A.D. or later rather than 2nd-4th cent. A.D. as indicated in the catalogue, Tybout]); a third with female monster (?) on the obverse and an inscription running concentrically on the reverse (79 no. 117; 6th/7th cent. A.D.) 3) five Byzantine bread stamps (198 no. 452; 5th/6th cent. A.D.). [We cannot detect any identifiable signs beyond very doubtful letters on the 'Griechisches Goldschmuckensemble' 65 no. 72 A, dating to the of the 7th/6th cent. B.C. (also in the catalogue mentioned in our lemma no. 1927, 77 no. 118; see *ibid.* 103 no. 222 for a magical gem with concentrical inscription, and 109 no. 237 for a red carneol rolling seal with eight facets: one with a cock-headed anguipede, and magic inscriptions on the seven others; color ph. of both objects; date of both: 2nd/3rd cent. A.D.)].

1936. Unknown provenance. Inscription on an amulet (gem), undated. Oval red cornaline gem in the collection of Derek J.Content; on the obverse a squatting woman with disordered hair, heavy breasts, arms raised with open palms ('orans'); an incision marks her genitals; her head is surmounted by a scarabaeus with open wings, under her feet a lightning-bolt; around the figure an ouroboros with human head; inscription on the reverse. Ed.pr. V.Dasen, in *Chemin faisant* 271-284 (ph.): Βαχχα|ριβρα|θιβι

The meaning is unclear, ed.pr., who wonders whether the text is a transcription of Egyptian, Hebrew or Coptic words or renders divine names which are modified to make them incomprehensible to the uninitiated. A.Mastrocinque apud ed.pr. suggests the intermingled names of Βάκχος and Χάρις (LL. 1/2); D.J.Content apud ed.pr. detects in L. 3 a possible transcription of the Egyptian names of the serpents *Tpj* and *Tpj.t*. In whatever sense, the content should be positive: ed.pr. interprets the female figure as a 'Baubo', an anonymous, fat, naked woman often represented in an impudent posture (touching her genitals; legs spread wide), a type popular in terracotta statuettes which like our gem protects women against evil threatening their female functions (womb; menstruation; pregnancy; childbirth). Discussion of the use of amulets by Greek women.

VARIA

1937. **Adoption.** In his monograph *Adoption in the Roman World* (Cambridge 2009), H.Lindsay draws on Greek inscriptions in the chapter 'Greek adoptions: comparisons and possible influences on the Roman world': the Gortyn Law Code (38-40; *I.Cret.* IV 72; *SEG* LVIII 983*; L. largely follows R.F.Willetts' analysis in *The Law Code of Gortyn* [Berlin 1967] and gives W.'s translations of Col. X LL. 33, 35, 37, 40, 48, and 52) and the evidence from Rhodes (60/61 [for details we refer to *SEG* XXXVIII 780, XLIII 522, and XLIX 1061]). The main section concerning Athens (40-60) is entirely based on literary sources, notably Isaios [see *SEG* XLI 254 for epigraphical evidence from the Hellenistic and Roman periods; for a comparison of adoption practices in Gortyn and Athens see *SEG* XLII 802 bis, Tybout].

1938. **Aegean islands. Administrative geography in the Imperial period.** G.Kantor, *VDI* 269.2 (2009) 138-149 (in Russian; summary in English), examines the provincial affiliation of the Aegean Islands. Ptolemy (*Geogr.* 5.2.4; 5.2.19) places in the province of Asia only Poroselene, Tenedos, Ikaria, Chios, Samos, Amorgos, Kos, Astypalaia, Syme, Kasos, Karpathos and Rhodes. On the contrary, Hierokles (*Synekdemos* 686.1-687.6; 408-450 A.D.), assigns all Cycladic islands to Asia. This suggests that the Cyclades were transferred to the province of Asia at some point between the reigns of Trajan and Theodosius II, which is further supported by the absence of the islands from the conventus lists in Pliny the Elder and their exclusion from the Asian customs district (cf. *SEG* XXXIX 1180). The arguments for the inclusion of the Cycladic islands in the province of Asia since its foundation, advanced by R.Étienne, *Ténos* II (Paris 1990) 127-134, do not have much force: while Asian provincial officials are well attested on the Cycladic islands, Ephesos was still considered in the 3rd cent. A.D. the first harbor of the province (*Dig.* 1.16.4.5), while 'foreign judges' could be invited from outside (cf. *I.Mylasa* I 361/362; 366/367; 369/370; 372; *SEG* XI 491, 493, 526); therefore, the presence of Cycladic 'foreign judges' in Asia is irrelevant. There is no certain evidence to support the assumption that any of the islands not included in Ptolemy's list belong to the province of Asia before the mid 2nd cent. A.D. The inclusion of the insulae Cyclades as an administrative entity in the province of Asia is attested towards the end of the reign of Antoninus Pius (*ILAfr* 281 LL. 16-18; *An.Ép.* [1969/1970] no. 601 LL. 6/7) and at a probably somewhat earlier date in the epitaph in our lemma no. 913. The earliest dating by a proconsul of Asia on an island that is not on Ptolemy's list is on Thera (*IG* XII.3.325 L. 8; 149 A.D.). This shows that the change of administrative boundaries cannot be connected to the crisis under Marcus Aurelius and probably belongs to the reign of Hadrian. Cf. B.Puech, *An.Ép.* 2009 [2012] no. 1373, who points out that the inscriptions of T. Flavius Clitosphenes Iulianus from Thera (*IG* XII.3 525/526) date from ca. 180 A.D. rather than the early 3rd cent. A.D.

1939. **Alphabet. The Euboian alphabet.** After summarizing her views on the emergence of the Greek alphabet in general (see *SEG* XLVIII 2101), M.L.Lazzarini, in *Cuma. Atti del quarantottesimo convegno di studi sulla Magna Grecia, Taranto 27 settembre - 1 ottobre 2008* (Taranto 2009) 273-283, underlines the importance of the Euboian alphabet (table of letters) for the study of early Greek writing. From the large quantities of vase inscriptions found in Eretria and Lefkandi and dating from

the mid to the late 8th cent. B.C., she singles out *SEG* XXXIX 939 (XLVII 1363 [1]; cf. LV 980 p. 301 in fine; *LSAG*² 434 B; ph.; dr.), XLVII 1363 (2) (ph.), (4) (*LSAG*² 434 A; dr.) and (10) (dr.), and LV 980 (31) (ph.). The western colonies testify to the alphabet's strikingly rapid spread: among the numerous vase inscriptions from the mid 8th to the early 7th cent. B.C. from Kymai (*IGDGG* I 11-13; 11 = *SEG* XLI 848 [LVII 921*; *LSAG*² 239 no. 2; Arena III pp. 113-115 no. A 1]; 12 = *LSAG*² 239 no. 3; 13 = *SEG* XXIX 949 bis [XLI 849]), and notably Pithekoussai (see *SEG* XLVII 1488 for a survey), the refined epigram on the Nestor cup (*SEG* XIV 604 [LIII 1084*]; *CEG* 454; *IGDGG* I 2; *LSAG*² 239 no. 1; excellent color ph.; dr.) stands out as evidence of the high level of local sympotic culture (L. points to the similarity in form and content with the fragment *SEG* XXXIX 939 [see above] from Eretria). Pithekoussai also yielded the earliest potter's signature (*IGDGG* I 9; Arena III 4; *SEG* XLII 920; *LSAG*² 453 no. 1 [a]; dr.; late 8th cent. B.C.). Discussion of the influence of the Euboian on the Sikel, Etruscan and Latin alphabets; the latter is derived directly from the Euboian rather than via the Etruscan. Cf. also our lemma no. 1143 in fine.

1940. Ambassadors. Cf. *SEG* LII 1932. Cf. F.Canali de Rossi, '"Le ambascerie dal mondo greco a Roma": omissioni, errori, novità e studi recenti', *Veleia* 26 (2009) 13-46. For Roman ambassadors and their role in the implementation of decisions made in Rome and for ambassadors of Greek cities to Rome cf. J.-L.Ferrary, in C.Eilers (ed.), *Diplomats and Diplomacy in the Roman World* (Leiden 2009) 127-142; for Greek ambassadors to Rome see also T.Corey Brennan, *ibidem* 171-191, with special reference to Diodoros Pasparos from Pergamon (*IGR* IV 292-294).

1941. Architecture. Epigraphy and 'Bauforschung'. J.Hammerstaedt, in M.Bachmann (ed.), *Bautechnik im antiken und vorantiken Kleinasien. Internationale Konferenz 13.-16. Juni 2007 in Istanbul* (Istanbul 2009) 243-250, gives an overview of the variety of information concerning ancient building practices gathered from inscriptions. He categorizes building inscriptions according to their meaning for the 'Bauforscher': 1) decrees, laws and enactments (mostly Imperial or Late Antique) may inform on general dispositions for the construction of public buildings (e.g. contraction liability, working conditions, regulation for the relation to adjacent lots, area plans); 2) building decrees; 3/4) directions for public construction und contracts are preparatory steps of the building projects; cf. the only so far known real bidding (συγγραφή) for the skeuotheke of Philon in Piraeus in 347 B.C. (*IG* II² 1668; *SEG* XLVII 178*); 5/6) building finances and accountings; 7) responsible commissions, employers and donors; 8) litigation on building activities; 9) rebuilding and alterations. Building inscriptions are mostly known for public enterprises, whereas details about private building or the funerary context are less well known.

1942. Architecture. Inscriptions as ornament. P.A.Butz, 'Inscription as Ornament in Greek Architecture', in P.Schultz, R.von den Hoff (edd.), *Structure, Image, Ornament. Architectural Sculpture in the Greek World* (Oxford 2009) 30-39, examines the physical relationship between inscriptions and buildings, showing how lettering could function as an ornament in Greek architecture and 'how ... architectural inscriptions could become wedded to parts of the building and coherently

change positions over time' (36); detailed observations on letter forms. Discussion of inscriptions inter alia on the following buildings: the Athenian stoa at Delphi (Meiggs-Lewis, *GHI*² no. 25; *F.Delphes* II pp. 37-121; *Syll.*³ 29); the temple of Athena Polias in Priene (dedication by Alexander the Great; *I.Priene* 156; *Syll.*³ 277); the propylon of the sanctuary of Athena in Pergamon (dedication by Eumenes II; *I.Pergamon* 149: β[ασιλεὺς] Εὐμέ[νης Ἀθηνᾶι] Ν[ικηφόρῳ] [fully restored on the propylon re-erected in the Pergamon Museum]); dedications on several buildings in Delos: the portico of Philip V (*IG* XI.4.1099), the temple of Sarapis, Isis and Anubis (*I.Délos* 2042), and the agora of the Italians (*I.Délos* 1683-1687, 1717, and 1735).

1943. Army. Petitions to Roman emperors containing complaints about abuse of power by Roman soldiers. *SEG* XL 1696; XLVIII 2117; LIII 1517; text in our lemma no. 1365. M.A.Speidel, *CCG* 20 (2009) 199-210, argues that the dossier of ca. 15 petitions recording abuse of power and illegal requisitions by Roman soldiers should be related, not to military anarchy thought to have been characteristic of the 3rd cent. A.D. crisis but rather to the increasing passage of Roman military units on their way to the eastern front. The text in our lemma no. 1365 shows that it was not easy for soldiers to buy food in the local markets, since their very presence entailed higher prices. Discussion of *SEG* XIII 492 (from Carian Euhippe; Greek text, French translation; 200/201); XLVIII 1514 (from Phrygian Kilter, ca. 35 km. from Eumeneia; Greek text; the χειλίαρχος in L. 10 is the commander of Cohors I Raetorum in Eumeneia, where apparently a permanent garrison was stationed; ὁ ἀξιολογώτατος Λίγυς (L. 7) is probably identical with the κράτιστος πρειμιπιλάριος Ἰούλιος Λίγυς honored in *IGR* IV 786 from Apamea, ca. 30 km. southeast of Eumeneia. He may have been commander of the military unit stationed in the castellum Aulutrene, a few km. east of Apamea; for Aulutrene cf. *SEG* XXXVII 1102/1103 and XLV 1724; 204-207). The small garrisons in Aulutrene and Eumeneia may have had an important function in the logistics of the 'armées de passage' (207). For the role of the garrisons in Aulutrene and Eumeneia and for the interpretation of the petitions in the context of the increasing passage of troops to the eastern front see also M.A.Speidel, *Heer und Herrschaft im römischen Reich der Hohen Kaiserzeit* (Stuttgart 2009) 257-260, 486-500 and 511/512 (on the λεωφόροι ὁδοί on which the soldiers travelled).

1944. Army. Veterans from Asia Minor. W.Eck, in *Ancient History* 137-142, presents a chronologically arranged list of all the veterans of the Roman auxilia, navy and praetoriani originating in Asia Minor. He points to the four diplomata militaria from 160 A.D. which record soldiers recruited in Lycia/Pamphylia in 135 A.D., in the aftermath of the heavy losses suffered by the Romans during the Bar-Kochba revolt. The four soldiers may have been recruited during a dilectus organized by officers from Judaea. [For the recruitment of auxilia soldiers in Asia Minor in general cf. J.Bennett, *Anatolica* 37 (2011) 251-274, Pleket].

1945. Art and inscriptions. Cf. *SEG* LVII 2069. M.Squire, *Image and Text in Graeco-Roman Antiquity* (Cambridge 2009), is a multi-faceted monograph approaching its subject from various angles. Greek (and Latin) inscriptions accompanying works of art and monuments are but one of

many topics. Much in the vein of most contributors to *Art and Inscriptions* (see *SEG* LVII 2069), S.'s basic assumption is that 'When understood from the perspective of a viewer making sense of them ... such inscriptions in fact seem to have challenged visual responses to images as much as they spelled out a particular mode of response' (151). In trying to reconstruct such responses [which often presuppose a degree of sophistication on the part of the ancient viewers/readers straining credulity; cf. also *Mnemosyne* 64 (2011) 115-139, Tybout], S. discusses inter alia the following Greek inscriptions: the funerary epigrams *IG* I³ 1261 (*CEG* 24; *SEG* XLVII 96*; 151-153; ph.) and II² 7716 (*CEG* 99; 153-155; ph.); the Athenian law of Eukrates on tyranny; *SEG* XII 87 (LIII 94; 155/156; ph.); the funerary epigram of Menophila *I.Sardis* 111 (*SEG* IV 634; LIII 1354; Merkelbach-Stauber, *SGO* I 04/02/11; 161-164; ph. and color ph.; text and translation); the epigrams from the Casa degli Epigrammi in Pompeii (*SEG* XLV 1455*; cf. LVII 2069 on p. 745 in fine for full references; cf. also LVIII 1073 and 1095; 176-189; ph.; texts and translations). A separate chapter is devoted to the 'House of Propertius' at Assisi (*SEG* XXX 1135-1144; LVIII 1073*; 239-293; ph.; texts and translations on 263-265, with detailed observations on previous readings in notes 58-67; in *SEG* XXX 1135 (cf. LVIII 1073), S. tentatively restores [Ἀγαύης] in fine, relating the verse to the myth of Pentheus; in XXX 1134, he reads L. 1 as ὁ θρασὺς Ἡρακλέης Ὀνφάλην [ἀμ]φιπολ[εύων], reporting on 265 note 67 E.Handley's suggestion ὁ θρασὺς Ἡρακλέης ⟨πόνον⟩ Ὀνφάλῃ [ἀμ]φιπολ[εύων], which, however, does not take into account the clear N in Ὀνφάλην). Cf. *SEG* LVIII 1118 for S.'s studies on the Tabulae Iliacae (here discussed on 134-139), to which we will return in later *SEG* volumes.

1946. **Asia Minor. Local History.** F.Santangelo, *SCI* 28 (2009) 57-78, discusses the epigraphic evidence for the role of local history in the Greek cities of Asia Minor in the 1st cent. B.C. Inscriptions from the following places are adduced: Nysa (*Syll.*³ 741 = *RDGE* 48); Alabanda (*SEG* XLVI 1386 [LII 1027]), Metropolis (*SEG* LIII 1312), Kolophon (*SEG* XXXIX 1243/1244), Pergamon (*IGR* IV 292/293 = *OGIS* 764 [*SEG* XLIV 994]; *SEG* L 1211), Paros (*IG* XII.5.445 = *SEG* XV 518), Aphrodisias (*Aphrodisias and Rome* nos. 28-32), Priene (*I.Priene* 107-130). S. stresses 'the strongly biographical focus of these inscriptions, as a result of which biography and local history came together' (78).

1947. **Associations. Fictive family language: 'brothers'/'sisters', 'father'/'mother', etc.** *SEG* LV 1974. P.A.Harland, *Dynamics of Identity in the World of the early Christians* (New York/London 2009) chapters 3 (63-81) and 4 (82-96), republishes revised versions of the two articles summarized in *SEG* LV 1974. See also our lemmata nos. 1368, 1488, 1948, and 2030. Cf. also E.Hemelrijk, 'Fictive kinship as a metaphor for women's civic roles', *Hermes* 138 (2010) 455-469.

1948. **Associations. Immigrants.** P.A.Harland, *Dynamics of Identity* -- (cf. our lemma no. 1947) 99-122 (chapter 5), suggests comparing the gatherings of Judeans with pagan associations of immigrants, with special reference to processes of identity construction and assimilation. Discussion of groups of immigrants from the Levant (on Delos and other Aegean islands) and from Asia Minor; associations of Syrians and Phoenicians in Peiraieus; Syrian immigrants in the Roman Empire (*IG* XIV 830 = *OGIS* 595 = *IGR* I 421 = *SEG* XLIX 1366*).

1949. **Associations. Non-public associations in the Hellenistic and Roman period.** Using epigraphical material from various parts of the Greek world, V.Gabrielsen, in *Greek and Roman Networks* 177-203, presents a panoramic overview of the rise (ca. 330-300 B.C.), evolution and characteristics of all sorts of non-public (or 'private' or voluntary) associations, with special reference to their networking capabilities: inter alia ἔρανος, θεραπευταί, θίασος, κοινόν, κοινωνία, σπεῖρα, συνεργασία, συνήθεις, σύνοδος, συντεχνία, σύστημα, with individual names mostly including at least one theophoric element (e.g. Ἀπολλωνιασταί, Ἑρμαϊσταί, Σαβαζιασταί), often combined with ethnic or geographic and (from ca. 150 B.C.) occupational designations. Such groups, in which the non-privileged element of the polis population organized itself, were modelled on the institutions of the polis, thus expanding civic space by creating 'little private republics' (183) within the polis (structural and terminological similarity in constitution [νόμος], offices [ἄρχων, γραμματεύς, ἐπιμελητής, ἐπιστάτης, ταμίας, etc.], organisation of assemblies [ἐκκλησία; σύλλογος; ψηφίσματα], issuing of decrees and award of honors to distinghuished members or benefactors in traditional vocabulary, etc.; excessive polis imitation included subdivisions of members into φυλαί and annually held ἀγῶνες). The religious element always remained strong. G. defines four consequences of 'this *koinonio*-mania' (186): 1) close connections were established between groups of different legal status, gender, wealth or ethnic origin; 2) the 'production and diffusion of "sameness"' (187; i.e., shared values, a common language and a uniform way of thinking) resulted in the expansion of civic space also in a geographical sense (mostly by commercial contacts); 3) the propensity of religious devotion created trust in other people; 4) the 'ever-present flirting with power' (189) occasionally resulted in governmental fear for the subversive character of associations and their capability of mobilizing people. G. mentions the activities of the Dionysiac technitai and the conflict between their Ionian-Hellespontine Koinon and the city of Teos, settled by Eumenes II of Pergamon (*RC* 53), as examples showing the far-reaching power-potential of the largest associations.

1950. **Athletics.** P.Gouw, *Griekse atleten in de Romeinse Keizertijd* (*31 v. Chr.-400 n. Chr.*) (diss. Amsterdam 2009; largely based on inscriptions), discusses the following items: 1) the social status of ancient athletes, and the association(s) of athletes, with special reference to their functionaries, especially the ξυστάρχης [for whom see now H.W.Pleket, *ZPE* 181 (2012) 102-107], and their headquarters in Rome and the curia athletarum (Ch. 1; 1-16); 2) the geographical mobility of the athletes, with special reference to the phenomenon of the chronological concentration of games in specific regions (the so-called 'regional circuits'; Italian and west-Greek tour; Greek tour; Asia Minor tour; Levant tour; Egyptian tour [for which see also S.Remijsen, *BASP* 47 (2010) 196]), which enabled the athletes to plan their performances throughout the year. Special analysis of *SEG* XXXVII 712; LIV 536 and 1082 (*I.Keramos* 15); LVI 1359 (cf. our lemma no. 1410); *I.Eph.* 1615 and 2072; *TAM* V.3.1507; tabular surveys of contests in each Olympic year (Ch. 2; 17-95); 3) athletic records (various πρῶτος-claims, honorary epithets like ἱερονείκης, Ὀλυμπιονείκης, Πυθιονείκης, Ἰσθμιονείκης, Νεμεονείκης, Σεβαστονείκης, Ἀκτιονείκης, Ἁλιονείκης, Ἀσιονείκης and θεμιονείκης; ἄλειπτος, παράδοξος/παραδοξονείκης, πλειστονείκης, τριάστης, ἄριστος Ἑλλήνων, περιοδονείκης [discussion of the ἀρχαία περίοδος and an alleged new περίοδος, and of the περιοδονείκης τέλειος]) (Ch. 3; 97-153); 4) on 155-218, G. discusses various aspects of athleticism: the structure of athletic careers, both successful international and less successful local/regional ones; the duration of a career; number of victories, both in crown- and money games; income of athletes

(direct via money-prizes; indirect via rewards by mother-cities) and honorary awards (εἰσέλασις; honorary citizenship and membership of the boule [cf. now O.M.van Nijf, 'Athletes, artists and citizens in the imperial Greek city' in A.Heller, A.-V.Pont (edd.), *Patrie d'origine et patries électives: les citoyennetés multiples dans le monde grec d'époque romaine* (Bordeaux 2012) 175-194]); trainers (γυμναστής, παιδοτρίβης, ἀλειπτής, ἐπιστάτης; special discussion of *I.Eph.* 1112 and of support for athletes by cities, kings and private creditors), doctors, injuries; athletes as comrades and as competitors; nicknames of athletes [cf. *SEG* LVIII 1873]; 5) on 223-407, G. offers an impressive 'Prosopographia athletarum' of 160 athletes (with personal information for each athlete).

In two Appendices (409-423), G. discusses the careers of Αἴλιος Γρανιανός from Sikyon (stadion, diaulos, pentathlon; *SEG* XI 838) and of Τιβ. Κλαύδιος Πατρόβιος (*IGUR* 249 = *SEG* XIV 613). On 425-429, an English summary of the main results of this impressive study.

For a review cf. H.W.Pleket, *Nikephoros* 23 (2010) [2012] 284-289. [For a discussion of the term περιοδονείκης and the problem of the old and new periodos see A.Farrington, *Isthmionikai. A catalogue of Isthmian victors* (Hildesheim 2012) 10-12, with the notes, Pleket].

1951. Athletics. Agones. R.Ziegler in J.-F.Eckholdt (ed.), *Geschehen und Gedächtnis. Die hellenistische Welt und ihre Wirkung. Festschrift für Wolfgang Orth zum 65. Geburtstag* (Berlin 2009) 203-225, examines the reasons for the rapid development of Greek ἀγῶνες, especially in the cities of southern Anatolia in the 2nd/3rd cent. A.D. Non vidimus. See J.-Y.Strasser's summary in *An.Ép.* (2009) [2012] no. 1353.

1952. Athletics. The Aktia. O.Pavlogiannis, E.Albanidis, M.Dimitriou, 'The *Aktia* of Nikopolis, new approaches', *Nikephoros* 22 (2009) 79-102, use many inscriptions in their discussion of the date of their foundation by Augustus, the program, the incorporation of the Ἄκτια into the περίοδος. [For this problem see also H.W.Pleket, *Nikephoros* 23 (2010) 287-289] and the popularity of the contest.

1953. Athletics. Alytarchs. S.Remijsen, 'The *alytarches*, an Olympic *agonothetes*', *Nikephoros* 22 (2009) 129-143, argues that the ἀλυτάρχης – an official who in Olympia was supposed to pay the costs of the policemen during the Games – developed into a president of the Olympics by the 2nd cent. A.D. Local Olympic games, founded in the Imperial period, were led by alytarchai instead of agonothetai. At other games alytarchai and agonothetai co-existed in order to divide the heavy expenses. R. analyses the following inscriptions in some detail: *SEG* XVII 199 (honorary inscription for a certain Theotimos who acted as ἐπιμελητής and ἀλυτάρχης during the same Olympic Games in Olympia); *IvO* 436/437 (honorary inscription for L.Vettulenus Laetus who in different Olympiads was both epimeletes and alytarches. [R. does not consider the possibility that the epimeletes may have been the 'deputy' of a so-called 'eternal agonothetes' (like Herod the Great); in that case the alytarches holds a separate function and acts as 'deputy' of the agonothetes and does not replace the latter, Pleket]; *I.Eph.* 1114-1118, 1120, and 4413 (the 'eternal agonothete' T. Claudius Nysios; two fathers are alytarch, their sons epimeletai of the games). Further study of the situation in Tralles (*I.Tralleis* 125-131 and 135-140), Anazarbos (coin with ἀλυταρχία and with Septimius Severus as προκαθεζόμενος [for this cf. J.-Y.Strasser, *Nikephoros* 14 (2001) 111 and 127: alytarches

and agonothetes are two different functions]), Hierapolis (*SEG* LIII 1464; LVIII 1510) and Side (*I.Side* 134 = *SEG* XXXI 1286). For the function of alytarch see also our lemma no. 1315.

1954. **Baths.** On the basis of archaeological, literary and epigraphical material, P.-L.Gatier, in *Le bain collectif* -- (cf. our lemma no. 1733), 275-286, compares the use of baths in episcopal cities with that in monasteries and sites of pilgrimage. G. argues that baths were essential for all three categories because they were indispensable both for the image of the cities and the treatment of patients and pilgrims. Moreover, the role of baths in miracles neutralized the prevailing attitudes on the pleasures and dangers of bathing. G. comments on inscriptions from Beroia (*SEG* LI 1966; LVI 1861), Gerasa (*I.Gerasa* 296 [*SEG* VII 871] and 297), Xenion (Ma'in; *IGLS* XXI.2.163 [*SEG* XXXV 1581]), and especially Firkya (see our lemma no. 1666).

1955. **City. Boundaries and territories.** H.-L.Fernoux, in *L'Asie Mineure* (cf. our lemma no. 1525 (= Pisidia.Antiochia)) 135-164, argues that under Roman rule Greek cities continued to control their territories and restricted requests for intervention by the Roman authorities to a minimum. F. examines the following inscriptions recording the demarcation of boundaries by provincial governors on behalf of the emperor: *SEG* XIX 765 and XLVIII 1550 (Sagalassos; cf. also H.Vanhaverbeke, M.Waelkens, *ibid.* 247/248); XLIX 1427 (Herakleia on the Salbake); *MAMA* V 60 (Dorylaion); *I.Arykanda* 25; *IGR* III 324 (Apollonia in Pisidia). F. argues that cities continued to use rural fortified settlements originating in the Hellenistic period (φρούρια) and points to freedom of action for εἰρηνάρχοι (*TAM* III.1.941), παραφύλακες and ὀροφύλακες.

For the boundaries of the territory of Ephesos in the Imperial period cf. F.Kirbihler, *ibid.* 313-317; cf. our lemma no. 1300. See also our lemma no. 2061.

1956. **City. The polis and 'collective memory'.** J.Ma, in G.R.Boys-Stones et alii (edd.), *The Oxford Handbook of Hellenic Studies* (Oxford 2009) 248-259, applies the concept of 'collective memory' to the study of Greek city. He argues that the construction of memory is central to the notion of the Greek city-state ('The city as memory could perhaps be viewed as a public, multi-generational work of art'; 256) and useful for the study of the polis throughout its history, since it involves common processes of creativity alongside with processes of negotiation, identity or power-sharing. Such acts of creating 'places of memory' within a city may take different forms like the (re-)setting of honorific statues (e.g. *I.Erythrai* 503 [*Syll.*^{3} 284; *SEG* XXIX 1129; XXXII 1143]), the introduction of rituals (e.g. at Ephesos [*SEG* XV 698] and Teos [*SEG* XLI 1003]), or the connecting of historical moments with specific spaces and monuments (e.g. at Kolophon [*SEG* XIX 698 = F.G.Maier, *Griechische Mauerbauinschriften* I (Heidelberg 1959) 224-231 no. 69] and Teos [*SEG* XLVII 1646 (*I.Thrac.Aeg.* E5/6)]).

1957. **City. Privileges and honorary titles.** É.Guerber, *Les cités grecques dans l'empire romain. Les privilèges et les titres des cités de l'Orient hellénophone d'Octave Auguste à Dioclétien* (Rennes 2009). Non vidimus; see the detailed summary in *An.Ép.* (2009) [2012] no. 48. The following themes are

discussed: ἐλευθερία and exemption from φόρος, not from munera (φιλικαὶ λειτουργίαι in civitates liberae); titles of μητρόπολις and νεωκόρος; cities where the provincial assemblies (κοινά) convened; creation of ἱεροὶ ἀγῶνες (cf. our lemma no. 1410) and the role of the emperor; competition between cities for the title 'the first city' of a province (Ephesos, Pergamon, Smyrna); honorary title of ναυαρχίς, to be connected with the presence of units of the Roman navy, especially in Syria (classis Syriaca); cities which became coloniae, sometimes with ius Italicum.

1958. **Damnatio memoriae.** Cf. *SEG* LVII 2078. I.Savalli-Lestrade, in S.Benoist, A.Daguet-Gagey, C.Hoët-van Cauwenberghe, S.Lefebvre (edd.), *Mémoires partagées, mémoires disputées: écriture et réécriture de l'histoire* (Metz 2009) 127-159, studies damnatio memoriae in the Hellenistic period in civic and dynastic contexts. Demolition of stelai and statues, and deletion of names are rare in civic contexts and occur mainly after the liberation from an oppressive foreign regime (kings or powerful cities). Damnatio in dynastic contexts was applied both to court personnel and 'élites dirigeantes'; it also served as an instrument in dynastic struggles, though almost exclusively among the Ptolemies. Although there are analogies between the usages of damnatio memoriae in civic and dynastic contexts, S.-L. excludes 'toute filiation institutionelle directe'.

Instead she proposes to interpret it 'comme un avatar d'usages pré-juridiques et pré-politiques pour détruire l'ennemi, usages qui furent progressivement codifiés par les sociétés aristocratiques et démocratiques du monde grec ... comme une opération magique dans le cadre d'une violence ritualisée' (151/152). Among the many inscriptions underlying this study (listed in three appendices), S.-L. pays special attention to *I.Ilion* 25 (*OGIS* 218; *SEG* XXXV 1274 [LV 1318 bis]; French translation of LL. 116-130); *OGIS* 105 (*SEG* XVI 794); *TAM* II 266; *SEG* VIII 33 (LVII 1852) and 96; IX 52, 61/62; XXXIX 1718.

1959. **Dionysiac artists.** Adducing numerous inscriptions, S.Aneziri, in R.Hunter, I.Rutherford (edd.), *Wandering Poets in Ancient Greek Culture. Travel, Locality, and Pan-Hellenism* (Cambridge 2009) 217-248, presents an overview of the organization and activities of the associations of Dionysiac artists in the Hellenistic and Imperial period. She focuses on their participation of the associations in festivals (223-229) and on the advantages offered by membership (229-232). Ead., in I. Kralli (ed.), *Θέατρο καὶ κοινωνία στὴ διαδρομὴ τῆς ἑλληνικῆς ἱστορίας. Μελέτες ἀπὸ μιὰ ἡμερίδα πρὸς τιμὴν τῆς Ἄννας Ραμοῦ-Χαψιάδη* (Athens 2009) 51-70, studies the part played by entertainers, especially Dionysiac artists, in the agonistic festivals of the Imperial period. Focusing on festivals characterized as οἰκουμενικοὶ ἀγῶνες, she stresses the importance that the mobility of artists had for cultural exchanges in the Roman Empire and the diffusion of Greek cultural models. S.Psoma, in *Greek and Roman Networks* 230-248, discusses evidence for coinage issued by the associations of the Dionysiac artists and associations of cities in connection with festivals. On 236-241, comments on the problems arising from the use of different currencies in panegyreis (references to *IG* IX^2.1.798; XII.9.207 + add.; *CID* IV 127; *OGIS* 326 and 484; *I.Iasos* 4 and 152). Cf. also our lemma 1949 sub (4).

1960. **Dreams.** W.V.Harris, *Dreams and Experience in Classical Antiquity* (Cambridge, Mass.-London 2009), consists of four main chapters drawing on literary sources for the greater part: 'From Epiphany to Episode: A Revolution in the Description of Dreams'; Greek and Roman Dreams That Were Really Dreamt'; 'Greek and Roman Opinions about the Truthfulness of Dreams'; 'Naturalistic Explanations'. Among the Greek inscriptions briefly discussed or adduced (κατ' ὄναρ dedications or otherwise; no index) are *IG* II^2 4394 (158); IV^2.1.121 (nos. IV and VIII; translation; 31; cf. also 108 and 159); X.2.1.255 (44); XI.4.1299 (168); XII.3 Suppl. 1336 (167); XIV 966 (*IGUR* 145; *Syll.*^{3} 1173; 109/110); *SEG* XV 291 (157); XXVI 953 (32; ph.); *I.Lindos* 2 (*Syll.*^{3} 725; *SEG* LVII 765*; LVIII 813; 26 and 168); *I.Knidos* 131 (*SEG* LIII 1225; 32); *AvP* VIII.3.91 (45; ph.); for inscriptions on dream interpreters (ὀνειροκρίται), see 135/136 note 75; ph. and translation of Bernand, *Inscr. métriques* 112 [shop sign of a Cretan interpreter at Memphis; cf. *SEG* L 1550]); for some Latin inscriptions see 215/216.

1961. **Education. Pedagogues.** Cf. *SEG* LVI 2084; LVII 2087. C.Laes, *ZPE* 171 (2009) 113-122, collects and analyzes 23 Hellenistic and Imperial Greek inscriptions recording παιδαγωγοί (catalogue on 118-122; texts and concise notes). These texts confirm what is known from the somewhat more prolific Latin epigraphical evidence (73 inscriptions with paedagogi/-ae for individual children): their mostly servile status (15 out of the 23 Greek pedagogues were probably slaves, the others Athenian or Roman citizens; cf. the gymnasiarchical law from Beroia [*SEG* XLIII 381], confirming that not all pedagogues had slave status); continuation of their connections with former wards, who might express gratitude and attachment in adult years; their professional pride; their links with wives and other relatives. The term eventually may have acquired the general meaning of 'instructor' or 'teacher'.

The catalogue consists of *IG* II^2 4814, 9658; 10715, 10903, 11932, 12433, 12611; *IG* X.2.1.374; *SEG* XVI 190 (cf. J. and L.Robert, *BE* [1968] no. 290); XXV 509; XXXVII 978; XLVIII 896; LIV 1338; *I.Beroia* 279; *Délos* 2628; *Iscr.Cos* EF 331; *IGUR* 551; O.Alexandris, *ArchDelt* 24 (1969) Chron. 31 (cf. J. and L.Robert, *BE* [1971] no. 281); *I.Smyrna* 507; T.Macridy, *JÖAI* 15 (1912) 54 no. 27; L.Robert, *REA* (1940) 303; Marek, *Stadt* no. 16; J.R.S.Sterrett, *The Wolfe Expedition to Asia Minor* (Boston 1888) 222 no. 360.

1962. **Emperor. Appeals to the emperor.** V.Wankerl, *Appello ad principem. Urteilstechnik in kaiserlichen Berufungsentscheidungen (Augustus bis Caracalla)* (Munich 2009), offers the texts, German translations and a line by line commentary of *I.Knidos* 34 (*RDGE* 67; edict of Augustus), *SEG* XIX 127 (Oliver, *Greek Constitutions* 184; letter of Marcus Aurelius to the Athenians) and *SEG* XVII 759 (minutes of a session before Caracalla).

1963. **Emperor. Documents issued by Late Roman emperors and their administration.** D.Feissel, 'Les actes de l'État dans l'épigraphie tardive (324-610): prolégomènes à un inventaire' in *Selbstdarstellung und Kommunikation* 97-128, presents a geographically arranged catalogue of documents issued by the imperial administration or the emperors themselves in the period 324-610 A.D. (a total of 107 texts; brief indication of the topic and bibliography). Excluded are documents

issued by cities or provinces, which otherwise suffer from a remarkable 'raréfaction', and documents referring to documents from the central administration without quoting the actual text.

On 112-114, discussion of the small dossier from Pamphylian Kasai (no. 62 in F.'s catalogue; Bean-Mitford, *Journeys -- Rough Cilicia 1964-1968*, 31): Greek text of Ll. 4-6 and 10/11 and French translation. On 116-118, comment on *I.Mylasa* 613 (no. 47 in F.'s catalogue; *SEG* XLIV 909), *OGIS* 521 (no. 16 in F.'s catalogue; *SEG* XXXIV 1243) and *SEG* XLIII 904 (no. 65 in F.'s catalogue; *SEG* XLVI 1620).

1964. **Emperor. Marcus Aurelius and his family: honorary inscriptions.** M.Mayer i Olivé, in *Estudios de Epigrafía* 277-294 (in Spanish), analyzes the evolution of the honors awarded in the East to members of the imperial family during the reign of Marcus Aurelius.

1965. **Ephebes. Νέοι, κρυπτοί, περίπολοι and the 'Black Hunter.'** In a wide-ranging, retrospective essay entitled 'The Return of the Black Hunter,' *Cambridge Classical Journal* 54 (2007/2008) 188-208, J. Ma analyzes P. Vidal-Naquet's famous interpretive construct of liminality and inversion, especially with rites of passage of young men in the Greek cities, against the evidence of epigraphy and historical geography. He quotes and translates passages from numerous inscriptions from a variety of regions among which we single out Athens, Petrakos, *Rhamnous* nos. 6, 18, 19; Demetrias, Hunters of Herakles, *SEG* LVI 625. On 199-203 in a discussion of the alleged marginality of Lousoi in Arkadia, he collects references to the inscriptions and votive offerings from the sanctuary of Artemis Hemera, on which see our lemma no. 437. Ma finds that many of these institutions were deeply embedded in the constitutional structure of the cities in question.

1966. **Epigrams. Byzantine epigrams.** A.Rhoby, *Byzantinische Epigramme in inschriftlicher Überlieferung*, Bd. 1: *Byzantinische Epigramme auf Fresken und Mosaiken* (Vienna 2009); Bd. 2: *Byzantinische Epigramme auf Ikonen und Objekten der Kleinkunst, nebst Addenda zu Band 1* (Vienna 2010) (texts with app.cr., ample commentary and German translation; full indices; (color) ph. of selected inscriptions), are the first two volumes of a corpus which will be completed by a volume collecting the epigrams on stone and another one offering the epigrammatical harvest from illuminated manuscripts (for the latter cf. also R.Stefec, *JÖByz* 59 [2009] 203-212). The first volume includes 246 inscriptions on frescoes (dipinti; to be added are 33 addenda in vol. 2: nos. Add1-Add33) and 18 on mosaics (nos. M1-M18), the second volume 67 epigrams on icons (nos. Ik1-Ik67), 115 on metal (nos. Me1-Me115), 34 on ivory (nos. El1-El34), 9 on wooden (nos. Ho1-Ho9), 4 on steatite (nos. St1-St4) and 11 on textile (nos. Te1-Te11) objects. Many texts were not (properly) published previously. The four volumes will include some 1200 epigrams dating from the 7th to the 15th cent. Excluded are the metrical legends on lead seals, which will be collected in a separate corpus (see now A.-K.Wassiliou-Seibt, *Corpus der byzantinischen Siegel mit metrischen Legenden* I [Vienna 2010]; cf. also A.Rhoby, in C.Stavrakos, B.Papadopoulou [edd.], *Proceedings of the 10th International Symposium of Byzantine Sigillography* [Wiesbaden 2011] 65-79, with the observations of D.Feissel, *BE* [2011] no. 684). For a general appreciation and additional observations cf. D.Feissel, *BE* (2011) nos. 682/683.

We mention the few epigrams (possibly) prior to 800 A.D., the chronological limit observed by *SEG*: in vol. I, nos. 188 (Rome; see our lemma no. 1171), 202-204 (church in Yılanlı Kilisesi; 7th-9th or 11/12th cent.; H.Rott, *Kleinasiatische Denkmäler aus Pisidien, Pamphylien, Kappadokien und Lydien* [Leipzig 1908] 273), M2-M4 (Thessalonika, church of Hagios Demetrios; 7th cent.; inter alia V.J.Djurić, A.Tsitoridou, *Namentragende Inschriften auf Fresken und Mosaiken auf der Balkanhalbinsel vom 7. bis zum 13. Jahrhundert* [Stuttgart 1986] nos. 45, 43, and 42, respectively), M6 (*I.Gerasa* 327; 6th/7th cent.), M7 (Madaba; 767 A.D.; *IGLS* XXI.2.130; Merkelbach-Stauber, *SGO* IV 22/56/01; *SEG* XXXII 1545 [LII 1726] [for the date, 767 (adopted by R.) rather than 663 A.D., see *SEG* LVII 1812 sub 2]), and M9-M14 (Constantinople, Hagia Sophia; 787-797 or 867 and after 869 A.D.; transmitted in manuscripts; M9 (= *AP* 1.1.) is also known from the original mosaic inscription: inter alia C.Mango, *Materials for the Study of the Mosaics of St. Sophia at Istanbul. The Church and its Wall Paintings* [Washington 1962] 82; J.Stanojevich Allen, I.Ševčenko, *Literature in Various Byzantine Disciplines, 1892-1977*, vol. 1: *Epigraphy* [London 1981] 283 no. 7287 [1]); in vol. II, no. ME20 (Lampsakos; Kaibel, *EG* 1113; Merkelbach-Stauber, *SGO* I 07/07/03 [2]; *SEG* XLII 1096 [2][see *SGO* and *SEG* for the seven verse inscriptions on other silver spoons from Lampsakos, curiously omitted by R., Tybout]; 6th/early 7th cent.).

1967. **Epigrams. Cenotaphs: maritime victims.** F.Haussker, 'The Burial of the Missing Victims of Maritime Disasters: Fact and Fiction in Euripides' *Helen*', *SCI* 28 (2009) 25-41, on 30-32, discusses the role of (possible) cenotaphs for shipwreck victims in eight epigrams on stone from the Archaic and Classical period. Those adduced with text and (partial) translation are *CEG* 166, 526, and 544 (= *GV* 163, 1985, and 1250, respectively); the others are *CEG* 132, 143, 466, 664, and 722 (= *GV* 53, 42, 26, 80, and 929, respectively). Cf. *SEG* LVI 2072 and LVIII 1888.

1968. **Epigrams. The city in epigrams.** A.Scheithauer, 'Das Bild der Stadt und ihrer herausragenden Einwohner im Spiegel griechischer Epigramme', *Hyperboreus* 15 (2009) 263-290, focuses on the topics in epideictic and occasionally funerary epigrams, both literary and on stone (numerous examples, all drawn from Merkelbach-Stauber, *SGO*) directly or more remotely bearing on the image of the city and of inhabitants shaping its identity and contributing to its grandeur and fame. Literary epigrams date from the 2nd cent. B.C. to the 1st cent. A.D., with a peak in the Augustan period, whereas epigrams on stone range from the 4th cent. B.C. to the 6th cent. A.D., with peaks in the Hellenistic period and the 3rd cent. A.D. (list on 265 note 9). Discussion of the following subjects: 'Städtelob'; important buildings and their commissioners; miracles or memorable events which took place at a city's foundation or destruction; rivalry in prestige and hierarchy among cities (based inter alia on titulature [metropolis] and the award of games by rulers); the merits of prominent inhabitants (in the agonistic, cultural or intellectual field), often honored with privileges, statues and monuments; exploits in war; famous persons visiting or staying in a city; the fellowship and unity of citizens. The city's vital role in epigrams reflects the notion that it guaranteed stable life and prosperity.

1969. **Epigrams. Epigrams on stone and in manuscript.** Cf. *SEG* LVIII 1886. S.Kaczko, *Trends in Classics* 1 (2009) 90-117, discusses the divergences between the Archaic and Classical epigrams preserved on stone and their copies transmitted by the literary tradition from the Hellenistic period. During the literary transmission epigrams were modified, notably in the abandonment of Archaic writing conventions and the adaptation of dialect forms to their Attic (Koine) counterparts. However, in some cases the modifications seem to be deliberate, aiming at embellishment of the texts by introducing linguistic and literary features absent from the original. Ample discussion of Καλλιτέλης μ' ἱδρύσατο and Doric ἑστάσαντο in *AP* 6.138 instead of Καλλιτέλε̄ς hιδρύσατο and Ionic-Attic ἑστέ̄σαντο in *CEG* 313 (*IG* I^3 1014); the addition of ■ second distichon in *AP* 6.144 (and 213 bis) to the original on stone (*CEG* 312; *IG* I^3 983); the replacement of the artist's signature Κυδο̄νιέτας Κρε̄σίλας ἐργάσσατο in *CEG* 280 (*IG* I^3 885) - probably not understood any more - by κυδωνίαι τας κρισίας εἰργάσατο in *AP* 13.13. Other poems are briefly discussed, notably *CEG* 4 (*IG* I^3 1181; *AP* 7.254), 179 (*IG* I^3 501 A/B; *AP* 6.343), and 367 (*IG* V.1.1562; Paus. 5.24.3).

1970. **Epigrams. Funerary epigrams: marginal notes of P.Herrmann to Peek, *Griechische Grabgedichte*.** A.K.Gavrilov, *Hyperboreus* 15.1 (2009) 35-64, publishes with some comments the detailed marginalia in P.Herrmann's copy of W.Peek, *Griechische Grabgedichte* (Berlin 1960), left by H. to the Bibliotheca Classica Petropolitana. H.'s notes mostly concern the translation and aspects of the poems' interpretation. In some cases he simply corrects misprints in Greek or German. We give a list of the epigrams, marking H.'s more substantial notes with an asterisk: *Griechische Grabgedichte* nos. 4, *10, 12, *22, 27, 29, 33, 35/36, 50, 55, 59, 80/81, 83, *84, 86-89, *101, 106/107, 113-115, 121, 123/124, *147, 148, 154, 161/162, *164, 165-168, 170, 172/173, *176, 178, 186, 188/189, 193, 196, *197, *199, 200, *201, 204, 207/208, 210/211, 213/214, *218, *219, 222, 227, 229, 231-236, 250, 252, 254, 256/257, 264, 269, *278, 280, *283, 287, 291, 294, *300, 301, 303-305, 310/311, 323-325, 328, 333-335, 340, 343, 347, 350-354, 361, 372, 374/375, *380, 385, 393-400, *409, 412, *414, *417, 418/419, 427, 430, 437/438, 447, 449, 454, 459-461, 463, 466, 471.

1971. **Epigrams. Funerary epigrams signed by poets.** E.Santin, *Autori di epigrammi sepolcrali greci su pietra. Firme di poeti occasionali e professionisti* (*MAL* 24 [2009] 147-319 = fasc. 24.2; Rome 2009; ph. of nos. 1/2, 5-7, 11, 15-17, 25, and 27/28; dr. of no. 11 and of Bernand, *Inscr. métriques* 125 [*GV* 1176; *I.Hermoupolis* 22]), collects and republishes 32 grave epigrams recording certain or presumed poets. Their signatures either appear in prose at the head or foot of the verses (nos. 1-8, with no. 8 classified as a dubium) or are integrated into the epigram (nos. 9-20, with nos. 19/20 classified as dubia; the poet was often the deceased who wrote the epigram during lifetime; other poets concealed their names by means of acrostichs or word riddles related to isopsephia [nos. 21-27]; nos. 28-31 are 'epigrammi con firme incerte'; no. 32 is a signature without the epigram being preserved). A minimal requirement for a name to be identified as that of the poet is the, admittedly ambiguous, verb γράφειν (mostly ἔγραψε(ν)); additional internal or external evidence is decisive in individual cases (e.g. claims of being Μουσῶν θεράπων, vel sim., do not suffice; S. discusses some examples of epigrams which for various reasons she excludes from her collection: *IGUR* 1176, 1240, 1267, 1279, 1326, and 1700; *GV* 198, 783, 1074, and 1950). S. reflects on these criteria in an introduction, in which

she also comments on other evidence for epigrammatists, both literary and epigraphical (*IG* IX^2.1.17: ἐπιγραμματοποιός [Thermos]; *SEG* XXVIII 1493: ποιητὴς καὶ ἐπειγραμματογράφος [Therenoutis]; the eleven poets on record in *I.Col. Memnonion* 11/12, 19, 22, 28-31, 37, 51, 61/62, 72, 83, and 92-94). S.'s careful editions, provided with app.cr., Italian translations, stone descriptions, ample bibliography and comments, occasionally include new readings, in most cases minor with the exception of no. 17 for which see our lemma no. 601.

See also *EA* 43 (2010) 95-100 (and the corrigendum in *EA* 44 [2011] 78), where Santin argues that the statement τάδ' ἔγραφον αὐτὸς ἐμαυτῷ in *I.Anazarbos* 69 (*SEG* XLVII 1944 [XLIX 1944; LI 1849 bis]; Merkelbach-Stauber, *SGO* IV 19/17/02) does not necessarily imply that the ἵππων ἰητὴρ Μέμμιος Ἱπποκράτης is the poem's author.

Tabular surveys (290/291) show that most epigrams date to the Imperial period (peak in the 2nd/3rd cent. A.D., especially in the Antonine period) and that there is a shift away from Athens and the Greek mainland to new cultural centers (Rome, Egypt and Asia Minor). We give a comparatio numerorum, substantially expanding that of S. on 300/301 [where *IGUR* 1287 = Santin no. 7, not 6]; for *IG* XIV 2516 (*IGF* 131) see S. 208 (ad no. 4).

IG		Santin
II^2	11530	19
VII	118	13
	2543-2545	12
IX.2	639	4
	652	6
XII.5	310	5
XIV	1089	20
	1320	28
	1389	3
	1890	7

SEG		
II	530	23
VI	210	22
VIII	768	1 (II)
	769	1 (V)
	770	1 (I)
	771/772	1 (III/IV)
XXVI	1377 (1)	22
XXVIII	506 (14)	17
	524	6
XXX	266	19
	999	25*
	1063	5
XXXIX	1694	1 (I)
	1806	25

SEG		Santin
XL	1667	24*
XLI	1626	11
XLIV	1694 (18)	14
XLV	1743	22
LI	2129	1 (I-IV)
LIV	1568	27
LV	943	5
LVII	810	5

CIG	
260	19
1100	13
1656	12
2321	25
2415	5
6212	28
6267	7
6280	3
6857	20

IGBulg III 1024	16
I.Byzantion 120	14

IGUR	
1155	3

IGUR	Santin
1167	28
1193	26
1276	15
1287	7

TAM		
II.1	203	24
IV.1	288	32
V.2	837	9

MAMA		
VI	186	29

IGR		
I	194	3
	317	7
III	144	31
	1217	18
IV	743	22
	1170	9

I.Iznik	1232	21

Jenseits des Euphrat	
105	27

Bernand, *Inscr. métriques*	Santin
5/6	1 (I/II)
7/8	1 (IV/V)
13	2
21	11
35	1 (III)
38	1 (VI)

I.Hermoupolis	
74	11

CIJ^2	Santin
708 b	6

IJO I	
110-113 no. Ach2	223

GV	
259	9
261	24
262	30
662	25
695	16
728	31

GV	Santin
1064	4
1138	1 (IV)
1150	1 (III)
1151/1152	1 (I/II)
1302	1 (V)
1324	21
1398	11
1424	8
1443	28
1479	14
1482	29
1524	23
1708	17
1871	5
1895	13
1905	22
1956	10
1974	18
1990	1 (VI)
2035	12
2050	20

Kaibel, *EG*	
130	19

Kaibel, *EG*	Santin
149	25
218	5
442	18
502	12
534	14
719	7
722	28
958	13
1046	3
1089	20

Merkelbach-Stauber, *SGO*		
I	04/06/01	9
II	09/05/17	21
III	13/02/01	31
	16/03/03	10
	16/04/02	29
	16/06/01	22
	16/34/36	8
IV	17/08/04	24
	22/33/02	18

Pfuhl-Möbius	
172	14

1972. **Epigrams. Hellenistic epigrams from the Greek mainland.** É.Cairon, *Les épitaphes métriques hellénistiques du Péloponnèse à la Thessalie* (Budapest-Debrecen 2009), presents a corpus of 101 Hellenistic funerary epigrams from southern and central Greece. In the introductory chapters (9-32) she discusses the provenance of the texts, the profile of the deceased persons (gender, age, occupation, position), ideas concerning afterlife, emotions, and stylistic and metrical features. See our lemmata nos. 8, 341, 461 bis, 530, 556, and 562.

1973. **Epigrams. Meter.** E.Calderón Dorda, in *Estudios de Epigrafía* 195-203 (in Spanish), analyzes the typology of the hexameter in Greek epigrams on stone from the 2nd/3rd cent. A.D. The verses show archaizing tendencies and are often poor in style and prosody.

B.Boyaval, *Lychnos* 118 (2009) 44/45, draws attention to some funerary epigrams including verses which are metrically correct only when the pronunciation is taken into account: *SEG* XXVI 1151 (*ICUR* 12901; hexameter in LL. 1-3^{I} if the sigma forgotten in Μούσαι(ς) is not pronounced; pentameter in LL. 5^{II}/6 on observing the elision μηκέτ(ι) ὀφιλομένη; no metrical elements at all in LL. 4^{II}/5^{I}); XXVI

1633 (XLIX 2004; cf. LV 1593 on p. 523 in fine; *IGLS* 2886; Merkelbach-Stauber, *SGO* IV 20/13/03; correct pentameter in L. 2 if Εὐδοξίου is pronounced as 'eudosiou'); LIV 1768 (Bernand, *Inscr. métriques* 57; *I.Varsovie* 12; same observation as summarized in LIV 1768 in fine).

1974. **Epigrams. Myths.** M.S.Ortiz de Landaluce, in *Estudios de Epigrafía* 205-217 (in Spanish), studies the role of myth in dedicatory, honorary and funerary epigrams. Rare in the Archaic period mainly because of the limited length of the poems, mythological exempla are added when epigrams are growing longer and more complex. We mention the epigrams on stone for which O.de L. gives texts and Spanish translations: *CEG* 27, 145, 170, 373, 390, 425, 824, *GV* 836, and Merkelbach-Stauber, *SGO* IV 17/10/03.

1975. **Epigraphy. Ancient historiography and inscriptions.** L.Pitcher, *Writing Ancient History. An Introduction to Classical Historiography* (London-New York 2009), offers erudite and vivid reflections, with frequent sidesteps to modern historiography, on how Greek and Roman historians worked, demonstrating 'how writers can exploit narrative structures and the ways in which they organize data to assist the particular picture they want to convey' (180) and underlining the plurality of ways of writing history in the ancient world. The historians' limitations in using documentary evidence is the subject of sections on 'Documents and Archives' (50-54) and 'Epigraphy' (54-57); in the latter P. points out that in spite of epigraphy's ubiquity and general aim to share material with the largest possible number of people, there may be problems of visibility and legibility, replacement or removal of stones, inaccuracies in formulations and even forgeries, which may render inscriptions as difficult to interpret for the ancient historian as for his modern successor.

1976. **Epigraphy. Anthology of inscriptions of the post-Classical period.** S.Aneziri (ed.), *Ἀνθολόγιο. Ἐπιγραφὲς καὶ πάπυροι τῆς μετακλασικῆς ἀρχαιότητας* (Athens 2009), assembles in a volume 24 inscriptions and 10 papyri that illuminate aspects of the political life, institutions, and society in the Greek world from the 3rd cent. B.C. to the 2nd cent. A.D. The epigraphical texts are decrees (E1-6), treaties (E7), royal and imperial letters (E8-10), building contracts (E11), manumission records (E12), honorary inscriptions (E16-18), dedications (E13-15), epitaphs (E19/20), confession inscriptions (E21), defixiones (E22), and milestones (E23/24); there is one Latin text (E19: *CIL* III 552). The authors (S.Aneziri, K.Buraselis, A.Chaniotis, S.Galanaki, N.Giannakopoulos, M.Kantirea, D.Papamarkos, A.Sofou, and K.Zoumboulakis) present critical editions, Greek translations, and commentaries. We provide a comparatio numerorum of the Greek inscriptions with corpora and *SEG*.

IG II²	Aneziri
686/687	E2
IG VII	
3073	E11
IG XII.1	
163	E16
IG XII.3	
174	E10
SEG	
VI 810	E18
XXIII 206	E6
XXIV 1225	E15
XXXV 213	E23
XLI 625	E4
XLV 641	E20
Corinth VIII.2	
68	E17

F.Delphes	Aneziri
III.2.68	E1
III.6.6	E12
CID IV	
12	E1
I.Délos	
1575	E13
Iscr.Cos	
ED133	E3
I.Cret.	
III.III.4	E7
TAM V.1	
318	E21
I.Iasos	
51	E2

I.Knidos	Aneziri
34	E10
Tyana I	
29	E14
30	E5
I.Estremo Oriente	
277/278	E8
I.Philae I	
52	E15
*Syll.*³	
434/435	E2
684	E9
780	E10
972	E11
OGIS	
186	E15
350	E13
752-754	E16

1979. **Epigraphy. Inscriptions, the culture of writing and society.** The Spanish periodical *Cultura Escrita & Sociedad* 9 (2009) includes a dossier on 'Epigrafía y cultura escrita en la antigüedad clásica', to which M.Ramírez Sánchez (7-13) offers a general introduction. Relevant to Greek epigraphy is the contribution of M.P.De Hoz García-Bellido, 'El uso de la escritura expuesta como expresión de poder prestigio en la Grecia clásica y helenística' (65-105; ph. of selected inscriptions); she points to the importance of publicly displayed writing, mostly decrees and laws, for the democratic state in order to exercise power and to organize its administration. Social elites used the written word, especially honorary decrees, to display their prestige and increase their power by publicizing the recognition they received from the state. Hellenistic royal letters adapted some elements of decrees to the new forms of power; oriental influence appears in documents like those of Antiochos I of Kommagene. Discussion of the role of the formal appearance of inscriptions in public space in underlining power and prestige.

J.Signes Codoñer, 'La escritura en la Grecia arcaica: un debate metodológico' (14-64), presents general reflections on methodological questions concerning the use of alphabetic writing in Archaic Greece (comparatism; transmission of texts; problems of dating; influences of other cultures; Panhellenic literary identity; the archaeological context; literature and iconography), with few references to Greek inscriptions.

1980. Epigraphy. Publication of public documents in the Roman republican period. J.-L.Ferrary, 'La gravure de documents publics de la Rome républicaine et ses motivations', in *Selbstdarstellung und Kommunikation* 59-74, focuses mainly on Latin documents (senatusconsulta, laws, treaties) and asks why they were inscribed on bronze and/or stone either in Rome or in the city of the beneficiaries or in both. The following Greek documents are discussed: Senatusconsultum de Asklepiade from 78 B.C. (*IGUR* 1; *SEG* LI 1427*); treaty between Rome and Lycia from 46 B.C. (*SEG* LV 1452, probably found in Lycia (Xanthos) rather than in Rome; on 63 note 14 a list of treaties between Rome and Greek cities: *I.Kibyra* 1 (*OGIS* 762); *SEG* XXXV 823; *IG* XII.3.173; *Syll.*^{3} 694; *SEG* LIV 1625 (Seleukos of Rhosos); *I.Knidos* 31 (Crawford, *Statutes* 12; *SEG* LVIII 502, 1218 and 1924); *I.Priene* 106 (Sherk, *RDGE* 52).

In C.Eilers (ed.), *Diplomats and Diplomacy in the Roman World* (Leiden/Boston 2009) 127-142, J.-L.Ferrary asks whose task it was to convey senatorial decisions to those to whom they were relevant, whether their own or other cities. An important role was played by those who had come to Rome as ambassadors. He analyzes the following documents: *I.Délos* 1510 (*Syll.*^{3} 664; *RDGE* 5); the senatusconsultum de Asklepiade (see above); *SEG* LIV 1625 A LL. 5-8 (*RDGE* 58; Seleukos of Rhosos); *CID* IV 106 LL. 23-31 (Amphictionic decree for Nikostratos of Larisa); *BCH* 10 (1886) 299 no. 1 LL. 25-34 (Alabanda; cf. our lemma no. 2013); *RDGE* 21 LL. 2-5 (Thasos); *Milet* I.2.3 LL. 42-60 (*RDGE* 52; *SEG* L 1178); *F.Delphes* III.4.37 ■ LL. 5-20 (*I.Knidos* 31, block III LL. 28-41); *SEG* XXXIX 1244 Col. III LL. 5-13 (Kolophon).

1981. Epigraphy. Publication of public documents in the Principate. C.Kokkinia, 'The role of individuals in inscribing Roman State documents' in *Selbstdarstellung und Kommunikation* 191-201, offers case-studies of the following documents in an attempt to answer the question of why such state documents were inscribed altogether: 1) *I.Eph.* 24: dedication of a statue for T. Aelius Marcianus Priscus; civic decree and proconsular edict; detailed reflections on why this edict was published on one of the sides of the statue base; 2) *TAM* V.1.230 (market rights for Tetrapyrgia; gubernatorial letter to Domitius Rufus, responsible for adding a market day to a cult established by him in T.); 3) *Corinth* 8.3.306 (*SEG* XXXIX 340; governor endorsing Licinius Priscus Iuventianus' building projects); *I.Eph.* 3217 (Claudius Aristion and his aqueduct); 4) *SEG* XLIV 977 (governor's letter as 'one component in a monument serving an intricate mixture of personal and communal, local and regional purposes' (204)); 5) *IGBulg* III 1581 (letter of the governor Atrius Clonius probably in support of a local benefactor who proposed distributions of money).

For the publication of state documents in the Greek cities in the eastern part of the empire in general and the underlying motivation see R.Haensch, 'Die Städte des griechischen Ostens', *ibid.* 173-187, who adduces a large number of inscriptions. [See now also A.Cooley, 'From document to monument. Inscribing Roman official documents in the Greek East', in J.Davies, J.Wilkes (edd.), *Epigraphy and the Historical Sciences* (Oxford 2012) 159-182, who 'explore[s] the mechanisms whereby documents originating at Rome came to be displayed in monumental epigraphic form in the Greek speaking provinces of the East' (158), Pleket].

1982. Epigraphy. Scholars. M.Adak, K.Ehling, *Chiron* 39 (2009) 271-296, give a short biography of the numismatist C.Bosch, who also published several works on inscriptions (e.g., *Quellen zur*

Geschichte der Stadt Ankara im Altertum [Ankara 1967]), with emphasis on his years in the coin cabinet of the Istanbul Archaeological Museum. (1933-1939).

F.Alpi, 'L'épigraphie gréco-latine dans les Mélanges de l'Université Saint-Joseph', *MUSJ* 62 (2009) 129-147, offers a survey of the life and work of the French Jesuits Louis Jalabert (1877-1943) and René Mouterde (1880-1961), both active in Beirut at the scholarly institutes of their order. They initiated the *IGLS* project, in which several of their fellow brothers participated, among them Père S.Ronzevalle; for the latter see C.Biro, 'De l'érudition à l'archéologie moderne au Proche-Orient. Le Révérend Père Sébastien Ronzevalle S.J. (1865-1937)', *ibid.* 63-74, and the introduction to the article of J.Aliquot in our lemma no. 1669 (75-85, with special reference to R.'s work in Deir el-Qalaa).

A.Laronde, J.-J.Maffre, *RA* (2009) 69-79, present a necrology and a bibliography of F.Chamoux (1915-2007); C.Dobias, J.-J.Maffre, *RA* (2011) 349-359, offer the same for A.Laronde (1940-2011).

1983. **Epitaphs. Archaic prose epitaphs.** E.Martín González, in *Estudios de Epigrafía* 413-424 (in Spanish), focuses on Archaic prose epitaphs. The earliest examples, from the mid 7th cent. B.C., are brief and simple, but their expression and word order are carefully styled. To the fixed element of the deceased's identity optional elements may be added (name of the dedicant; reference to the monument); local (e.g. in Sicily and Boiotia) and otherwise exceptional formulas deviate from standard practice. Archaic epitaphs may provide historical, social and linguistic information. We mention the inscriptions for which M.G. gives texts and Spanish translations: *IG* I³ 1344, 1372, and 1508; *IG* VII 1890; *IG* XII.7.141 (ph.); *IG* XIV 871 (Arena III 12; *IGDGG* I 18; *SEG* LVII 920); *CEG* 140 (*GV* 55); *LSAG* 316 no. 20; (*SEG* LII 849*; ph.); Arena I² 3, 18 (*IGDS* 73) and 33 (*IGDS* 67); *IGDS* 64 and 75.

1984. **Ethnics.** Starting from Steph. Byz., P.M.Fraser, *Greek Ethnic Terminology* (Oxford 2009), studies the form and use of Greek ethnics, thereby addressing several questions which are of interest to the epigraphist, such as the use of ethnics in public and private contexts, abroad and in the home city, the use of a combination of different affiliations (including, e.g., federal affiliations), etc. Cf. the summaries by D.Rousset, *BE* (2012) no. 5, and *BMCR* 2011.12.25 (review).

1985. **Ethnics and insular identity.** On the basis of literary and epigraphical evidence M.Moggi, in *Immagine e immagini* -- (cf. our lemma no. 1086) 51-65, discusses regional ethnics of islands, which are generally interpreted as evidence for political unification. Analyzing some examples (Amorgos, Keos, Kos, Lesbos, Mykonos, Rhodes) and focusing especially on Rhodes and the ethnic Ῥόδιος (*IG* I³ 1454; *I.Lindos* 16; *SEG* XXVIII 48; XXXIII 68), M. shows that the use of a common ethnic does not necessarily imply common political institutions; political unification is characterized both by general forms of cooperation and cultural homogeneity among the communities of an island; it is achieved by individually differing intermediate stages and various experiences. Cf. also our lemma no. 1089.

1986. **Euergetism. Asia Minor.** A.Zuiderhoek, *The politics of munificence in the Roman Empire. Citizens, Elites and Benefactors in Asia Minor* (Cambridge 2009), examines the nature of euergetism in the cities of Asia Minor. The evidence is predominantly epigraphical and is analyzed with reference to the following categories: public buildings (agoras, aqueducts, gymnasia/baths etc.; ca. 60%), distributions (17%), games and festivals (13%) and miscellaneous (12%). In Appendices, Z. provides a list of all the inscriptions referring to the above-mentioned categories of benefactions, a tabular survey of capital sums for foundations (1st-3rd cent. A.D.) and a graphic representation of the chronological distribution of the epigraphic evidence. Euergetism peaks in the 2nd cent. A.D. for all categories; whereas the evidence for buildings and distributions drops in the 3rd century to 1st century A.D. levels, games and festivals are doing relatively well. It is not until the 4th cent. A.D. that the evidence for all categories drops seriously.

Z. interprets these forms of civic euergetism as an attempt to legitimate the social and political supremacy of the elites. When differences in wealth and power increased, benefactions were a strategy to bridge those differences through celebrations of shared citizenship. Euergetism does not point to weak urban finances. For a review see Y.Lafont, *BMCR* 2010.10.23; for a summary see *JRS* 102 (2012) 234.

1987. **Euergetism. Proleptic honors.** M.Domingo Gygax, *Chiron* 39 (2009) 163-191, points out that among the ca. 100 inscriptions recording public subscriptions (ἐπιδόσεις; cf. *SEG* XLII 1762 for Migeotte's monograph), there are some that record people who have only *promised* money (ἐπαγγέλλω; ὑπισχνέομαι; ὑποδέχομαι [rare]) and nevertheless are recompensed by the city with honors. He rejects the current theory that in such cases the ἐπαγγελίαι are 'testimonies of the *fulfillment* of promises' (164) and launches the concept of 'proleptic honors', i.e., 'honors granted by a polis to recompense benefactions that had yet to be carried out' (163), in other words 'awarded by the polis for "virtual" benefactions' (164). Such honors are meant to 'encourage future "real" benefactions'. Moreover, in this way the polis may have 'sought to publicize a "contract" to be used against' (165) defaulters. D.G. firmly locates these procedures in the 'reciprocity mechanisms of euergetism which led to expectations that the honors would lead to benefactions' (165).

Various inscriptions are discussed at some length: *ISE* II 99 LL. 20-32 (Migeotte 34; Thessalian Krannon); *I.Cos* 10 LL. 7-37 (Migeotte 50); *AJPh* 56 (1935) 358-372 no. 1 LL. 28-37 (Migeotte 69; Kolophon); *TAM* II 168 (Migeotte 80; Lycian Hippoukome).

After some general reflections on euergetism as an institution rather than a phenomenon (172), i.e., an institution of gifts and counter-gifts (cf. the section on δωρεά/δωρεαί on 182-184), D.G. comments on a large number of inscriptions recording cities surpassing their benefactors, especially Hellenistic kings and royal officers, in the honors paid to them or awarding 'proleptic honours'. Special discussion of *OGIS* 221 (*I.Ilion* 33) LL. 1-18 (Greek text; English translation) and of the προξενία as a proleptic honor, as a reward earned through εὐεργεσία (either already rendered or potential). [Cf. now also M.Deene, 'Proleptic honours in Classical Athens? A short note on *IG* II² 212', *ZPE* 183 (2012) 171-175].

1988. **Finance. Public and sacred finance.** L.Migeotte, 'L'apport des inscriptions à l'étude des finances publiques et sacrées des cités grecques' in *Estudios de Epigrafía* 251-260, presents a succinct

overview of 1) the financial resources of cities and temples (land, houses; cattle; taxation (direct and indirect); Athens, Delos/Rheneia, Delphi); 2) the expenses of temples and cities (building operations; creation of public funds for e.g. the purchase of grain; the σιτωνικόν in Delos; costs of festivals and ἀγῶνες; taxes to be paid to Hellenistic kings); 3) the administration of public and sacred funds (officials in charge of public and sacred money; public budget(ing): διάταξις, ἀνάταξις, κατάταξις; cf. *SEG* LV 1989). Many inscriptions are adduced in passing.

1989. **Finance. Taxation in Hellenistic Asia Minor.** Mainly on the basis of epigraphic evidence, C.Schuler, in H.Klinkott et al. (edd.), *Geschenke und Steuern, Zölle und Tribute: Antike Abgabenformen in Anspruch und Wirklichkeit* (2007) 371-405, examines the system of taxation and its development in the Hellenistic kingdoms of Asia Minor. He first gives an overview of taxation in the Classical Age, which provided, especially with the Achaemenid Empire and the two Athenian Leagues, the basis for the fiscal system in the Hellenistic period. He then defines the general differences between φόρος ('tribute', i.e. lump sums to be paid by subjected states; rare in the Seleukid and Attalid kingdoms) and σύνταξις ('contribution', implying some sort of independence), but argues that in the Hellenistic period φόρος changed its meaning from 'tribute' to 'package of different taxes'. The new system enabled the kings to penetrate into the fiscal affairs of the cities, thereby exercising an effective control, but on the other hand also gave them the possibility of showing themselves generous by exempting cities from their taxes or parts thereof.

1990. **Finance. Tax-registers, late Antiquity.** K.Harper, *JRS* 98 (2008) 83-119, examines the eleven preserved tax-registers from the provinces of Asia and Insulae: *IG* XII.3.180-182 (Astypalaia); A.Déléage, *La capitation du Bas-Empire* (Macon 1945) 182-186 (Chios); *Iscr.Cos* ED 151; *IG* XII.2.76-80 (Mytilene); *IG* XII.6.2.980 (Samos); G.Kiourtzian, *Recueil des inscriptions grecques chrétiennes des Cyclades* (Paris 2000) 142 (a-g) (Thera); *I.Ephesos* 3804-3806 (Hypaipa); *I.Magnesia* 122; *Milet* III 1389/1390; *I.Mylasa* 271-281; *I.Tralleis* 250. On 85-90, he opts for a date for all of them in the late 4th cent. A.D. Cf. our lemmata nos. 1272 and 1328.

1991. **Fish.** S.Collin-Bouffier, in J.Leclant, A.Vauchez, M.Sartre (edd.), *Pratiques et discours alimentaires en Méditerranée de l'Antiquitè à la Renaissance* (Paris 2008) 91-121, examines the ancient fish market, especially in Athens, and the importance of fish in ancient nutrition. She adduces two price lists for fish: from Delphi (C.Vatin, *BCH* 90 [1966] 274-280; 3rd cent. B.C.; 100/101 and 116/117) and Akraiphia (*SEG* XXXII 450; LVIII 432*; early 2nd cent. B.C.; 101/102 and 117-119). For the sake of comparison she also adduces the agoranomic price list for meat from Peiraieus (*SEG* XLVII 196; 107/108 and 121; French translation). The existence of fixed prices suggests that fish were not a luxury item. In Akraiphia, sweet-water fish were cheaper than fish caught in the sea. The fish prices were somewhat lower in Delphi. The prices given by comic poets in Athens were exaggerated.

1992. **Furnished Interiors in Hellenistic Greece.** D.Andrianou, *The Furniture and Furnishings of Ancient Greek Houses and Tombs* (Cambridge 2009), covers the same sources she explored in the two preliminary studies summarized in *SEG* LVI 2094; we refer to this lemma for the terminology. As to the present monograph, we draw attention to Chapter 4 ('Sacred Furniture in Treasure Lists'; 107-122) and to the three Appendices offering a detailed catalogue of the concomitant epigraphic sources: I. Acropolis of Athens (132-138); II. Major and Minor Treasures of Delos (139-149); III. Smaller Shrines and Heroa (151/152). The lists are arranged according to individual buildings and enumerate all items of furniture on record in sacred inventories. In the introductory chapter, a section on 'Epigraphic and Literary Sources' (12-16) also includes deeds of sale and boundary inscriptions, which are marginally relevant to the subject.

1993. **Gems. Gem cutter's signatures.** Cf. *SEG* LV 2020*. A.Berthold, 'Die Verwendung antiker Namen als Signaturen auf neuzeitlichen Gemmen und ihre Quellen', in *Zurück zum Gegenstand* (cf. our lemma no. 1620) 549-555, includes observations on ancient gem cutters' signatures, notably those of Φρύγιλλος (cf. *SEG* XLII 1765) who is the only cutter also known as a coin cutter from Syracuse (late 5th cent. B.C.).

1994. **Gems. Gems as votive objects.** A.Mastrocinque, in J.-P.Brun (ed.), *Artisanats antiques d'Italie et de Gaule. Mélanges offerts à Maria-Francesca Buonaiuto* (Naples 2009) 53-65, focuses on the use of gems as votive objects exposed or stored in temples. His thematical survey of the material from different regions and chronological periods includes mainly Latin, but also the following Greek or bilingual inscribed gems: 1) Veneri Victrici / Ἀφροδίτῃ τῇ ἀνεικήτῳ (56; dr.; E.Zwierlein-Diehl, *Die antiken Gemmen des kunsthistorischen Museums in Wien* III [München 1991] nr. 1467; *CIG* 7033b; plasma stone or green jasper; Aphrodite leaning against a column and holding a lance and a helmet); 2) παῦσε τ<ῶ>ν ποθούντων (56/57; ph.; A. de Ridder, *Collection de Clercq: Catalogue* VII, 2ᵉ partie. *Les pierres gravées* [Paris 1911] nr. 3474; Aphrodite on a throne and an embracing couple or Amor and Psyche]; probably a prayer); 3) Παρμιανὴ Ἀφροδίτῃ τὰς Χάριτας οὗ ἐνίκησε ὀ(ρχηστρίς?) (57; *IGLS* IV 1280); 4) μνημόνευε Ἀγαθημέρου (57; red jasper; Zwierlein-Diehl, *l.c.*, nr. 1217; *CIG* 7347b; two Nemeseis, one with a scepter, the other with a rein; altar between them]; the imperative is addressed to Nemesis who was to remember the wrong committed by Agathemeros and to punish him. M. argues that this kind of gem dedicated to Nemesis shares some elements with defixiones and 'prayers for justice'); 5) A 1: Εὐτύχι Μάρκελλε; A 2: Εἰρήνη; B: αὔξει Τύχη Ἀντιοχέων (59; ph.; heliodore; *CIG* 7052; obverse: a young venator holding with his left hand a bag of money and with his right a whip in order to control a small bear under inscription A 2 ['Il nome dell'orsa, Eirene, cioè Pace, è una antifrasi per indicare una belva feroce'; 59]; around the rim inscription A 1; reverse: (Nemesis?)-Tyche with kalathos holding a rudder in her right and a cornucopia in her left hand; around the rim inscription B; because of its iconography and large size the gem must have been dedicated after a victory in the amphitheater); 6) Κύρου εὐτύχ(ε)ι; Τύχη; (59/60; ph.; red and green jasper; H.Philipp, *Mira et magica. Gemmen im ägyptischen Museum der Staatl. Museen Preusischer Kulturbesitz Berlin-Charlottenburg* [Mainz 1986] nr. 84); Tyche as a venator fighting with a lion); 7) Οὐρανίᾳ Ἥρᾳ Ἀμμώ-

νιος ἀνέθηκε ἐπ' ἀγαθῷ (60; *CIG* 7034; Hera Ourania/Juno Caelestis riding on a lion und flanked by the Dioskuroi).

1995. **Gymnasiarchs.** P.Fröhlich in *L'Huile* 57-94, begins by pointing out that only 12 of the ca. 60 decrees for gymnasiarchs from the entire Hellenistic period, date to the early Hellenistic period; among those 60 there are 47 texts which exclusively honor a γυμνασίαρχος (and not a person who held the gymnasiarchia among various other functions); of those 47 there are 9 from the early Hellenistic period. In F.'s view the preponderance of decrees honoring exclusively a gymnasiarch in the Late Hellenistic period (38 versus 9) reflects the involvement of the city in the appointment of the gymnasiarch and in the control of the γυμνάσιον altogether. Subsequently, F. focuses on the phenomenon of the provision of oil to the gymnasion. It is not until ca. 150 B.C. that gymnasiarchs are praised for having provided oil. Prior to that date oil was admittedly provided but the deliveries were paid from the gymnasion's own funds, ἐπιδόσεις, revenues of private foundations and of land given to the gymnasion, and royal gifts. Almost 70% of the decrees in honor of gymnasiarchs from the 2nd/1st cent. B.C. mentions the provision of oil. Detailed analysis of inscriptions recording the provision of oil (occasionally λευκόν or ἠρωματισμένον or simply 'the best quality'), its quantity and duration, the people participating in the distribution of oil (citizens, πάροικοι, κάτοικοι, ξένοι, Ῥωμαῖοι) and the emergence of the βαλανεῖον/λουτρόν as a place where oil was provided; on 70/71, special discussion of the ἐπάλειμμα/ἐπαλείμματα: 'une sorte d'onguent' (71; cf. our lemma no. 1422 app.cr. ad L. 2). F. writes about the gymnasion 'qui se transforme en établissement thermal' (67 [perhaps rather an addition to than substitution of the gymnasion: see my remarks in *Scienze dell' Antichità* 10 (2000) 634/635, Pleket]). Reflections on the increasing importance of oil-supplies in the iconography of a number of funerary stelai (*I.Kalchedon* 5 and 65 [ph.]; *I.Prusa* 34 [ph.]).

From the 1st cent. B.C. the holding of the γυμνασιαρχία boils down to 'supplying oil', witness *TAM* V.2.1203 (ephebe as gymnasiarch; oil-supplies financed by his father). In an Appendix text, French translation and bibliography of *I.Priene* 112 (honorary decree for Aulus Aemilius Zosimos) and of G.Cousin, C.Diehl, *BCH* 13 (1889) 335/336 (Michel, *Recueil* 544; honorary decree for Chares, παιδονόμος and γυμνασίαρχος; from Phrygian Themisonion).

1996. **Gymnasion. Gymnasion and Hellenistic rulers.** In an attempt to determine whether or not Hellenistic rulers consciously promoted the γυμνάσιον and its training programs, A.S.Chankowsky in *L'Huile* 95-114, analyses the 'Macedonian model', visible in Beroia's gymnasiarchic law (*SEG* XXVII 261; XLIII 381). Within that context the gymnasion functioned as an institute where young citizens received a military training enabling them to serve as soldiers in the Macedonian army; subsequently he investigates the situation in cities in Asia Minor subordinated to rulers ('cités "sujettes"'), in Syracuse under Hieron II, Kyrene and Egyptian Alexandria (papyrological and literary evidence). For Asia Minor he analyzes *MDAI* (*A*) 33 (1908) 381-383 no. 3 (with 35, 1910, 419) LL. 9-12 (Pergamon), *I.Prusa* II 1001, *SEG* XXXVII 859 A ll. 8-11, C LL. 2ff. (Herakleia-on-the-Latmos), XXXIX 1283, 1285 (Sardis) and *I.Sultan Dağı* 393 (*SEG* XLVII 1745; Tyriaion), and concludes that the Macedonian model does not apply there. In Syracuse, however, Hiero II implements this model; here C. largely subscribes to the views of G.Cordiano's *La ginnasiarchia* -- (cf. *SEG* XLVII 2277). For

Kyrene C. relies on *SEG* IX 50 (XLVI 2198; before 321 B.C.), containing a list of officers (17 τριακατίαρχαι) of the Τριακάτιοι (the 'Three Hundred'); from later lists of the Τριακάτιοι (3rd cent. B.C.-3/4 A.D.) it appears that they trained in the gymnasion under the guidance of τριακατιάρχαι (four in number), gymnasiarchs (three) and a 'cavalry instructor' (cf. *SEG* LI 2208); these lists reflect an adaptation of the training-system to the 'nouveau modèle éphébique qui se diffusait dans le monde grec' (107) in the 3rd cent. B.C. (so Cordiano and Ch.). Ch. admits that this reform aimed at *military* training and was stimulated by the Ptolemies; he considers the additional idea that the ephebic model may also have been attractive from a cultural point of view.

1997. **Kings. Mithridates VI.** P.-A.Kreuz, in J.M.Højte (ed.), *Mithridates VI and the Pontic Kingdom* (Aarhus 2009) 131-144, offers a list of honorary inscriptions erected by and in Greek cities for Mithridates VI, with special reference to the Mithridates monument on Delos and its inscription (*I.Délos* 1562). See also J.M.Højte, *ibid.* 156/157, for inscriptions recording statues of Mithridates.

1998. **Kings and emperors: ceremonial entries and receptions.** The following contributions to A.Bérenger, É.Perrin-Saminadayar (edd.), *Les entrées royales et impériales. Histoire, représentation et diffusion d'une cérémonie publique, de l'Orient ancien à Byzance* (Paris 2009), are relevant to Greek epigraphy: 1) É. Perrin-Saminadayar (67-90) studies the preparations and performance of ceremonial entrances (ἀπάντησις; ἀποδοχή) in the Hellenistic and Roman period, focusing on continuity and change, and on the relationship between cities and rulers. The Hellenistic cities were responsible for their organization, which gave them the impression 'd'être encore maîtresses de leur destin', while in Imperial times 'la pression du pouvoir romain eut pour conséquence de déposséder les cités de leurs prerogatives: ce n'était plus le roi qui était reçu, mais l'empereur qui s'invitait dans la cité' (87). P.-S. discusses the following inscriptions at some length: *IG* II² 3229; *Iscr.Cos*, ED 235; *I.Pergamon* 246 (*OGIS* 332; *SEG* XXXIV 1251, LVI 2151); *Syll.*³ 798; *SEG* IX 5 (French translation); XLIV 165-167; XLIX 208; XLIX 574. See also *SEG* LIV 12; 2) Discussing the (mostly literary) evidence on ceremonies of maritime entries, R.Haensch (91-99) points out that they took place already in the 4th/3rd cent. B.C. (e.g. the arrival of Demetrios Poliorketes in Athens); in some cases the festivities on occasion of such events became fixed institutions as shown by the Ἐπιβατήρια for Hadrian (*I.Erythrai* 60 [*IGR* IV 1542]; *IvO* 57); 3) J.M.Højte (101-110) examines the monumental commemoration of imperial visits. Generally, no connection can be established between imperial travels and dedications of honorary statues, especially when the visit was related to military operations; longer stays, however, could go together with the initiation of building activities. His survey of 146 bases for Hadrian found outside Italy and dated in the years of his travels shows that in addition to the bases from Athens (*IG* II² 3287) and Gerasa (*I.Gerasa* 58; 143 [*IGR* III 1347, *OGIS* 624]; 144 [*SEG* VII 813, L 1529]; 145 [*SEG* VII 828, L 1529]), only four dedications can be connected with Hadrian's presence; 4) A.Bérenger (123-138) studies the adventus of proconsuls (in Greek ἐπιδημία [*IGR* IV 572] or ἔνοδος) and its ceremonies (*IGR* IV 572; *Aphrodisias and Rome* nos. 16 and 48), also in relation to imperial entries, primarily on the basis of literary and papyrological sources. See also *SEG* LVI 2151 (on ἀπάντησις and related terms).

1999. Law. Νόθοι. J.Vélissaropoulou-Karakostas, 'Les *Nothoi* hellénistiques', in *Symposion 2007* (Vienna 2008) 253-274, collects the epigraphical testimonia for νόθοι ('de mère étrangère', *BE* [2010] no. 114) from Kos, Tenos, Rhodes and Miletos. The nothoi are a special category with a status higher than that of other non-citizens. This implies that a marriage between a male citizen and a female foreigner was acknowledged by the cities. For some minor criticism see P.Fröhlich, *BE* (2010) no. 114.

2000. Law. Roman law in Asia Minor. G.Kantor, 'Knowledge of Law in Roman Asia Minor' in *Selbstdarstellung und Kommunikation* 249-265, examines which 'channels of obtaining knowledge of Roman law ... were open to judges and litigants in ... Asia Minor in the second and third centuries A.D.' (249). Special discussion of *I.Eph.* 217: see our lemma no. 1313. Further discussion of literary (Pliny the Younger) and papyrological parallels. On 263, reflections on the role of local legal experts (νομικοί [cf. *SEG* LVII 2120; add *Milet* VI.2.887; *I.Eph.* 2126 and 3123]) in the transmission of knowledge of Roman law; sometimes they act as members of the judicial consilium of a governor (*IGR* IV 618). Cf. J.-Y.Strasser, *An.Ép.* (2009) [2012] no. 30.

For legal practitioners in Roman Phrygia see now G.Kantor, in P.Thonemann (ed.), *Roman Phrygia. Culture and Society* (Cambridge 2013) 150-152.

2001. Letters. Letters of Hellenistic kings. J.Muir, *Life and Letters in the Ancient Greek World* (London-New York 2009), is a wide-ranging study of letter writing in the Greek world: real letters and literary fictions; personal and in business or politics/diplomacy; pagan and Christian; educational (the letter as tract). Inscribed royal letters and few other letters of state on stone are the subject of chapter 4 (83-116), in which M. after commenting on the role of letters in historical narrative (notably Herodotus and Thucydides) and other literary sources discusses the contents, historical context and occasionally the style of the following letters (translations of all): of Alexander to Chios concerning the return of exiles (*Syll.*³ 283; Tod, *GHI* 192; *SEG* LIII 875*; LV 958 [1]; 332 B.C.); of Antigonos Monophthalmos to the Teians concerning the synoikismos with Lebedos (*Syll.*³ 344; *RC* 3; *SEG* XLV 1629; ca. 303 B.C.); of Seleukos I to Miletos announcing the gift of offerings to the temple (*I.Didyma* 424; *OGIS* 214; *RC* 5; *SEG* XLVI 1438; 288/287 B.C.); of Antiochos II to Erythrai granting the city autonomy and tax exemption (*I.Erythrai* 31; *OGIS* 223; *RC* 15; *SEG* XLI 984; after 261 B.C.); of Eumenes I to Pergamon honoring five strategoi on their retirement (*I.Pergamon* 18; *OGIS* 267; *RC* 23; *SEG* LIII 1381; 261-241 B.C.); of the Bithynian king Ziaelas to Kos granting asylia to the Asklepios temple and promising protection to Koan traders (*Syll.*³ 456; *RC* 25; *SEG* XLI 684*; XLVI 1080; 242 B.C.); of Antiochos III to Magnesia on the Maeander on the acceptance of the Leukophryena by Antiochia in Persis (*OGIS* 231; *RC* 31; ca. 205 B.C.); of Eumenes II to the local governor Artemidoros concerning a petition by settlers (mercenaries?) in a village near Telmessos (Maier, *Mauerbauinschriften* 76; *SEG* LIII 1706; 181 B.C.); of Attalos I (?) to a Pergamene official concerning the foundation of a priesthood of Zeus (?) (*I.Pergamon* 40; *Syll.*³ 1018; *RC* 24; *LSAM* 11; *SEG* XXXIV 1250*; 250-200 B.C.); of Attalos III to Pergamon dealing with a priest of Dionysos Kathegemon (*OGIS* 331; *RC* 67); of the city of Gortyn to the city of Kos concerning honors awarded to a doctor returning to Kos (*I.Cret.* IV 168; cf. *SEG* XLII 798; 221-219 B.C.); of Antiochos II to the governor Metrophanes (and other letters) concerning the sale of land to the divorced queen Laodike (*I.Didyma* 492; *OGIS* 225; *RC* 18; *SEG* XXXVII 878*; 254/253

B.C.); of Eumenes II and Attalos II to the Kybele priest 'Attis' in Pessinous (*I.Pessinous* 1-5; *OGIS* 315; *RC* 55-61 [translation of 56 and 61]; *SEG* XLIV 1026*; 163-156 B.C.); two letters of Philip V to Larisa concerning enrollment of new citizens (*IG* IX.2.517; *Syll.*³ 543; *SEG* LIII 544); of Eumenes II thanking the Ionian League for honors awarded to him (*Milet* I.9.306; *I.Priene* 535; *OGIS* 763; *RC* 52; *SEG* XLI 991*; 167/166 B.C.); two letters of Mithridates VI to the satrap Leonippos, offering rewards for the apprehension of Chairemon of Nysa (*Syll.*³ 741; *RC* 73/74; 88/87 B.C.); of Augustus to Ephesos urging the return to Aphrodisias of a statue of Eros which Julius Caesar had presented to the city (*Aphrodisias and Rome* 12; 39/38 B.C.).

2002. **Linguistics. Bilingualism and biliteracy.** J.J.Price, S.Naeh, in *From Hellenism to Islam* 257-288, analyze aspects of bilingualism and biliteracy, which according to their argument are not synonymous: 'writing free compositions in the script of another language never became mainstream. Transcribed texts were produced invariably for a special purpose and under special ... circumstances' (260/261). Drawing on epigraphical and papyrological sources, they present examples both of transcriptions of texts in 'dying' languages (like Sumerian and Akkadian, Aramaic in Egypt or Punic) into dominant scripts (Greek or Latin) and of the opposite phenomenon, i.e. of transcription from a dominant language into a minority script. The latter had been practised primarily among Jews of (for transcriptions of Aramaic text in Greek letters see e.g. *JIWE* I 75; G.E.Kirk, *PEQ* (1938) 239; *IGLS* XXI.2.137 (*SEG* XXXI 1475 [3]); cf. also *SEG* LVII 1774). The practice of writing Latin in Greek letters (e.g. *IG* XIV 1369 A = *CIL* VI 15450) and (less frequently) Greek in Latin letters (e.g. *IG* XIV 1692, *IGUR* 616, *CIL* VI 20294; cf. also *SEG* XLV 2269), a practice attested mostly in Italy, is the only example known from antiquity of a dominant language being transcribed into a dominant script.

2003. **Linguistics. Jewry and epigraphic habit in Asia Minor and Syria.** Drawing on the inscriptions in *IJO* II, W.Ameling, in *From Hellenism to Islam* 203-234, 217 compares the epigraphic habit of the Jewish diaspora in Asia Minor (see *SEG* LVII 2163) with that in Syria (notably Apameia, Dura-Europos, Palmyra and Tyre). In general, Syria offers a different picture from that of Asia Minor. This concerns the distribution of different linguistic habits and the prominence of bilingualism (occasionally trilingualism) in Syria. This distribution may 'reflect more than just compliance with the epigraphic habit of the surroundings' (227), i.e., we find either adoption of or deviation from local epigraphic practice. Dura offers an example of deviation: its Jewish community preferred Aramaic despite the general use of Greek in the official and honorary inscriptions. See also our lemma no. 1676.

2004. **Literature. Inscriptions in ancient literature.** N.Slater, in M.Paschalis, S.Panayotakis, G.Schmeling (edd.) *Readers and Writers in the Ancient Novel* (Groningen 2009) 64-78, underlines the great variety of roles played by fictitious inscriptions in ancient (Latin and Greek) novels: they may function as 'reality effects' or, in exotic settings or with riddling texts, as 'unreality effects' dramatizing the role of the hero-interpreter, who sees something in them that no one else can see. The latter fits in with P.Bing's view that only exceptional persons actually stopped to read an

inscription (see *SEG* LII 1919); the response of the familiar reader greatly differs from that of the unfamiliar reader. Only the anonymous *Apollonius, King of Tyre* exploits inscriptions as public phenomena embodying public obligations. Among the other novels discussed are Petronius' *Satyricon*, *An Ephesian Tale* by Xenophon of Ephesos, and the *Alexander Romance* (for the latter see also R.Stoneman, in H.Hofman [ed.], *Groningen Colloquia on the Novel* vol. 6 [Groningen 1995] 159-170). For inscriptions in novels see also *SEG* LIII 2190.

Estudios de Epigrafía includes three contributions bearing on inscriptions in literary works (in Spanish, with English summaries): J.G.Montes Cala (227-238) collects and discusses the fictitious inscriptions in Nonnos' *Dionysiaca*, notably epitaphs and sacred texts. Analysis of form, content, vocabulary and function. [For the influence of Nonnos on verse inscriptions on stone see *SEG* XLVI 2313 and LV 2009]; M.del Henar Velasco López (399-410), examines mythical sources for the earliest use of writing in Greece. Special attention is paid to the genealogies of the heroes (Kadmos, Proteus, Palamedes) involved in these stories. Comparison of the Greek views on the origin and transmission of the alphabet with modern theories; for an inscription from Didyma transmitted by Aelian see M.García Valdés (221-225).

2005. Migration. P.N.Doukellis, 'Between Greek colony and mother city: some reflections', in M.Rozen (ed.), *Homelands and Diasporas. Greeks, Jews and Their Migrations* (London-New York 2008) 93-106, tries to reconstruct, mainly on the basis of literary sources, 'the way in which the protagonists of history themselves, whether on the side of the metropolis or on the side of the colony, perceived the notion of diaspora' (94). Relations between the two were often contradictory. An example is offered by the foundation decree of Kyrene which granted equal citizenship to Theraian residents (*SEG* IX 3; LVIII 1836*), creating the impression that it was the mother city which issued orders when the colony was founded ca. 631 B.C.; however, in their subsequent actions the Kyrenaians did not take the interests of Thera into consideration. The importance attached to the foundation of colonies by cities in the Hellenistic period, is shown by the inclusion of this issue in Chronicles written on stone for public display: the Marmor Parium (*IG* XII.5.444; *SEG* LII 796*; our lemma no. 920) and the Lindian 'anagraphe' (*I.Lindos* 2; *SEG* LVII 765*; LVIII 813; our lemma no. 866). D. offers a case study of Tauromenion as an example of a Greek colony reacting on the appearance of the Romans (103-106), with comments on the (Latin) fasti [see B.Ruck, *ZPE* 111 (1996) 271-280, with references; on 352 note 57, D. erroneously refers to the Tauromenian financial accounts *IG* XIV 421-430], the library catalogue (*SEG* XXVI 1123 [LVI 1106*]; see our lemma no. 1131) and Centuripae's renewal of its ties of kinship with Lanuvium (*IGDS* 189; *SEG* XLII 837; LVII 868*). 'The Sicilians sought to validate the Romans' presence and the relations they had developed with them by projecting these in the worlds of myths and heroes but also in the world of the *nostoi*' (105).

2006. Mirrors. Inscriptions on mirrors. G.Baratta in *Estudios de Epigrafía* 427-454, presents a catalogue of 19 inscribed lead mirrors (ph.) from various places; they are all 'di tipo amoroso e galante' (429); inscriptions on the borders of central medallions framing the now lost glasses. For other inscribed lead mirrors, from Gaul, see *SEG* XXXVII 825-834 (XLI 890) and LIII 1146-1148 (dedicated to deities). The catalogue contains the following inscriptions: 1) τῇ καλῇ τὸ δῶρον (unknown prove-

nance; now in a private Collection; unpublished; possibly from Sucidava or Odessos; 2nd/3rd cent. A.D.; 432-434 nos. 1 and 2); 2) τῇ κα|λῇ τὸ | δῶρον (Pantikapaion; 1st/2nd cent. A.D.; *SEG* XL 621 no. 4; 435/436 no. 3); 3) τῇ ˛καλῇ | τὸ δῶρον (unknown provenance; possibly from Sucidava or Odessos); unpublished; 2nd/3rd cent. A.D.; 436/437 no. 4); 4) τῇ ˛καλῇ | τὸ [δῶρον] (unknown provenance [cf. above ad no. 3]); seen in the antiquities market; unpublished; 2nd/3rd cent. A.D.; 437/438 no. 5); 5) τῇ (κ)υρίᾳ | [τ]ὸ δῶρο|ν (Noviodunum; *SEG* XL 592; 2nd/3rd cent. A.D.; 438/439 no. 6); 6) [.....]Ο | Α[. .]Τ[Ο][Δ]|ΩΡΟΝ: [τῇ κ]α[λῇ] τ[ὸ] δῶρον or [κυρί]ᾳ τ[ὸ] δῶρον (Dunăreni (Constanța); private collection; C.Stoian, I.Matei, *AMold* 28 [2005] 219-222; 2nd/3rd cent. A.D.; contra edd.pr.: 4th-6th cent. A.D.; 439/440 no. 7); 7) Κυρείᾳ δῶρον (Chersonesos; *SEG* XL 619; 2nd/3rd cent. A.D.; 440 no. 8); 8) Κυρίᾳ | καλ|ῇ and τῇ καλ' ἐ|πὶ καλῷ (Popescu, *Inscriptiile* -- (cf. *SEG* XXVI 842) no. 305; *SEG* XL 608; XLII 680; *CIGD* 123; Sucidava; 2nd/3rd cent. A.D.; 4th-6th cent. A.D. [Popescu]; 441-443 no. 9); 9) ψυχῇ | καλ|ῇ; τῆς | καλῆς | τὰ καλὰ | πάντα (unknown provenance; private Collection; unpublished; 2nd cent. A.D.; 443/444 no. 10); 10) ψυχῇ | καλ|ῇ; τῆς καλῆς | τὰ καλὰ | πάντα (Histria; *SCIV* 18.2 [1967] 249; 2nd/3rd cent. A.D.; 444/445 no. 11); 11) ψυχῇ | καλ|ῇ; [τῆς | καλῆς | τὰ καλὰ | πάντα] (Chersonesos or Pantikapaion; *SEG* XL 621 no. 2; 2nd/3rd cent. A.D.; 446/447 no. 12); 12) ψυχῇ | καλ|ῇ; τῆς | καλῆς | τὰ καλὰ | πάντα (unknown provenance; private Collection; unpublished; 2nd/3rd cent. A.D.; 447/448 no. 13); 13) ψυχῇ | καλ|ῇ; [τῆς | καλῆς | τὰ καλὰ | πάντα]; (unknown provenance; seen in the antiquities market; unpublished; 2nd/3rd cent. A.D.; 448/449 no. 14); 14) [τῆς | καλῆς | τὰ καλὰ] | πάντα (Sucidava; private Collection; *SCIV* 17.1 [1966] 191 no. 13; Popescu, *Inscriptiile* [cf. above sub 8] 177; 2nd/3rd cent. A.D.; 449/450 no. 15); 15) τῆς | καλλῆς τὰ κ̣α̣λ̣ὰ̣ | π̣άντα (Odessos; *SEG* LII 719 ■ (different reading); 2nd/3rd cent. A.D.; 450/451 no. 16); 16) τῇ | καλῇ | τὰ κ̣ά̣λ̣ι̣|σ̣τα (unknown provenance; seen in the antiquities market; unpublished; 2nd/3rd cent. A.D.; 451/452 no. 17); 17) τῇ κα|λῇ τὰ | καλὰ | πρ̣ἑ̣π̣ι̣ κάλος (= κάλλος; *SEG* LII 719 A; Odessos; 2nd/3rd cent. A.D.; 452/453 no. 18 [for other inscribed mirrors from Moesia see *SEG* LII 718, 722 and 726]); 18) τῆς | φιλάν|δρου π|άντα (Chersonesos; *SEG* XL 621 no. 3; undated; 453/454 no. 19).

Instigated by B.'s publication, edd.pr. G.Németh, Á.Szabó, *ACD* 46 (2010) 101-113 (dr.; translations), publish 19 Greek or Latin inscriptions on the frame or shaft of lead mirrors now in the Hungarian National Museum in Budapest. Their provenance is unknown; the six Greek inscriptions are: 19/20) ψυχῇ | καλ|ῇ (102/103 nos. 1/2); 21) δῶρον τῇ καλῇ (103/104 no. 3); 22) εὐ|τυ|χ|ῶ(ς) (104/105 no. 4); 23) εὐτυχῶς (letter arranged in segments forming a cross; TY in top on either side of a dove; 105 no. 5); 24) Διογένης (sinistrorsum, with letters in segments; name of the craftsman [unparalleled on mirrors; rather the name of the man who donated the object to his beloved, Tybout]; 105/106 no. 6); 25) A (on the frame): · E · S · Ḷ Ẹ [. .] M B (on the shaft): ζο̣υ̣: (perhaps [--]ZOY, since part of the shaft is broken off [probably [σώ]ζου, a wish of well-being like εὐτυχῶς and τὰ καλά, Tybout]; 108/109 no. 12).

2007. Musical performances. A.Chaniotis, in M.C.Martinelli (ed.), *La Musa dimenticata. Aspetti dell'esperienza musicale greca in età ellenistica* (Pisa 2009) 75-97, examines the response of audiences to performances of musicians, adducing various honorary inscriptions for artists occasionally referring to their performances. The artists' repertoire is praised in *Syll.*[3] 702 (ἀρχαῖοι ποιηταί) and 703 (ἐπιδείξεις διὰ τᾶς μουσικᾶς τέχνας; the musician selected compositions of ancient poets); *I.Délos* 1497 (poet composing a processional song (προσόδιον) praising the Athenian demos; he educated the boys of the city πρὸς λύραν τὸ μέλος αἴδειν; cf. for this also *F.Delphes* III.2.78; focus on ἀρχαῖοι ποιηταί;

preference for 'classical music'); *F.Delphes* III.3.128; III.1.49; *I.Cret.* I.XXIV.1; *I.Didyma* 217 (Merkelbach-Stauber, *SGO* I 01/19/01; preference for old music); professionalism was appreciated by audiences: *F.Delphes* III.3.249: χοροψάλτρια Polygnote, who gave concerts for three days; promise to perform αὐθαμέραν ('within the day'); ἀγωνίζομαι does not refer to the Pythian Games but to a special concert (another χοροψάλτρια in *Syll.*³ 689); *Syll.*³ 737 (the ὕδραυλος Ἀντίπατρος); *SEG* II 184 (ἀκροάσεις λογικάς τε καὶ ὀργανικάς). Spontaneity and generosity were other qualities admired in artists: *I.Iasos* 153 (spontaneous performance by the tragic poet Dymas; cf. *SEG* LVIII 946); *IG* XII.5.481 (Siphnos; C. restores μ]όνο[ς (*IG*: μ]όνο[ν); the artist performed alone for two days); *F.Delphes* III.1.48 (performance for free); *F.Delphes* III.3.86 (ᾆσμα ἐπέδωκεν). The virtues praised in artists: φιλοτιμία, εὔνοια, εὐσέβεια; the artists' conduct as public figures and benefactors; in addition theatrical behavior and the unexpected (παράδοξος) were greatly appreciated.

2008. Numismatics. Inscriptions on coins. In the first part (29-271) of his *Lexicon der Aufschriften auf griechischen Münzen* II. *Ethnika und 'Beamtennamen'* (Vienna 2009), W.Leschhorn presents, under the heading 'ethnics', city names with their civic titles and honorary epithets, names of tribes, names of ethnic groups, and the names of the Ptolemaic administrative districts (nomoi). The second part (275-971) contains, in alphabetical order, the names of the magistrates with their honorary titles and formulas expressing their authority to strike coins. For vol. I see *SEG* LIII 2192 [where in the book title '*Vasen*' should be corrected into '*Münzen*'].

2009. Onomastics. Greek names in the Roman world: trends and juridical status. H.Solin, in E.Caffarelli, P.Poccetti (edd.), *L'onomastica di Roma. Ventotto secoli di nomi. Atti del convegno, Roma, 19-21 aprile 2007* (Rome 2009) 61-84, studies Greek names in the Roman world with special reference to onomastic trends and the relationship between a name and the legal status of its bearer. The Romans either preferred theonyms or names carried by famous persons (e.g. Ἀλέξανδρος, the third most popular name in Rome with 577 attestations according to Solin, *Namenbuch* [cf. *SEG* LIII 2195]; cf. appendix (82) with the 15 most popular names in Rome with over 300 attestations). Discussing onomastic trends, S. traces the 'storia romana' of the names Ἑρμῆς and Ἔρως, the first and second most popular Greek name in Rome, respectively. 'Eros diventa popolare già nell'età repubblicana ... Hermes viene in uso soltanto a partire dall'età augustea. Pertanto si rileva con chiarezza che Eros nasce come antroponimo a Roma' (77). Moreover, the attestations of the name Onesimus (and its derivatives), usually considered typical of slaves, reveal its popularity mainly among free citizens (450, against 29 for slaves). As to the 'dogma spesso ripetuto che uno schiavo provvisto di un nome Greco provenisse dalla parte orientale dell'Impero' (82), S. argues that the Romans of the Republican and early Imperial period assigned Greek names to all their slaves irrespective of their provenance. Consequently the linguistic origin of a name allows 'una deduzione dello stato giuridico di chi lo porta, ma non della sua provenienza etnica' (82). In an appendix, S. provides a table with the 15 most popular Greek names and the number of their attestations (Ἑρμῆς [896]; Ἔρως [583]; Ἀλέξανδρος [577]; Ὀνήσιμος [484]; Ἐλπίς [479]; Νίκη [421]; Τύχη [413]; Εὐτύχης [361]; Εὔτυχος [354]; Εἰρήνη [354]; Ἐπαφρόδιτος [323]; Ἀντίοχος [320]; Διονύσιος [317]; Τρόφιμος [306]; Ἀπολλώνιος [304]).

2010. Onomastics. Latin cognomina. Cf. *SEG* LVIII 1918*. H.Solin, *Arctos* 43 (2009) 161-175, offers 'wieder eine neue Auslese', from which as usually we select those names for which S. gives the Greek form, and mention the Latin equivalents where attested: Ἀργεντάρις (Argentarius), Βεγετιανός (Vegetianus), *Βώτιβος (poetical genitive Βωτίβοιο [correct the accent in *SEG* LVI 1085 L. 10]; Votivus), Ἰσουλάνα (Insulana), Κομῖτας (Comitas), Κομμοδία, Κομοδία, Κομοδιανή (Commodiana), Κομμοδιανός (Commodianus), *Μαειουρῖνος (τὸ Μαειουρίνου in *SEG* LV 1598 [17]; Maiorinus), Μαρίσκη (?), Μαρίσκος, Ὀρβᾶτος (Orbatus), Ὁρτησιανός (Hortensianus), Πασινιανός (equivalent of Pansinianus or derived from the Greek name Πασῖνος?), Ποπλᾶς, Πουπλᾶς, Πρειμιγένης (Primigenes), Πριμιγᾶς, Σακρικόλα, Ταλαρις (either a Greek [Ταλάρις for Ταλάριος] or a Latin name [Ταλᾶρις; Talaris] name).

2011. Politics. Ἀτέλεια grants. On the basis of largely epigraphic evidence, L.Rubinstein in *Greek History and Epigraphy* 115-143, investigates the grants of ἀτέλεια (tax exemption, i.e., exemption from one specific tax [e.g. that on imports and exports] or from all taxes over which the city exercised discretion) and their enforcement in the classical and early Hellenistic periods, with special reference to the problem of a potential conflict between the city and the tax-farmers (τελῶναι), and to steps taken by the former to preempt such conflicts. R. initially makes a distinction between ateleia bestowed on recipients in honorary decrees often together with προξενία, and ateleia granted to attract particular types of skilled labor involved in a contractual relationship with the city, but in the end definitely considers the possibility that also the honorary grants may well have served to consolidate or enhance the honorand's contacts with the city and to stimulate economic activities.

Reflections on the risks taken on by tax-farmers; on measures taken by cities to make tax-farming more attractive to contractors; on legislation attempting to curb illegal practices of telonai [cf. *SEG* XLVIII 1404 from Kolophon, protecting individual tax-payers], on the meaning of ἀτέλεια πάντων, ἀτέλεια πάντων χρημάτων, ἀτέλεια ὧν ἂν εἰσάγωσιν ἢ ἐξάγωσιν ἐπὶ κτήσει (or εἰς τὸν ἴδιον οἶκον), on ἀτέλεια granted to the honorand, his descendants and any individual who trades with them (*I.Kyme* 4-8; *I.Ilion* 23) and on 'targeted' ateleia granted to skilled specialists in areas where the city was in competition with other communities (examples in notes 48 and 49).

Special comment on *I.Cret.* II.V.1 (*Nomima* I 28; Axos; exemption offered to craftsmen; in note 49, a new reading of P.Perlman in I.L. 2/3; cf. our lemma no. 1022), *I.Lampsakos* 8 (exemption from the σύνταξις normally payable by aliens for teachers and pupils), *I.Délos* 500 and 502 (ateleia granted to contractors of public building projects), *SEG* XXXIV 896 (*IG* XII.9.207; Eretria; ateleia for Dionysian technitai) and *Milet* 1.3.37 (block grant of ateleia to Cretan settlers; more examples of block grants in note 54).

2012. Politics. Κοινὴ συμμαχία. K.Scherberich, *Koinè Symmachía. Untersuchungen zum Hellenenbund Antigonos' III. Doson und Philipps V. (224-197 v. Chr.)* (Stuttgart 2009) attempts to reconstruct the history of the 'Hellenic Alliance' (κοινὴ συμμαχία) founded by Antigonos Doson and lead by Philip V. Based on literary sources and adducing a large number of inscriptions, he argues that the original members of the alliance were the Macedonians, Thessalians, Phokians, Boiotians, Akarnanians, Epirotans, and Achaians (20-79). S. also discusses in great detail the political history of 224-197 B.C. (81-175) and the structure of the Alliance (177-194). As regards the treaties between ■ king Anti-

gonos and the Cretan cities of Eleutherna (*I.Cret.* II.XII.20 *Staatsverträge* III 501; *SEG* XLVI 1211) and Hierapytna (*I.Cret.* I.III.1 A; *Staatsverträge* III 502; *SEG* XLVI 1222), G. identifies this king as Antigonos Gonatas and not Doson and dissociates these treaties from the Hellenic Alliance (199-209; Greek text). Also A.Chaniotis, *SCI* 30 (2011) 153/154, dissociates these treaties from the Hellenic Alliance, arguing that under Doson the Alliance's members were not cities but *ethne* and federations; consequently, these two treaties are bilateral treaties between the two Cretan cities and the Macedonian king. C. also discusses the ideological aspects of the alliance, with reference to the earlier Hellenic alliance of 302 B.C. (*Staatsverträge* III 446), the significance of the sanctuary of Delphi for the Macedonian monarchy (cf. *SEG* XLVIII 588), and the terms οἱ Ἕλληνες and πάντες οἱ Ἕλληνες used by the Hellenic Alliance and the Delphic amphiktyony (cf. *CID* IV 36, 98, 106/107, 127, 130).

2013. Politics. Συγγένεια and οἰκειότης. F.Battistoni, in C.Eilers (ed.), *Diplomats and Diplomacy in the Roman World* (Leiden/Boston 2009) 83-87, comments on *I.Lampsakos* 4 (συγγένεια between Rome and Lampsakos through shared Trojan descent); on 89-92, discussion of *IG* XI.4.756 (φιλία καὶ οἰκειότης between Delos and Rome) and *BCH* 10 (1886) 299-306 (Alabanda; *SEG* XLV 1500; LV 1100; οἰκειότης καὶ φιλία). Cf. also the article by B. covered in our lemma no. 1142, our lemma no. 1329, and C.P.Jones, *Chiron* 40 (2010) 29-39.

2014. Politics. Συμπολιτεία. A.V.Walser, 'Sympolitien und Siedlungsentwicklung' ,in A.Matthaei, M.Zimmermann (edd.), *Stadtbilder im Hellenismus* (Berlin 2009) 135-155, presents some reflections on the urbanistic aspects of the συμπολιτεία between Miletos and Pidasa (*Milet* I.3.149), Pidasa and Herakleia under Latmos (*SEG* XLVII 1563; LIII 1198), Poiessa and Karthaia and Ioulis and Koresia on Keos (*SEG* XLVIII 1125), and Kos and Kalymnos (*IG* XII.4.152; *Tit.Cal.* no. XII; *Staatsverträge* 545; *SEG* XLVI 1082; XLVII 1275). For the sympoliteia between Miletos and Myous cf. our lemma no. 1354. Cf. also C.Schuler, 'Sympolitien in Lykien und Karien', in R.van Bremen, J.-M.Carbon, *Hellenistic Karia. Proceedings of the First International Conference on Hellenistic Karia, Oxford 29 June-2 July 2006* (Bordeaux 2010) 393-413.

2015. Politics. Φίλοι/φιλία. L.Mitchell, in *Greek History and Epigraphy* 1-32, on 15-24, investigates the relations between Hellenistic courts and Greek cities, with special reference to the function of the royal φίλοι and the role played by φιλία in the relations between king and city. Whereas relations between the latter were hierarchical, the kings used φιλία and their φίλοι to make the empire and its superiority more acceptable. The cities, on their part, used the concept of friendship to their own advantage, drew 'the *philoi* of the kings ... into equalizing civic relationships within the city' and 'so return(ed) to the cities ■ degree of empowerment in the relationship between court and king' (2). Remarks on the hierarchy among the φίλοι (cf. e.g. the πρῶτοι καὶ προτιμώμενοι φίλοι) and on the relations between the cities and the φίλοι; analysis of *IG* XII.6.119 (Samos; translation; a Ptolemaic φίλος being a benefactor and honored with Samian citizenship) and *IG* XII.9.199 (Eretria; a φίλος honored with προξενία). Comment on honorary decrees for royal φίλοι: *I.Smyrna* 577 and *Milet* I.2.10 [cf. also *SEG* LVI 999]; *I.Amyzon* 14; *I.Kalchedon* 1; *I.Adramyttion* 34. [For a study of the role of the 'euergetistic

dialogue' between kings and cities, see J.Ma's study summarized in *SEG* XLIX 2457]. See also the remarks by B.Dreyer, *ibidem* 34/35, on the relations between the φίλοι among court-elites and city-elites; on 39 comment on contacts between Apollonios from Metropolis and φίλοι of the Attalid king Attalos II (*SEG* LIII 1312 B).

2016. **Politics. Democracy in Greek cities of the Hellenistic and Roman period.** In a detailed review of the three publications mentioned in *SEG* LVIII 1926 in fine, P.Hamon, *Topoi* 16 (2009) [2010] 347-382, comments on the following terms and topics: πλῆθος and δῆμος (synonyms; *SEG* XXXVI 1046), ἀρχή/ἄρχων and ὑπηρεσία (equivalent of λειτουργία); αὐτονομία and δημοκρατία; the increasing 'aristocratisation' of civic life and the 'liturgisation' of certain magistracies; the question of whether or not these changes were due to Roman interventions (rather not, according to H.). For the latter problem also cf. A.Heller, 'La cité grecque à l'époque impériale: vers une société d'ordres?', *Annales* (*HSS*) (2009) 341-373 (in the same sense as Hamon). Cf. also our lemma no. 2018.

2017. **Politics. Institutions: Δοκιμασία.** C.Feyel, *Δοκιμασία. La place et le rôle de l'examen préliminaire dans les institutions des cités grecques* (Nancy-Paris 2009), presents an exhaustive survey of the various types of preliminary examination (δοκιμασία) in Athens (21-259) and other Greek cities (261-378): the δοκιμασία of benefactors who were candidates for honors (35-48; 236-259); the δοκιμασία in state finances and in the military sector: examination of ships, horsemen and horses, recipients of subventions (orphans and disabled individuals), coins and precious metals, building materials and buildings, guarantors (49-113; 261-302); the δοκιμασία of recipients of citizenship (115-148; 221-236; 352-363), magistrates, bouleutai, envoys, and other officials (148-220; 363-372); the δοκιμασία of sacrificial animals (303-334; see also our lemma no. 2057), land (335-343: *IG* XIV 645 + *SEG* XLVIII 1268; *IPArk* 5; *I.Priene* 37) and fines (345-349: *IG* IX².1.4, 169, 176, and 189); the δοκιμασία for membership in private associations (372-375). We cannot list the hundreds of inscriptions adduced, partly translated, or briefly discussed. Cf. also *SEG* LVII 15.

2018. **Politics. Popular assemblies in the Greek East in the Imperial period.** N.Vujčić, *EA* 42 (2012) 157-169, examines the role of the assembly in the Greek poleis of the Roman Empire, adducing, above all, literary evidence (Dio of Prusa) but also briefly analyzing *I.Eph.* 27 (V. basically follows G.Rogers' views, *ZPE* 94 [1992] 224-228), *IG* XII.9.11 (Karystos) and 906 (Chalkis). [See also A.Zuiderhoek, 'On the political sociology of the imperial Greek city', *GRBS* 48 (2008) 417-445; id., 'The ambiguity of munificence', *Historia* 56 (2007) 196-213, especially 205/206 on the role of the demos; id., *The politics of munificence in the Roman empire* (Cambridge 2009), Index s.v. popular assembly; for this book see our lemma no. 1986; see now also H.Fernoux, *Le dèmos et la cité. Communautés et assemblées populaires en Asie Mineure à l'époque impériale* (Rennes 2011), with C.Feyel's remarks in *BE* (2012) no. 113, Pleket]. Cf. also our lemma no. 2016.

2019. **Politics. Rome's involvement in territorial disputes between Greek cities.** F.Camia, *Roma e le poleis. L'intervento di Roma nelle controversie territoriali tra le comunità greche di Grecia e d'Asia*

Minore nel secondo secolo a.C.: le testimonianze epigrafiche (Athens 2009), presents the texts, Italian translations, bibliographies and detailed commentary for the following inscriptions (between brackets pages and nos. of C.): *I.Mylasa* 134 (19-21 no. 1); *IvO* 47 (*Syll.*³ 665; 22-31 no. 2); *IvO* 52 (*Syll.*³ 683; 32-43 no. 3); *IG* IX².1.796 (*SEG* XLVII 604; 44-50 no. 4); *IG* IX.2.89 (*Syll.*³ 674; 51-64 no. 5); *F.Delphes* III.2.136, 142 and III.3.243 (65-70 no. 6); *I.Magnesia* 93 (*I.Priene* 531; *Syll.*³ 679; 71-85 no. 7); *I.Priene* 41 (*Syll.*³ 688; *SEG* LVIII 1349; 86-96 no. 8); *SEG* XXXIX 1244 (97-105 no. 9); *I.Cret.* III.IV.9/10 (*I.Magnesia* 105; *IGR* I 1021; *Syll.*³ 685; 106-132 no. 10); Chaniotis, *Die Verträge* – (cf. *SEG* XLVI 1206) 329/330, Testimonium (b) (133-137 no. 11); *I.Priene* 111 (138-147 no. 12).

On 148-163, C. discusses a number of inscriptions concerning cases in which it is not clear whether Rome intervened and/or whether a territorial dispute was involved: *I.Priene* 27 (*RC* 46) and 40; *IG* IX.2.520; *IvO* 64; *Iscr. Cos* EV 207; *I.Pergamon* 268; *Syll.*³ 656.

On 165-215, analysis of Rome's role in these cases of arbitration, in the context of the debate on the nature of Rome's expansion/imperialism. For reviews cf. D.Rousset, *RA* (2011) 109/110 (cf. also id., *BE* [2010] no. 149) and H.W.Pleket, *BABesch* 87 (2012) 233/234.

2019 bis. Professionals. Honorary decrees. S.Aneziri, in Y.Yannitsiotis, D.Lampropoulou, C.Salvaterra (edd.), *Rhetorics of Work* (Pisa 2008) 139-159, studies the main features of honorary decrees for professionals in the Hellenistic and Imperial periods. Adducing a large number of inscriptions and focusing on decrees in honor of doctors and entertainers, she argues that the image that emerges from these texts is that of the professional as a benefactor of the entire community. The decrees combine the praise of professional expertise (τέχνη, ἐπιτήδευμα) with the praise of the same civic values known from honorary decrees for citizens (generosity, zeal, dignity, virtue, piety). A. comments on expressions often used in this context (ἀόκνως, ἀπροφασίστως, αὐτοβούλως, σπουδή, φιλοτίμως).

2020. Proxeny. Proxeny in the cities of the Black Sea. On the basis of a corpus of 162 proxeny decrees, V.Cojocaru, *Pontica* 42 (2009) 349-374, gives an overview of the award of προξενία in the Greek cities of the Black Sea. He discusses the history of research (350-354); methodological questions (354-357); the provenance of the epigraphic material (357-359; Apollonia Pontica: one inscription; Bosporan Kingdom: 15; Chersonesos in Tauris: 40; Dionysopolis: 2; Histria: 12; Kallatis: 15; Mesambria: 10; Nikonion: 1; Odessos: 9; Olbia: 40; Sinope: 4; Tomis: 1; Tyras: 1; Propontis: 11); the origin, occupation, and status of the proxenoi (359-362); the formulas (363/364); and the privileges awarded to proxenoi (365-368; especially πολιτεία and ἔγκτησις).

2021. Prosopography. The Domitii Ahenobarbi. J.Carlsen, in *From Artemis to Diana* (cf. our lemma no. 802) 369-381, examines the relations between this senatorial family and the temples of Artemis, with special reference to Samos (*IGR* IV 968) and Ephesos (*I.Eph.* 663). Cf. J.-Y.Strasser's summary in *An.Ép.* (2009) [2012] no. 1352.

2022. Prosopography. M. Nonius Macrinus. A.Filippini, G.L.Gregori, *Mediterraneo Antico* 12 (2009) 55-96, examine the career of M.Nonius Macrinus. On 67-86, F. argues that the epithet ὁ τῆς ἐπαρχείας σωτήρ carried by Macrinus in *I.Eph.* 3029 (*ILS* 8830), refers to his actions against the Bastarni in 170 or 171 A.D., when he was proconsul of Asia. *TAM* V.2.982 (τὴν βα[ρυτ]έραν πρᾶξιν Βαστερ[νικ]ήν) and *IGR* IV 580 (*OGIS* 511; concerning a διωγμείτης sent by Aizanoi to the proconsul S.Quintilius Valerius Maximus and probably serving in an auxiliary police-force against the Bastarni) testify to the same invasion. In an Appendix F. collects evidence for provincial procurators responsible for a dilectus and for Roman interventions against pirates near the Hellespont: *I.Sestos* 53 (*SEG* XXXI 675); *ILS* 1341; *I.Ilion* 73 and 102.

2023. Religion. Acclamations. A.Chaniotis, 'Acclamations as a form of religious communication', in H.Cancik, J.Rüpke (edd.), *Die Religion des Imperium Romanum. Koine und Konfrontationen* (Tübingen 2009) 199-218, presents a list of secular (App. I nos. 1-11) and religious (App. II 1-12) acclamations. After an account of the functions performed by secular acclamations, C. focuses on religious ones in the Imperial period, when the inscribing of such acclamations became popular. He distinguishes spontaneous and ritualized acclamations; further differentiation results in labels like 'propitiatory/supplicatory' and 'testimonial'-like acclamations (εἷς, μέγας θεός; sometimes part of a ritual action). Analysis and translation of *SEG* LIII 1344 (204-206 [for this text cf. also A.Chaniotis, in *From Hellenism to Islam* 115/116, and id. in id. (ed.), *Ritual dynamics in the Ancient Mediterranean: agency, emotion, gender, representation* (Stuttgart 2011) 281/282] and *SEG* L 613-631 (207). Εἷς (μόνος) has no exclusive implications but aims at the expression of uniqueness and superiority. Reference to Kibyra's title of ἐκ πάλαι ἀσύλης [this reading is no longer valid; see the improved reading in our lemma no. 1558, Chaniotis] and Perge's μόνη ἄσυλος, both probably originating in acclamations, and to acclamations in mysteries, Mithraic (App. II no. 12) and otherwise. Acclamations are best understood as an expression of competitive communication.

Reflections on a number of secular epithets originating in secular acclamations: *IG* VII 2712 (Epameinondas of Akraiphia; see our lemma no. 465), *MAMA* IV 66 (Merkelbach-Stauber, *SGO* III 16/51/01: a benefactor is acclaimed as πολυστέφανος). In addition to religious acclamations there are 'acclamatory epithets' praising a deity and his/her power. [For such epithets cf. also Chaniotis in *Ritual dynamics* (see our lemma no, 2054) 274-276]. The origin of religious acclamations may lie in the comment on the agonistic spirit of ancient society at large. Comment on εὐφημία/εὐφημεῖν: no reference to 'silence' but to acclamation. [For acclamations in the so-called confession inscriptions see A.Chaniotis, *art. cit.* (see our lemma no. 2033) 118-121 and 139/140].

2024. Religion. Aphrodite. J.Wallenstein, in *Donateur, offrande, déesse* 169-180, observes that although Ἀφροδίτη received dedications in various capacities, men mostly worshipped her as a patron of magistrates. Their dedications were often placed in public space – the agora – and not in the goddess' sanctuary. Her epithets were often connected with the office, whose occupants she was expected to protect (e.g. Νομοφυλακίς, Στραταγίς). Under Roman rule, a new aspect was added to the perception of Aphrodite: she was honored as the mother of Aineias and, later, as the ancestor of the

Julio-Claudian house. W. adduces the following texts: *IG* II² 4575-4577, 4596, 4635, 4862; *F.Delphes* III.4.468; *I.Beroia* 20; ; *I.Délos* 2256; *I.Kyme* 104; *I.Sestos* 27; *SEG* I 265.

2025. Religion. Army: dedications of cornicularii. R.Haensch, in *L'Armée romaine* -- (cf. our lemma no. 1163) 13-22, discusses the votive monuments of (former) cornicularii. H. concludes that the great variety of deities results from the fact that there was no 'pratique générale, ni même de pratiques communes à certaines régions et à certaines périodes' (18). Inscriptions are listed in appendices; the Greek dedications are *IGBulg* IV 1985 (*IGR* I 679; ἐπήκοος θεὸς Σεβάζιος μητρικός) and 2022 (Διόνυσος[Σ]αταλδε[σ]ουνός?); *IG* XII.6.571 (*IGR* IV 965; Ἥρα Σαμία, Ἀσκληπιός and Ὑγεία); *SEG* XLIV 1289 (Κρόνος). Cf. also our lemma no. 1710.

2026. Religion. Army: dedications to healing deities. G.Wesch-Klein, *L'Armée romaine* -- (cf. our lemma no. 1163) 99-120, collects and discusses private dedications of military personnel to healing deities (Aesculapius/Ἀσκληπιός; Ὑγ(ι)εία/Hygia; Valetudo; Apollo (Grannus)/Sirona/ Nymphs; Apollo/Diana/Leto; Dea Sulis). The inscriptions, listed in an appendix, are mainly in Latin; those in Greek are *CIGP*³ 88 (*SEG* XXXIX 1094 [LI 1479*]; dedication by an εἰατρός to Asklepios); *IGBulg* II 514 (*IGR* I 1398; dedication to Ἀσκληπιὸς Σαλδοουσ(σηνός); *IGBulg* IV 1934 (*IGR* I 676; Ἀσκληπιὸς Κουλκουσσηνός); *IGBulg* III 1126 and 1128 + 1129 (Ἀσκληπιὸς Ζυμυζδρηνός; cf. also *SEG* L 659 bis). Dedications to health-giving deities testify to individual religiosity; the varying combinations of Roman, Greek and indigenous deities express personal needs and fears.

2027. Religion. Asia Minor: religious communication in the Imperial period. G.F.Chiai, in G.Schörner, D.S.Erker (edd.), *Medien religiöser Kommunikation im Imperium Romanum* (Stuttgart 2008) 67-91, basically repeats the content of *SEG* LVIII 1486 bis, though with partly different and additional epigraphic evidence, quoted in full on 81-83: *SEG* L 1233, 1274; *MAMA* I 2, 7/8, 11; *MAMA* V 15/16, 125/126, 129, 151; Petzl, *Beichtinschriften* 1, 3, 11/12, 20, 55, 97; *Phrygian Votive Steles* 70, 82/83, 147, 364, 427, 446, 508, 541; *IJO* II 70; M.Paz de Hoz, *Die lydischen Kulte* -- (see *SEG* XLIX 1537) no. 39.58; T.Ritti, C.Şimşek, H.Yıldız, *EA* 32 (2000) 22 K4.

2028. Religion. Barbers in sanctuaries. Starting from the inscription in the sanctuary of Echmoun-Asklepios in Sidon (*SEG* LV 1655; see our lemma no. 1691) recording an ἀρχίτεχνος κουρέω[ν] (L. 7), J.-B.Yon, *Tempora* 18 (2007-2009) 81-94, focuses on the presence of barbers in sanctuaries in the (Near) East on the basis of literary and (Greek, Phoenician, Aramaic) epigraphical evidence. Some barbers perform a cultic function (otherwise hard to define), others participate in cults as private persons, whether on their own or in the context of associations. There seems to be no specific relationship between the Sidonian association of barbers (cf. also the ψιλωταί in *SEG* LIV 1628) and the sanctuary. The same applies to barbers in other Greek inscriptions: T.B.Mitford, *The Nymphaeum of Kafizin* (cf. *SEG* XXX 1608; LIV 1534) (Ὀνησαγόρας Φιλουνίου κουρεὺς ὁ δεκατηφόρος, vel sim., in numerous dedications; cf. also ἀπὸ τ[ῶν πόρων τ]ῆς κουρικῆς τέχνη[ς] in no. 227; see also

our lemma no. 1611); *Sardis* VII.1.94 (a barber's dedication to Asklepios); *SEG* VII 374 (barber's dedication at Dura-Europos; see also our lemma no. 1677). Y. also discusses dedications of hair (Panamara: *I.Stratonikeia* 401-500 [cf. *SEG* LIII 1263]; κόμη) and beards (Heliopolis: *IGLS* 2733 [πώγων]; Damas: Merkelbach-Stauber, *SGO* IV 20/17/02 [ἄνθος νέων ἰούλων]), and cultic prescriptions that priests or worshippers should be shaven.

2029. **Religion. Caves.** Y.Ustinova, *Caves and the ancient Greek mind. Descending underground in the search for ultimate truth* (Oxford 2009), offers reflections on the following inscriptions: *IG* I³ 977-981 (cave at Vari in Attica; dedications by Archedamos; 61-63); *SEG* I 247/248; II 357; III 476; XVI 377/378 (dedications of Pantalkes in a cave near Thessalian Pharsalos; 63); *SEG* XXX 1608 (cave of the Nymphaion in Kafizin on Cyrpus; 63/64); *SEG* III 406 and XXXIV 416-461 (Korykion Antron; 65-67); *I.Histria* 105 (᾿Απόλλων Φωλευτήριος; 116-118); *I.Erythrai* 224-226 (cave of the Sibyl; 160); *I.Velia* 21-24 (discussion of the term φώλαρχος, to be connected with φωλεός ('underground chamber') [cf. already *SEG* LIII 1114 in fine; cf. also LVI 1162]; 191-199 and 208/209). Cf. also K.Sporn, 'Espace, nature et paysage religieux: les grottes dans le monde grecque', *RHR* 227 (2010) 553-571.

2030. **Religion. Christianity: Christian identity.** *SEG* LIV 1880. P.A.Harland, *Dynamics of Identity* -- (cf. our lemma no. 1947) 47-59 (chapter 2,) republishes a revised version of the article summarized in *SEG* LIV 1880. Focus on epigraphical pagan parallels for Ignatius' terminology indicating the Christian community: (συμ)μύσται; bearers of sacred objects: ἁγιαφόροι, βωμοφόροι, θεοφόροι, θυρσοφόροι, ἱεραφόροι, καλαθηφόροι, λιθοφόροι, λικναφόροι, ναρθηκοφόροι, σημειαφόροι, συμβολαφόροι, φαλλοφόροι. In the new chapter 1 (25-46), H. argues that 'certain social dimensions of group life among Judean (Jewish) gatherings and Christian congregations, including issues of identity, are better understood when we place these groups within the framework of unofficial associations in the Greco-Roman world' (25). Comment on terms used to designate both Judean/Christian groups and pagan associations: ἐκκλησία ('not ... a widespread group self-designation'; 44); θίασος; πολίτευμα; συναγωγή; σύνοδος. Cf. also our lemma no. 1978.

2031. **Religion. Christianity: ecclesiastical euergetism.** J.-P.Caillet, in *Ideologia e cultura* -- (cf. our lemma no. 1156) 13-24, reflects on the concept of ecclesiastic euergetism and its relevance for the study of Christian settings. In his assessment of the role of euergetism in structuring Christian society, he offers examples from the fourth to the eighth century and from Italy to the eastern Mediterranean showing the active involvement of the clergy (especially those of higher rank) and of the sovereigns as initiators, dedicators or donors (cf. the dedications of bishop Εὐτυχιανός in the so-called Sion Treasure found in Lycian Kumlaca (*SEG* XLIII 1315; C. 32; ph.). See also *SEG* LIII 1877.

2032. **Religion. Christianity: Psalm 90.** T.J.Kraus, in C.A.Evans, H.D.Zacharias (edd.), *Jewish and Christian Scripture as Artifact and Canon* (London-New York 2009) 137-147, returns to *Ps.* 90 ('Ο κατοικῶν ἐν βοηθείᾳ ...; for Kraus' previous studies see *SEG* LVI 2059, LVII 1946 and 2155), now focus-

ing on its quotations on Byzantine bracelets and the latters' iconographic program, drawn from a pool of elements (the Annunciation, the birth of Jesus, the homage of the μάγοι, the Holy Trinity, the baptism and crucifixion of Jesus, women at the tomb, the Rider Saint, the Ascension, the evil eye; several additional texts may occur: the Εἷς Θεός formula, the trisagion, invocations). Detailed analysis of the bronze bracelet in the British Museum *SEG* LVI 2059 and of similar objects in a private collection in Munich (*Die Welt von Byzanz* [cf. *SEG* LV 1982] 326 nos. 626-628) and the Kelsey Museum in Michigan (C.Bonner, *Studies in Magical Amulets Chiefly Graeco-Egyptian* [Ann Arbor 1950] 306/307 nos. 321/322). K. concludes that the sequence *Ps.* 90 and the homage of the μάγοι was 'quite popular if not even part of a fixed set of a text-picture program' (146); the evil eye and the Rider Saint are frequent companions. The armbands served apotropaic purposes.

Cf. now also J.Aliquot, 'Une nouvelle citation du Psaume 90 sur un bracelet de la région de Gabala (Jablé)', *Syria* 87 (2010) 277-279.

2033. Religion. Confession inscriptions. Cf. M.P.de Hoz, 'The aretalogical character of the Maionian 'confession' inscriptions', in *Estudios de Epigrafía* 357-367. For the aretalogical element ('the public propaganda of the divine power to punish' (259)) see already *SEG* LVI 2128 (p. 709 below and in fine, where we already mentioned De Hoz' article) and LVII 2174 in fine. D.H. also emphasizes the social and economic influence and power of Μήν and his temples (363). Cf. C.Brixhe, *BE* (2011) no. 521. A.Chaniotis, in *From Hellenism to Islam* 115-153, attempts to reconstruct the rituals involved in the procedure; cf. id., *EBGR* (2009) [2012] no. 33.

2034. Religion. Curses and prayers for justice. H.S.Versnel, *Fluch und Gebet: Magische Manipulation versus religiöses Flehen? Religionsgeschichtliche und hermeneutische Betrachtungen über antike Fluchtafeln* (Berlin 2009), presents the main arguments in favor of a distinction between defixiones and 'prayers for justice' and summarizes his research on this field. Adducing a large number of texts, he gives an overview of the main features of binding spells, their formulas, and their aims (4-14). Unlike defixiones, the prayers for justice, such as the Knidian texts (*I.Knidos* 148 and 150) and a prayer for justice from Amorgos (*IG* XII.7 p. 1), are found in sanctuaries, not in graves; they are requests for justice; their authors praise the great power of the divinities; they address the gods with emotional phrases and words of pleading which differ from voces magicae; the texts have a public character and were probably accessible to readers; the authors often give their names and some sort of justification (14-25). Whereas the defixiones appear as early as the 6th cent. in Greece, the first large groups of prayers for justice is found in the Hellenistic period; the first appearance of such texts in Asia Minor, their social context, and their similarity with petitions and 'confession inscriptions' (e.g. Petzl, *Beichtinschriften* 69) implies an influence from the Near East and Egypt (25-37). On the contrary, there is limited evidence for appeals to divine justice in every-day life in Archaic and Classical Greece, although oracular enquiries, e.g. from Dodona (cf. *SEG* LVI 656) request the gods to reveal a culprit (37-40). Finally, there are also 'mixed forms', i.e. curses combined with references to the fact that the defigens was a victim of injustice.

2035. Religion. Dedications. Besides the article summarized in our lemma no. 908, the following contributions to J.Bodel, M.Kajava (edd.), *Dediche sacre nel mondo greco-romano. Diffusione, funzioni, tipologie. Religious Dedications in the Greco-Roman World. Distribution, Typology, Use* (Institutum Romanum Finlandiae. American Academy in Rome 19-20 aprile, 2006 ; Rome 2009) are relevant to Greek epigraphists:

1) P.Lombardi, ' Ἀναθέτω ἐν τὸ ἱερόν. Esempi di regolamentazione della dedica votiva nel mondo greco' (95-126), is a corpusculum of sections from 24 'sacred laws' and literary sources, with texts and Italian translations, in which an authority (polis, sanctuary or other) conditions the dedicant in one way or another as regards: **a)** control on votive objects: property rights (*LSCG* Suppl. 45 LL. 36-38; *LSAM* 59 [*I.Iasos* 220]); custody (*LSCG* 112; *LSAM* 11 and 74 [*I.Rhod.Per.* 3; Bresson, *Recueil Perée* 187]); location (*LSCG* Suppl. 43 [*CID* IV 85] LL. 7-13; 107 LL. 1-13 and 20-22; 111 [*I.Rhod.Per.* 201; Bresson, *Recueil Perée* 102]; 123 [*Milet* III.1.32]); conservation; substitution and commemoration of objects damaged or lost (*LSCG* 41 LL. 1-4, 16-20, and 35-40; 42 LL. 1-17; 70 [*I.Oropos* 324] LL. 1-12 and 39-44); **b)** control on the act of dedicating: prohibition (*LSCG* 50 [*SEG* XLV 125*] LL. 8-14; Aeschin., *In Ctesiph.* 21.5-10); permission (*IG* I³ 78 [*LSCG* 5] LL. 38-44; V.1.1390 [*Syll.*³ 735/736; *LSCG* 65; *SEG* LVI 472*] LL. 87-89; V.2.514 [*LSCG* 68; *SEG* XLIX 446*; *IPArk* 607; *SEG* XLIX 446*]; XII.3.170; *I.Priene* 113 LL. 91-97 [with comment also on *IG* II² 1496 A Col. I Fr. h LL. 20-23 and A Fr. e]; *IGLS* 1261 [*SEG* LV 1641]; *LSCG* 159 LL. 10-12; *LSCG* Suppl. 72 A; *LSAM* 62 [*I.Mylasa* 301] LL. 5-18; 72 LL. 45-48; *SEG* LV 931 LL. 35-37 and 42-48; Paus. 2.33; Herod. 1.144.10; Plat., *Leg.* 955c). These documents date between the 4th cent. B.C. and the 1st cent. A.D. (peak in the 3rd) and come from Ionic poleis, Athens and cities under Athenian influence for the greater part. As to the objects, the foremost concern is to account for their safety and preservation; they are considered the property of the gods, but at the same time serve as inalienable resources for the city.

2) L.D'Amore, 'Dediche sacre e ginnasi: la documentazione di età ellenistica' (161-180), examines the following topics: **a)** the various categories of dedications: magistrates ((ὑπο)γυμνασίαρχος; κοσμητής; ἐφήβαρχος; παιδονόμος; ἐπιστάτης τῶν παίδων); instructors (παιδευτής; διδάσκαλος; παιδοτρίβης; itinerant scholars with their ἀκροάσεις, sometimes called ἀπαρχαί); visitors (παῖδες; ἔφηβοι; νέοι/νεανίσκοι; ἀλειφόμενοι); parents of victorious sons; private citizens donating money or other gifts to the gymnasium; Hellenistic kings donating funds or land for the ἐλαιοχρίστιον/ἐλῃοχρέστιον in the gymnasium; **b)** the deities to whom dedications were made (cf. *SEG* LIV 1849 sub 7): Ἑρμῆς and Ἡρακλῆς (traditional patrons of the gymnasium); Νέμεσις (related inter alia to the ritual hunt executed by two teams of ephebes in Pergamon: *OGIS* 764 [*IGR* IV 294]); Ζεὺς Μειλίχιος (*IG* XII.3.1316-1318); heroized benefactors buried and worshipped in the gymnasium, with a καταδρομή or διαδρομαί of παῖδες and ἔφηβοι; ruler cult; **c)** typology of dedications: I) objects dedicated by officials or instructors: ἆθλα (prizes won in contests within or outside the gymnasium; wreaths and ὅπλα [πολεμιστήρια]); ephebic catalogues and lists of victors in the gymnasial Ἑρμαῖα; lists of gymnasiarchs; altars; herms; statues of gods (e.g. Ἔρως, Ὑγιεία) and rulers; architectural elements in the gymnasium (e.g. an ἀλειπτήριον; βάθρα/ἕδραι; fountain and trees [*IG* XII.3.202; text and Italian translation]; πρόπυλον; στάδιον); strigils (*SEG* XXXVII 1671); II) objects dedicated by ephebes and other visitors of the gymnasium: in addition to the first three categories mentioned above under (1), we have the dedication of ephebic χλαμύδες (*SEG* XXXVIII 1210), of a φαρέτρα (*SEG* XXIX 1218 [Merkelbach-Stauber, *SGO* I 05/03/06]; text and translation) and of a herm (*IG* XII.5.911; text and translation). D'A.

concludes: 'Tutto ciò mi induce ad inquadrare ... il fenomeno delle dediche sacre ... nell'ambito dell'evergetismo di età ellenistica' (180).

3) M.Kajava, 'Osservazioni sulle dediche sacre nei contesti oraculari' (209-225), focuses on dedications made after consultation of oracles in a wide sense: he draws attention to the vast scale of 'oracular contexts', ranging from dedications following the official questioning by cities of the famous oracles (Delphi; Dodona; Didyma; Klaros) to private men dedicating on the order of small local oracles known only from the odd inscription (κατὰ χρησμόν; κατὰ χρηματισμόν; κατὰ μαντείαν); oracles may escape our notice when underlying dedications were made on an unspecified divine order (κατὰ πρόσταγμα; κατ' ἐπιταγήν; κατὰ κέλευσιν [ἐκ κελεύσεως]; εὐξάμενος, vel sim.); oracles were given in written or oral form, the latter also through visions or dreams (cf. G.Weber, 'Träume und Visionen im Alltag der römischen Kaiserzeit: das Zeugnis der Inschriften und Papyri', *QCSAM* 4/5 (2005/2006) 55-121 [non vidimus; cf. also *SEG* L 1693 for W.'s monograph on the subject; see also our lemma no. 1960]). K. adduces numerous Greek and Latin inscriptions, from which we select a few examples: a) unequivocal oracles explicitly recorded: *IG* XII.5.913 (κατὰ τὸν ἐκ Δελφῶν χρησμόν; Tenos); *IGR* IV 1498 (κατὰ χρησμὸν Κλαρίου Ἀπόλλωνος; Caesarea Troketta); *IGBulg* I² 370 (*IGR* I 767; κατὰ χρηζμοὺς τοῦ κυρίου Ἀπόλλωνος Κολοφωνίου; Ulpia Anchialos, Thrace); *SEG* XXXV 1099 (Ἀπόλλωνι Διδυμεῖ ... κατὰ ὄναρ; Didyma); indirect attestations occur in decrees or other documents (e.g. *I.Magnesia* 215 b: the dedication resulting from the oracle of the Delphian Apollo recorded on the same stele [215 a]); b) unequivocal yet unspecified oracles, of the type Ἀπόλλωνι κατὰ χρησμόν (e.g. *IG* XII.5.44, *I.Tomis* 116, *I.Kallatis* 30 [*IGR* I 656], *LSAM* 72, all mentioning Apollo's oracle; *IG* IX.2.282 [Μοιρῶν κατὰ χρησμόν]; *IG* II² 4758 [Γῆς Καρποφόρου κατὰ μαντείαν]; *IG* X.2.2.253 [κατὰ χρηματισμὸν τοῦ θεοῦ: oracle, dream or divination?]); c) unspecified divine order (*IG* I³ 773 [*CEG* 243; μαντεῖον (= μαντειῶν] φρασμοσύναι]; *I.Alexandreia Troas* 67 [[Ἀπόλλωνι] Σμιν[θεῖ] κατὰ [πρόσταγ]μα τ[οῦ θεοῦ]]). A special category are: d) dedications to a deity made on the command of another deity (*IG* VII 3098 [Διονύσῳ Εὐσταφύλῳ | κατὰ χρησμὸν Διὸς Τροφωνίου; Lebadeia]; *I.Philae* 168 [dedicants coming from Alexandria to worship Isis χρησμοῖς Ἀπόλλωνος ἀνικήτοιο ἄνακτος]).

4) G.Bevilacqua, 'Dediche ad Hermes' (227-244), underlines the strikingly multi-faceted character of Ἑρμῆς apparent from dedications from all periods and places, nicely summed up in the qualification θεῶν καὶ ἀνθρώπων ὁδηγὸν ἐξαμύν(ον)τα (*SEG* XLIV 1355; Gadara, 3rd cent. A.D.); many aspects are listed, with allusions to the Homeric hymn, on the herm *IGUR* 161 (*CIL* VI 520). Epithets on record in inscriptions are inter alia Ἀκάμας, Δόλιος, Ἐρούνιος (for the latter two cf. also our lemma no. 1911), (Κατα)χθόνιος, Κηρύσσων, Λόγιος, Νόμιος, Πυλήτης, and Χαριδότης; epithets (possibly or certainly) connected with toponyms or landscapes are Βρυχάλειος (hapax; *I.Tess.Enipeus* 69), Δακύτιος, Ἑδάς, Κυπαρισσίτης, Κεδρίτης, and Κραναῖος. Some late Archaic texts reflect the Homeric god of nature and animals (*IG* V.2.95, 360, 371). B. devotes her main section (231-240) to the 'social and civic Hermes', connected with urban space and institutions: his function as guardian of the gates (Θυραῖος; (Προ)πυλαῖος) and protector of travellers (cf. Nollé, *Kleinasiatische Losorakel* [cf. *SEG* LVII 2158] pp. 192-211 Col. 1 § 8); his connection with the gymnasium (ἐφήβων εὐκλῆς κοσμήτωρ [*IG* II² 3750]; Ἀγώνιος, Ἐναγώνιος, Παλαιστρίτης [hapax as an epitheton of Hermes; *IG* XII.5.911 [for the term in general see *SEG* XLIII 1215 and LV 271; cf. also *SEG* XLV 2171 for Ἔρως Παλαιστρίτης, Tybout]]; Παλαιστροφύλαξ; cf. also above ad 2); connection with magistrates and legal power (*IG* I³ 631 [dedication by a κῆρυξ (!)]; cf. also e.g. *SEG* LIV 1517* [oracle of Klaros from Syedra, in which Hermes represents law and order]; staunch worshippers are the πρυτάνεις [epithet Πρυτάνεος: *SEG* XXXIX 870 (hapax)]; association with Ἑστία;

the epithet Ἀγοραῖος and his connection with Πειθώ express Hermes' role as civic mediator, for which cf. also Λόγιος, Νόμιος); protector of trade and commerce (many dedications by ἀγορανόμοι; epithet Πολύκαρπος [*SEG* LI 1141; hapax]; dedication to H. Ζυγοστάτης (*I.Ilion* 4); διάκτορος εὐνομίας [*I.Pergamon* 183]); connections with waterworks and horologia (e.g. *I.Keramos* 11 [text and Italian translation]).

2036. Religion. Demeter Eleusinia. The dissemination of the cult of Δημήτηρ Ἐλευσινία in the Greek world is investigated by H.Bowden, in *Greek and Roman Networks* 70-82, through parallel examination of literary and epigraphical evidence (e.g. Attica: *IG* I³ 78; Peloponnese: *Syll.*³ 736; Asia Minor: *SEG* IV 598, XLII 1191; *I.Eph.* 1305, 2018). On 72/73, detailed tabular survey with 'Evidence for Cults of Demeter Eleusinia' that includes region, source of information and chronology.

2037. Religion. Dionysos and Maenads. In chapter I of her *Ménades. Recherches sur la genèse iconographique du thiase féminin de Dionysos des origines à la fin de la période archaïque* (Paris 2009), M.-C.Villanueva Puig collects a number of inscriptions from Asia Minor, recording associations of ecstatic women (Hellenistic and Roman periods).

2038. Religion. Divination in the Roman East. A.Hupfloher, in *Die Religion des Imperium Romanum* (cf. our lemma no. 2023) 273-297, gives an overview of specialists in divination in the Roman East (μάντεις, θεοπρόποι, μαντιάρχαι, ἱεροσκόποι, οἰωνοσκόποι, θύται, προφῆται; for a rare reference to a χρησμολόγος see *SEG* XLII 1065; for προμάντεις see *SEG* XI 333 and *Milet* II 546). H. examines the main places in which cult personnel responsible for divination are attested. In Olympia, ca. 40 μάντεις from the two families of the Ἰαμίδαι and the Κλυτιάδαι, are attested in the Imperial period (*IvO* 59-141). Until ca. 185 B.C., each family appointed one mantis. Later this number was doubled (276-279). In Sparta (*IG* V.1.60, 141, 177, 209-212, 246, 259, 465, 488, 578), the manteis came from a branch of the Iamidai family and from the family of Krios, Megatas, and Skopelos. There is an isolated attestation of an οἰωνοσκόπος (*IG* V.1.246; 279/280). In Thyrrheion in Akarnania, the manteis attended public sacrifices (*IG* IX.1.247-251); this function was not the exclusive prerogative of a particular family (280/281). Athenian manteis assisted the strategoi (*IG* II² 1708; cf. *I.Délos* 2605) and participated in theoriai to Delphi (*F.Delphes* III.2.13, 59-65; 282/283). In Hellenistic Boiotia, the Boiotian Koinon used manteis and θεοπρόποι in the regular request of oracles of Apollo (*IG* VII 1672/1673, 1795, 2723-2724a, 3207). The θεοπρόπος probably received the oracle, whereas the μάντις interpreted signs during the sacrifice (284-286). The Roman colony of Corinth mixed Roman and Greek practices, as can be inferred from the designations *augur* and *theocolus*. The statue bases carrying the inscriptions Βλάστος μάντις and Σείσυφος (*SEG* XVII 129/130) in the sanctuary at Isthmia probably supported statues of mythical figures. Sisyphos was the founder of the Isthmian games, whereas Blastos lacks a patronymic (286-288) [we note that Βλάστα is the name of the legendary diviner Epimenides; see Plut., *Solon* 12.7; Suda, s.v. Βλάστα, Chaniotis]. The μαντιάρχης in Ephesos (cf. *I.Ephesos* 1044 L. 20) and Cyprus (*SEG* XX 162, 209/210; XXIII 621; XXX 1608) presents a puzzle, as the name seems to designate the chairman of a board; however, manteis are not attested. It is possible that in Ephesos

the mantiarches supervised a board of ἱεροσκόποι. Generally, in the Roman East, the diviners known from honorific inscriptions and dedications represent the higher social strata, but the majority of these functionaries belonged to the lower middle class. They mostly served in civic sacrifices.

[On divination see now K.Beerden, *Worlds full of Signs. Ancient Greek Divination in Context* (Leiden-Boston 2013)].

2039. Religion. Egyptian cults: Isis. Drawing on *RICIS*, V.Gasparini, *Epigraphica* 71 (2009) 390-394, offers some statistics and observations on the various forms of Isis' name in Latin and Greek: ˆΙσις, ˆΙσιδος is far more frequent than ˆΙσις, ˆΙσιος; ˆΙσις is more frequent than Εἶσις, though the latter may be the oldest form in view of the theonym's vocalization in Assyrian and Neobabylonian. Rare variants are ˆΙσις for ˆΙσιος (genitive), ˆΙσει for ˆΙσι (dative), Εἴσεως for Εἴσιος (genitive), Εἴσει for Εἴσειδει and Εἴσι for Εἴσιδι (datives).

2040. Religion. Egyptian cults: Serapis. R.Veymiers, *Ἵλεως τῷ φοροῦντι. Sérapis sur les gemmes et les bijoux antiques* (Brussels 2009), is primarily concerned with the iconography of Σέραπις/Σάραπις and his assimilation to Ἀγαθὸς Δαίμων, Ἥλιος, Ἄμμων and Ζεύς. Many of the gems listed in the catalogue (222-367) bear inscriptions; we give the selection offered by A.Chaniotis, *EBGR* (2009) [2012] no. 171; see *ibid.* for references to V.'s nos. **Names and epithets:** Ἡλίου καὶ Σελήνης ἀπόγονος; Σεραπομνεύει; Πανθία. **Acclamations:** εἷς Ζεὺς Σέραπις/Σάραπις (cf. also our lemma no. 688); εἷς Ζεὺς Σάραπις, μέγας ὁ ἐπήκοος Σάραπις; εἷς θεὸς Σέραπις; εἷς θεὸς Σέραπις ἐπιφανὴς Ἀσκληπιὸς Σωτήρ; εἷς Ζεὺς Σάραπις, ἅγιον ὄνομα Σαβαω, φῶς, ἀνατολή, χθών; μέγας Σάραπις; μέγα τὸ ὄνομα τοῦ Σάραπις; μέγα τὸ ὄνομα τοῦ κυρίου Σάραπις· μεγάλη τύχη τῆς ἀνικήτου Νεωτέρας; μόνος θηὸς ἐν οὐρανῷ; πάντα νικᾷ ὁ Σέραπις/Σάραπις; νικᾷ ἡ Ἶσις; αἰεὶ νείκα; νεικᾷ ὁ ἐπήκοος; Αἰὼν Σάραπις. **Benedictions:** ζήσαις; ἐπ' ἀγαθῷ. **Prayers and wishes for grace, hope, protection or divine affection:** διαφύλασσε; φύλασσε; ὦ θεός μου· χαῖρε, μνημόνευε Υχμυλι; ἡ χάρις; δὸς χάριν τῷ φοροῦντι, vel sim.; εἷς Ζεὺς Σάραπις εἵλεως τῷ Κάρῳ; εἷς Ζεὺς Σέραπις ἐλέησον; ἵλεως τῷ φοροῦντι; ἐλπίς; Σάραπι σῶζε + name; νικᾷ ὁ Σέραπις τὸν φθόνον; πιστός, ειατήριον (i.e., 'the faithful; his remedy'); ΗΜΕΤΕΡ φιλεῖ σε Σέραπ(ις) ('Émeter, Sérapis t'aime', V.; or ἡ μέτερ for ἡ μήτηρ, 'the mother loves you; Serapis, Chaniotis]). **Magical words, names, and formulas:** e.g. τὸν βροντήσαντα καὶ ἀστράψαντα καὶ στηρίσαντα γῆν καὶ οὐρανόν, οὗ ἀκούσας τὸ ὄνομα ὁ λήων ἐψόφηκεν; κατὰ χρηματισμόν (magical cylinder made in accordance with an oracle). In no. V.AD 2, Chaniotis suggests restoring εὐτύ[χει], πλοῦτος.

See also R.Veymiers, 'Ἵλεως τῷ φοροῦντι. Sérapis sur les gemmes et les bijoux antiques. Supplément I', in L.Bricault, R.Veymiers (edd.), *Bibliotheca Isiaca* II (Bordeaux 2011) 239-271, and id., 'Sérapis sur les gemmes et bijoux antiques. Un portrait du dieu en images', in *Religions orientales* 187-214 (ph. of selected examples).

2041. Religion. Emperor cult. On the basis of literary and, mainly, epigraphical evidence, C.Mileta, in E.Olshausen, V.Sauer (edd.), *Die Landschaft und die Religion. Stuttgarter Kolloquium zur Historischen Geographie des Altertums* 9 (Stuttgart 2009) 175-189, examines the origins of the Imperial cult in the province of Asia and the Bithynian part of the province of Bithynia et Pontus. He repeats his arguments concerning Asia (summarized in *SEG* LVIII 1953) and attempts to draw

similar conclusions for Bithynia: The provincial 'pro-Roman' cults (for Roman officials and the Θεὰ Ῥώμη) played a larger role in the creation of the cult for the emperors than the civic and state-wide ruler cults of the Hellenistic period. Octavian realized the integrative force of the cult and combined it with the cult for himself; in this way, the Imperial cults in Asia and Bithynia served as models for the other provinces.

See now G.Frija, *Les prêtres des empereurs. Le culte impérial civique dans la province romaine d'Asie* (Rennes 2012); cf. also ead., 'Les citoyennetés multiples chez les notables locaux: l'exemple des prêtres du culte impérial civique', in A.Heller, A.-V.Pont (edd.), *Patrie d'origine et patries électives: les citoyennetés multiples dans le monde grec d'époque romaine* (Bordeaux 2012) 114-126.

2042. **Religion. Epithets of gods expressing power.** G.F.Chiai, 'Königliche Götter und gehorsame Untertanen im Kleinasien der Kaiserzeit: Zur Funktion der Machtepitheta in religiöser Kommunikation', in *Die Religion des Imperium Romanum* (see our lemma no. 2023) 219-247, focuses on 'Machtepitheta' in inscriptions from Phrygia and Lydia and discusses three problems: the function of such epithets in the communication between worshippers and deities; the semantic differences in the use of the epithets by various groups (Jews, Christians, pagans [see already *SEG* LVIII 1960]); the role of these epithets in the competition between cults and cult-communities. For the epithets discussed see *SEG* LVIII 1960. In an Appendix, the Greek texts of the following 30 inscriptions, discussed in some detail in the main text, are given: *SEG* VI 79 and 248; XXXII 1274; XXXVIII 1089; XL 1192; XLIV 1172; L 1222, 1225, 1233 and 1270; LVI 1434; LVII 1158, 1171 B and 1224; *IGR* III 89; *MAMA* I 161; III 112; IV 49(a); V 150; VIII 413(a); IX 61; X 215; *I.Kyme* 41 (*RICIS* 302/0204); *I.Kios* 21 and 24; *IJO* II 70; Petzl, *Beichtinschriften* 3, 59 and 122; Merkelbach-Stauber, *SGO* III 16/35/01 (*SEG* LI 1801).

2043. **Religion. Zeus Meilichios.** In Appendix 2 (279-291), C.Grotta, *Zeus* Meilichios *a Selinunte* (cf. our lemma no. 1118), collects the following epigraphical attestations of the cult of (Ζεὺς) Μειλίχιος in the Greek world (excerpts of the Greek texts [we take into account the corrections of the reviewers G.Meyer, in *Histara. Les comptes rendus* [2011, http://histara.sorbonne.fr/cr.php?cr=1258] and A.Robu, *Dacia* 60 [2011] 207-209, and supply some additions, Stavrianopoulou]: Attica (*IG* I² 866; I³ 234; 236-241 [*SEG* XXI 540; LII 48*]; 256 bis [*SEG* XXXIII 147; LV 58]; *NGSL*² 1); 1084; II² 467/468; 4569; 4618; 4620; 4847; G.V.Lalonde, *Horos Dios* (cf. *SEG* LVI 42) nos. ZM 13, 32, 38, 50/51; *SEG* XII 167; XVII 87 [LII 31]; XXI 541 [LII 138*]; 781; 790; LVI 240-243); Corinthia (H.Payne, *Perachora: The Sanctuaries of* Hera Akraia *and* Limnaia II [Oxford 1940] 7); Argolis (*IG* IV².1.282; W.Peek, *Inschriften aus dem Asklepeion von Epidauros* [Berlin 1969] no. 214); Lakonia (*SEG* XV 215); Arkadia (*IG* V.2. 90); Achaia (*SEG* III 329); Megaris (*SEG* XXXVII 370); Boiotia (*I.Thespiai* 55 [*SEG* XLVI 536]; 325 [*IG* VII 3169]; 326 [*IG* VII 1814]; 327; *Archaiologikon Deltion* 3 [1917] 421 no.2; *BCH* 26 [1902)]324/425 no. 15; 64/65 (1940/1941) 49, Inv. 12, 15, 16, 17); Phokis (*IG* IX.1.174); Western Lokris (*IG* IX².3. 693); Akarnania (*SEG* XXV 629); Thessaly (*IG* IX.2.145, 578/579, 1329; *SEG* XXVII, 197 [XLI 533*]; XXXVII 460; XL 619; *BE* [1997] no. 321); Rhodes (*Tit.Cam.* 90; *BE* 2005 no.1 06); Nisyros (*GV* 8; *IG* XII.3.95, 96, 104); Amorgos (*IG* XII.7.89/90); Thera (*IG* XII.3.406, 1316); Andros (*IG* XII.5.727); Chios (F.Graf, *Nordionische Kulte* [cf. *SEG* XXXV 1817] 437 no. 19); Samos (*IG* XII.6.602); Thasos (*SEG* XVII 415 = *LSCG Suppl.* 69); Euboia (*IG* XII.9.1018); Crete (*I.Cret.* I.XVI.29; III.III.14); Italy (Arena IV 41 [*IGDGG* II 90; *LSAG*² 261 no. 22; *SEG* XXVIII 774 bis; XXXIV 999]); E.Vet-

ter, *Handbuch der italischen Dialekte* [Heidelberg 1953] no. 8); Sicily (*IG* XIV 352 [*IGDS* 196; *SEG* IV 45 (LVI 1084*)]; XXXIV 932); Knidos (*I.Knidos* 188); Iasos (*SEG* XLIII 721 [LV 1116*]); Ephesos (*I.Ephesos* 1241 [*SEG* IV 529]); Lydia (*SEG* XLIX 1717); Pergamon (*AvP* VIII.3 161 A+B); Cyprus (*JHS* 57 [1937] 29 no. 2); Kyrene (*SEG* IX 327-329, 331; XX 723 [*SEC* 222]; cf. *SEG* LVII 2003).

2044. Religion. Healing cults in Greece. A.Hupfloher, in C.Auffarth (ed.), *Religion auf dem Lande. Entstehung und Veränderung von Sakrallandschaften unter römischer Herrschaft* (Stuttgart 2009), 221-246, studies the distribution of healing sanctuaries throughout Greece with special attention to the Asklepieia, based mainly on the testimony of Pausanias as well as many inscriptions. The sick as ἱκέται: *IG* IV^2.1 121. Ἀσκληπιός linked with Ὑγιεία in sacred laws: *IG* IV^2.1 73. Ἀπόλλων Ὑπερτελεάτας: *IG* V.1.975-1106; *SEG* XI 905-908. Ἀθηνᾶ Ὑγιεία: *IG* I^3 506. Acts of healing at Epidauros, attesting sanctuaries in other cities: *IG* IV^2.1.121-127. At Pergamon: *SEG* XXXVII 1019. At Lebena: *I.Cret.* I.XVII.9. Dedications to Asklepios at Hagios Floros: *SEG* XI 980/981. Ἡρακλῆς as plague-healer: *IG* V.1.1119; *SEG* XI 913; XV 221. Dedications to sons of Asklepios: *IG* IV^2.1.546; V.2.416 (=*SEG* XI 1136). Sanctuary of Μαχάων: *IG* V.1.1336; *SEG* XI 949, XXXIV 321. Ἀπόλλων Κόρυθος: *SEG* XL 362 (LVI 469*). Intensive worship of Herakles in Boiotia: *IG* VII 1829. Narrow catchment area of sanctuaries: *IG* II^2 1364 = *LSCG* 54.

2045. Religion. Healing miracles. C.Prêtre, P.Charlier, *Maladies humaines, thérapies divines. Analyse épigraphique et paléopathologique de textes de guérison grecs* (Villeneuve d'Ascq 2009), collect and discuss ancient healing miracles from Epidauros, Lebena, Rome, and Asia Minor (Greek text; French translation). In their detailed commentaries the authors discuss the language of the narratives and the medical terminology, the religious background, the diseases, and the healing methods. Cf. S.Mignon, *BE* (2010) no. 6.

IG II^2	*Maladies*	*IG* IV^2.1	*Maladies*	*IGUR* I	*Maladies*
4514	18	125	4	105	15
		126	17		
IG XIV		127	23	*TAM* V.1.	
966	21			461 b	19
		I.Cret. I			
SEG XXXVII		XVII.9	5	*I.Kibyra*	
1019	20	XVII.11	6	83	13
		XVII.12	7		
SEG XLI		XVII.14a	8	Petzl, *Beicht-*	
966	16	XVII.17	9	*inschriften*	
		XVII.18	10	1	14
IG IV^2.1		XVII.19	11		
121	1	XVII.20	12	Robert,	
122	2			*Ét.Anat.*	
123	3			p. 385	22

In a study of how dramatic art contributes to the healing process, K.V.Hartigan, *Performance and Cure. Drama and Healing in Ancient Greece and Contemporary America* (London 2009), adduces the Epidaurian Iamata (*IG* IV².1.121-124; 38-42; cf. 70 on those from Lebena [see *SEG* LVII 850]) and the paian of Sophokles (*IG* II² 4510; 75).

2046. Religion. Imperial policy towards pagan cult places in the 4th and 5th cent. A.D. Aspects of preservation, restoration, and reconstruction of pagan establishments in late antiquity are discussed by L.Foschia, *JLA* 2 (2009) 209-223, who reprints, translates, and analyzes the following texts: *IG* II² 5021 (dedication of the refurbished theater stage by the proconsul Φαῖδρος; Athens); *SEG* XI 464 (edict of the proconsul Publius Ampelius; Sparta); *SEG* XXXI 641 (dedication of an altar by the governor Καλλιόπιος; Thessalonike). Also discussed is the Argive horos of the shrine of the Seven Against Thebes, *SEG* XXXVII 283. She concludes that imperial concern for such places was less about ritual continuity and more about preserving the educational values of the pagan past.

2047. Religion. Jewry: the patriarch in inscriptions from the West. D.V.Piacente, *Romanobarbarica: contributi allo studio dei rapporti culturali tra mondo latino e mondo barbarico* 19 (2009) 83-94, discusses three inscriptions in which the Jewish patriarch is mentioned: a Hebrew-Latin epitaph from Katane (*JIWE* I 145; *CIJ*² 650), the synagogue inscription from Stobi (*I.Stobi* 19; *IJO* I Mac1; *CIJ*² 694; *SEG* XIV 480; XXXVII 582; XLVII 2330 [1]) and an epitaph from Argos (*IJO* I Ach51; *CIJ*² 719). These texts, ranging from the second half of the 2nd to the late 4th cent. A.D., show that Jews of the western diaspora used similar formulas to invoke the support of God and worldly authorities; among the latter the patriarch of Palaestina figures prominently. For previous studies on the πατριάρχης see *SEG* XLVII 2330, XLIX 2480 sub (2), and L 1744 sub (2).

2048. Religion. Leto in the Greek cities in the Black Sea area. A.Avram, in *Estudios de Epigrafía* 305-313, collects five inscriptions concerning the cult of Λητώ in the Black Sea area. He argues that the cult was brought from Lycia to Didyma and diffused from there to Miletos (cf. *Syll.*³ 590A: Leto and Zeus in Didyma; Apollo and Artemis, their children) and its colonies. For each inscription he provides bibliography, the Greek text and brief comment. The texts are: *SEG* XXXVI 694 (XL 611; *IGDOP* 93; Berezan); *I.Histria* 170 (*SEG* LIII 717; LVII 649); *I.Histria* 380 (*SEG* LIII 716; LVII 649); *SEG* LVII 664 (Histria; in L. 1, A. suggests restoring Μει]δίου, referring to *I.Histria* 256; *SEG* XXXVI 683); *IGBulg* V 5011 (cf. D.Chiekova, *Cultes et vie religieuse dans les cités grecques du Pont Gauche (VIIᵉ-Iᵉʳ siècles avant J.-C.)* [Bern 2008] 177; Dionysopolis). On 311, discussion of the name Λητόδωρος in the Black Sea area.

2049. Religion. Magic: protective iambic incantations. C.A.Faraone, *GRBS* 49 (2009) 227-255, collects and studies three types of iambic, occasionally trochaic, protective incantations, on record in literature, papyri and inscriptions (discussion of variants, often garbled or truncated, developing over time in a living poetic tradition; reconstruction of pre-literate oral versions): 1) protective

charms at doorways, mostly evoking Herakles; the earliest epigraphical attestation (*SEG* LV 1008 [3] Gela; 300-280 B.C.; Ἡρακλῆς ἔν|θα κατοικεῖ· | μὴ 'σίτω μη|θὲν κακόν; the head on the terractotta disk represents Herakles rather than Gorgo; ph.; dr.) lends credit to the 4th cent. B.C. testimony of Diogenes the Cynic (*Diog. Laert.* 6.50: Ὁ τοῦ Διὸς παῖς καλλίνικος Ἡρακλῆς | ἐνθάδε κατοικεῖ· μηδὲν εἰσίτω κακόν [cf. also e.g. *SEG* VII 36 [*I.Estremo Oriente* 269 = Merkelbach-Stauber, *SGO* III 12/04/01]; XL 343 (XLVII 351); XLI 1835; LVI 2140 sub 2 (b); *I.Mylasa* 343]). Christian variants read e.g. σταυροῦ παρόντος ἐχθρὸς οὐ κατισχύσει or οὐδὲν ἰσχύει φθόνος, vel sim (cf. Robert, *Hellenica* XIII 265-271 [cf. also e.g. *SEG* VII 812; *IGLS* 1579, 1909, 4050]) or Χριστὸς μεθ' ἡμῶν· στῆτε; 2) charms for curing colic and calming anger; basic type (pagan or Christian): θεὸς κελεύει μὴ κύειν κόλον πόνους [cf. *SEG* LVI 2140 sub 2 (b)]; on 235, F. mentions an unpublished octagonal ring acquired in Beirut and now in the Cabinet des Médailles, reading θε(ὸς) κελεύει μὴ κύειν κόλον πόνον ἐν δυνάμι Ιαω; cf. also a Byzantine ring from Rome (θεὸς κελεύω μὴ [κ]ύειν πόνο[ν] κόλον; 'A god, I command that the belly not conceive pain'; dr.; G.Schlumberger, *REG* 5 [1892] 85/86); a variant contains Φοῖβος and μὴ κύ(ε)ιν πόνον πόδας (e.g. *IGLS* 1083); 3) charms for stopping disease and danger: several types including the imperative στῆσον (τὸ ῥεῦμα/τοὺς πόνους τῶν ὀφθαλμῶν; τὸ ῥεῦμα τῶν ποδῶν καὶ τῶν χερῶν, vel sim.), e.g. *SEG* XLVII 2151 (see our lemma no. 1902); also στάλητι (στάθητι [cf. *SEG* LVI 2141 sub [4]), στῆθι, παῦσον κτλ. Variants on gems include Ἄρης ἔτεμεν τοῦ ἥπατος τὸν πόνο(ν) ('Ares cut the pain of the liver'). For protective hexamatrical incantations see our lemmata nos. 1123/1124.

2050. Religion. Mithras. In a thorough essay, R.Gordon, in *L'Armée romaine* -- (cf. our lemma no. 1163) 379-450, questions F.Cumont's thesis that the Roman army was the primary force behind the introduction and expansion of the cult of Μίθρας into the Roman west. The archaeological and epigraphical evidence (Latin inscriptions, except *IG* XIV 996 [*IGUR* 179; *CIL* VI 732; *SEG* LII 979 (2); bilingual dedication], 997 [*IGUR* 124], and 998 [*IGUR* 125; *IGR* I 79; *SEG* LVI 1136]; all attestations in appendices) points to relatively late dates for military contexts. R. argues that the cult was introduced in the army under the influence of civilian worship in the second half of the 2nd cent. A.D.

I.Moga, *Pontica* 37/38 (2004/05), 253-273 (in Romanian; English summary), reviews the evidence for the cult of Mithras in Roman Asia Minor. Among the numerous inscriptions adduced by him, we mention *RECAM* II 40, *I.Anazarbos* 9, and *MAMA* X 449. M. argues that the cult of Roman Mithras originates in Kommagene.

2051. Religion. Orphics. *SEG* LII 1997; LVII 2173. Focusing on the Orphic texts from Timpone Piccolo in Thourioi (A1-A3; *SEG* XXXVII 820) but also adducing other Orphic texts, R.G.Edmonds, in *Mystic Cults in Magna Graecia* (cf. our lemma no. 1148) 73-94, recognizes three crucial aspects in the narrative underlying these texts: reference to an obstacle (the confrontation of the deceased with Persephone, whom the deceased initiate approaches as a suppliant); the solution (proclamation of the deceased initiate's identity, reference to his status of purity, to the atonement of sins, and to his lineage); and result (afterlife). The texts emphasize the 'solution', i.e. the identity of the initiate.

2052. Religion. Priests. E.Stavrianopoulou, in *Norme – religieuse* 213-229, discusses measures in cult regulations aiming to protect the rights, privileges, and authority of priests. In Priene, service to the Egyptian gods could require an Egyptian ritual expert; when no such expert was available, it was only the priest who had the right to perform a sacrifice (*I.Priene* 165 = *LSAM* 36). In Pergamon, according to a regulation concerning the priesthood of Asklepios (*I.Pergamon* 251; *LSAM* 13) this priesthood was to be a privilege of Asklepiades and his descendants; the hereditary character of the priesthood was confirmed under oath by the city's magistrates. The cult was probably founded privately by an ancestor of Asklepiades and was later transformed into a public cult. Measures to protect the priesthood are also attested in Kalchedon (*I.Kalchedon* 10 = *LSAM* 5). In Pisidian Pednelissos, the person of the priestess was protected from insults (*LSAM* 79). The purpose of all such measures was to reinforce the authority of ritual specialists.

J.Wilgaux, *ibid.* 231-242, collects cult regulations with provisions concerning the physical integrity, health, and appearance of a priest (ὁλόκληρος, ὑγιής; e.g. *Iscr.Cos* ED 2, 145, 177/178, 180, 215/216; *I.Kalchedon* 12). In addition to practical reasons, the interest in the priest's body is explained by the perceived connection between appearance and moral qualities, as well as the view that beauty and health indicate the favor of the gods.

2053. Religion. Pro-Roman cult festivals in the province of Asia. C.Mileta, 'Die prorömischen Kulte der Provinz Asia im Spannungsverhältnis von Religion und Politik', in *Die Religion des Imperium Romanum* (see our lemma no. 2023) 139-160, largely overlaps with Mileta's article summarized in *SEG* LVIII 1953. Cf. also our lemma no. 2041.

2054. Religion. Rituals. A.Chaniotis, 'The dynamics of rituals in the Roman empire', in O.Hekster, S.Schmidt-Hofner, C.Witschel (edd.), *Ritual Dynamics and Religious Change in the Roman Empire* (Proceedings of the Eighth workshop of the International Network Impact of Empire, Heidelberg, July 5-7, 2007; Leiden/Boston 2009) 3-29, discusses the following aspects of ritual dynamics caused by the existence of the Roman empire and not merely occurring in the empire: agency, transfer, emulation and competition. 1) Agency: *I.Délos* 1510 (*Syll.*[3] 664; a senatusconsultum allowed the priest of Sarapis to open his sanctuary); *SEG* XI 922/923 (Tiberius' intervention in the decision of Gytheion to organize a festival in honor of the emperors); *SEG* XXVII 933 (oracle of Apollo Klarios; its impact on the cult of Θεὸς Ὕψιστος), L 1225 (influence of Klaros-oracle), LIII 1587 (dedication θεοῖς καὶ θεαῖς ἀπὸ ἐξηγήσεως χρησμοῦ Ἀπόλλωνος Κλαρίου; possibly the oracle of XXVII 933). The existence of an empire may have facilitated the diffusion of ritual texts and of a uniform ritual practice. 2) Ritual transfer: diffusion of the Roman funerary ritual of the Rosalia (ῥόδα or ῥοδισμός; *SEG* XLIX 1790); rituals of the Roman Compitalia in Delos (*SEG* LIII 811 bis); diffusion of imprecations (*I.Épidamne* 58), hymnody and 'prayers for justice'; transfer of rituals from one context to another: transfer of rituals of the worship of gods to the imperial cults. 3) Emulation and Competition: *SEG* XXXVIII 1566 (Ptolemais sending a delegation to the Capitolia in Rome for the συνθυσία; could cause strife among cities [φιλονεικία]); *MAMA* VIII 492 B (introduction of ἀκροάματα in μουσικοὶ ἀγῶνες attracting visitors of neighboring cities); *IG* VII 2712 ll. 32 ff. and 78 (admiration for Epameinondas' expenditure in neighboring cities); *I.Knidos* 71; *SEG* XLV 1502 (people transforming a family funeral

into a public event). For rituals in the confession inscriptions from Asia Minor cf. our lemma no. 2033.

2055. **Religion. Ritual norms.** A.Chaniotis, in *Norme -- religieuse* 91-105, identifies different types of ritual actions: actions neither described nor debated but dictated by custom; actions subject to debate and to decisions of the popular assembly or other secular authorities; actions concerning the staging and the 'enlargement' of a ritual, introduced upon the initiative of officials, ritual experts, and the community. Consequently, instead of indiscriminately speaking of 'sacred laws', one should distinguish between: πάτρια and νομιζόμενα, i.e., norms which did not have recognizable mortal agents; νόμοι (decrees and laws) which were subject to codification and modification but hardly allowed initiative or flexibility; and measures for aesthetically more pleasing and more impressive performance of rituals (ἐπαύξησις). Numerous cult regulations confirm this distinction (*SEG* XXI 469 C = *LSCG Suppl.* 14; *Milet* I.3.134; *LSAM* 16; *LSAM* 81; *LSCG* 136; *I.Magnesia* 100 [translations of all texts]). The performance of rituals was a dynamic phenomenon, involving old, sacred, and invariable traditions, innovations, additions, and variations. Detailed and fixed ritual instructions can only be found in rituals that presuppose a certain automatism between ritual action and effect (mainly magical rituals and rituals of purification).

Y.Lafond, *ibid.* 321-334, adduces numerous inscriptions from Greece, Aegean Islands, and coastal Asia Minor referring to customary religious norms (νόμοι, νόμιμα, νομιζόμενα, ἔθος, πάτρια ἔθη, et sim.; inter alia *IG* II^2 1006; V.1.500; V.2.265; XI.4.1061; XII.1.155; XII.5.653; XII.7.389; *LSAM* 33; *LSCG Suppl.* 14), L. discusses the importance of traditional norms in the construction of civic identity under Roman dominance. Insistence on these norms expressed the continuity of the polis, contributed to the socialization of the youth and to the introduction of the citizens to the religious values of the city, and provided models. For an earlier version of this article see id., *CEA* 44 (2007) [2008] 11-29.

2056. **Religion. Sacrifice.** R.Parker, in *Chemin faisant* 167-171, discusses the ambiguous use of the verb θύω, which reflects the complexity of sacrifice as an individual gift and a collective ritual action. The Greek does not distinguish between 'sacrifiant' and 'sacrificateur', using for both the verb θύω (e.g. *LSCG* 69 = *I.Oropos* 277 LL. 25-34; *LSCG* 119 LL. 11-14). In this sense, women did sacrifice. The verb θύω may denote the offering of an animal, the priestly functions during the sacrifice, the act of killing which may be performed by a θύτης, and the attendance by a group (cf. the term συνθύται). Different formulations were used, when clarification was required by a specific context (e.g. Demosthenes, *Against Neaira* 116: θύειν vs. προσάγειν ἱερεῖον; *LSCG Suppl.* 77 and 129: θύειν vs. ποιεῖν τὰ ἱερά).

2057. **Religion. Sacrifice: δοκιμασία of victims.** C.Feyel, *RPh* 80 (2006) [2008] 33-55, gives an overview of the procedure of δοκιμασία, which aimed at determining whether an animal was suitable for sacrifice. Adducing inscriptions and literary sources, he discusses the criteria used in this process (ἄρτιος, ὁλόκληρος, παμμελής, age of the animal), the marking of the selected animal (*IG* V.1.1390 LL. 70/71: σαμεῖον ἐπιβαλόντων; *SEG* L 1100 LL. 22/23: ἐπιβαλλέσθων ... χαρακτῆρα; cf. the χα-

ρακτὴρ σιδηροῦς mentioned in *IG* XII Suppl. 150 L. 16 from Astypalaia, and the offices of σφραγιστής, μοσχοσφραγιστής and ἱερομοσχοσφραγιστής mentioned in papyri). He discusses the following inscriptions: *IG* V.1.1390 (Andania); *CID* I.10 (Delphi); *IG* IX.2.1000; *LSCG* 85; *SEG* XXV 687 (Korope in Thessaly); *IG* XII.5.647 (Koresia); *IGDS* 206 (Nakona; cf. our lemma no. 1097); *SEG* XLV 1508; XLVII 1560; L 1100/1101 (Bargylia). On δοκιμασία in the context of political institutions see our lemma no. 2017.

2058. **Religion. Sozon.** For detailed reflections on the nature and function of Σώζων in parts of Asia Minor cf. J.Nollé, *Gephyra* 6 (2009) 64-70 ('Nothelfer-Gott').

2059. **Religions. Supernatural phenomena.** In the second edition of his source book *Magic, Witchcraft, and Ghosts in the Greek and Roman Worlds* (Oxford 2009; for the firste edition see *SEG* LII 1981), D.Ogden offers in the additional chapter 15 with 40 'Supplementary Texts' in translation, with some comments (300-336 nos. 301-340); 328/329 no. 334 is the lead curse tablet Audollent, *DefixTab* 271 (Hadrumentum; 3rd cent. A.D.), which combines Greek and Latin (and 332 no. 336 = *DefixTab* 111/112, Latin curse texts on a voodoo doll from Aquitania; 2nd cent. A.D.).

2060. **Religion. Supra-regional cult centers in the Roman Empire.** H.Kunz, in H.Cancik, J.Rüpke, *Die Religion des Imperium Romanum* (cf. our lemma no. 2023) 161-180, examines some aspects of the function of 'überregionale Kultzentren' (sanctuaries of cities and koina, whose influence went beyond the borders of one single region) under Roman rule (ca. 2nd cent. B.C.-2nd cent. A.D.): the presence of representatives of Roman authority and Roman emperors (e.g. in Delphi and Olympia; cf. *IvO* 319); honors for emperors by supra-regional koina (reference to *IG* VII 2711 and 4114); the Panhellenion; initiation of Romans in the mysteries of Samothrake [see *SEG* LVIII 946] and Eleusis; the perception of the Olympic Games as an οἰκουμενικὸς ἀγών (e.g. *IvO* 54 and 436) and the existence of other oecumenic contests.

2061. **Religion. Territoriality.** F.G.Naerebout, 'Territorialität und griechische Religion - die aufgeteilte Landschaft', in *Die Landschaft und die Religion* (cf. our lemma no. 2041) 191-213, is an expanded version of the article summarized in *SEG* LIV 1903.

2062. **Religion. Women: dedications by women and to female deities.** The volume *Donateur, offrande, déesse* contains several contributions concerning dedications made by women and/or to goddesses. Exploiting the information provided by dedicatory inscriptions and inventories, C.Prêtre (7-27), recognizes three types of dedications made by women to female divinities: gifts of worshippers, donations of female benefactors for cult foundations, and dedications by priestesses. She examines the motivation for dedications, the relation between gender and votive offering – pointing to the difficulties in recognizing 'typical' female votives (with few exceptions) –, and the interference of external factors in the votive behavior of women. She adduces numerous inscrip-

tions, including *IG* II² 1207, 2874; *I.Histria* 183; *I.Délos* 2, 1443; *TAM* III 17; *I.Cret.* III.III.12; *I.Mylasa* 336; *SEG* XLII 116. A.Jacquemin, *ibid.* 69-79, addresses the methodological problems connected with the presence of female dedicants in sanctuaries of male gods. Can one identify female dedicants when the name is not preserved? Which factors determined the choice of gods – healing gods and mystery cults being particular cases? Are there types of 'female' dedications (e.g. clothes)? She adduces inter alia: *IG* II² 4546, 4548; IV 508, 568; *IG* VII 2458, 3579, 3611, 3620, 3628, 3629, 3634, 3639, 3648, 3675, 3676; XIV 595/596. For methodological reflections on the use of epigraphic and archaeological sources in the study of dedications, see also V.Pirenne-Delforge, *ibid.* 319-333.

A.Chaniotis (51-68), argues that it is possible to detect differences in the use of emotional language between men and women. He focuses on two large groups of inscriptions – the dedications of slaves in the sanctuary in Leukopetra in Macedonia (*I.Leukopetra*) and the dedications and 'prayers for justice' in the sanctuary of Demeter and Kore in Knidos (especially *I.Knidos* 131, 147-159). In Leukopetra, some dedications of women deviate from formulaic expressions to display affection. Also in the Knidian dedications by women one observes deviations from standard expressions and the use of rare terms (e.g. σωζούσῃ ἐπισωζούσῃ [Εἰλειθυία]; ἐκτίματρα); this was a strategy that allowed one dedicant to distinguish herself from others and to express strongly her piety. The convergence of expressions in the Knidian 'prayers for justice' (*I.Knidos* 147-159) can be explained by the fact that, when the worshippers visited the sanctuary, they interacted during the rituals and displayed their emotions as victims of injustice (cf. Polybios 15.29.8-14). See also our lemmata nos. 61 and 2024.

2063. Slavery. Slave markets. M.Trümper, *Graeco-Roman slave markets. Fact or fiction?* (Oxford - Oakville 2009), discusses the term στατάριον (Latin: venalicium) in an attempt to establish what ancient slave markets looked like. The following texts are discussed and reprinted with translation: *CIL* VI 396-399; *I.Eph.* 646, 3025 (Latin); *IGR* IV 1257; *I.Magnesia* 240; *MAMA* VI 260; *SEG* XLVI 1524. Cf. M.Sève's summaries in *An.Ép.* (2009) [2012] no. 106 and *BE* (2011) no. 26. See also our lemmata nos. 807, 1307 and 1327.

2064. Treaties. In *CCG* 20 (2009) 211-280, several articles are devoted to various aspects of treaties concluded in the last two centuries of the Republic by the Romans with Greek cities.

A.Avram (211-232) argues that it is the oaths sworn by both parties which guaranteed the juridical value of the treaties. In Rome the only written document was the bronze tabula in the temple of Iuppiter Capitolinus, meant to 'pérenniser le souvenir'. The Greek partners received copies (ἀντίγραφα) of both the treaty and the senatusconsultum de foedere for deposition in their archives, and published their own bronze tabula (χάλκωμα; πίναξ χαλκοῦς; δέλτος χαλκῆ) to be displayed in a sanctuary. This tabula contained the Greek translation made by the local authorities; subsequently one or more copies on marble stelai were drawn up, sometimes in combination with other documents (e.g. the honorary decree for the ambassadors).

P.Sanchez (233-247) focuses on treaties concluded by Rome with relatively small cities after the third Macedonian War. They reflected genuine strategic considerations and could serve as a pretext to oppose territorial ambitions of Hellenistic rulers. Special discussion of *SEG* XXXV 823 (LIII 658;

I.Thrac.Aeg. E 168; French translation of LL. 6-10; date: after 167 B.C. and not after the 1st Mithridatic War); *SEG* LIII 659 (*I.Thrac.Aeg.* E 180; French translation of LL. 5-14). Brief reflections on and a list of the inscriptions recording treaties with cities in Caria and Lycia after 167 B.C. (*I.Kibyra* 1; *IGR* I 63 (*IGUR* 10); *Aphrodisias and Rome* 2/3, 6 and 8 = *I.Aphr.* 2007, 8.2, 8.3, 8.25 and 8.27; *Aphrodisias and Rome* 1 = *I.Aphr.* 2007, 8.210; *I.Stratonikeia* 505).

E.Famerie (265-280) republishes *I.Knidos* 33: see our lemma no. 1207.

2065. Vase inscriptions. For a summary of some of the highlights in the study of this type of inscription in the last 15 years, see J.H.Oakley, *AJA* 113 (2009) 609-611.

2066. Vocabulary. Rare (dialectal) terms. Underlining the importance of Greek epigraphy for the study of rare (often dialectal) words, M.Bile, in *Estudios de Epigrafía* 119-127, discusses a number of terms on record also or exclusively in inscriptions recently published. Terms confirming literary attestations are ἄδαστος ('(butin) non partagé'), hομοσέπυος (cf. ὁμοσίπυοι: 'membres d'un même *genos*'), σπονδεῖος ['pourrait signifier que ces fêtes [sc. the Herakleia in Attica] comportaient des libations') and συνοικισμός. Θιλοπέδον ('endroit où sèche le raisin') and ὀρφοβῶται ('tuteurs') confirm information provided by lexicographers. Ἐλλανοδίκας ('arbitre aux concours olympiques') and συναλλακτῆρες ('préposés aux contracts') provide morphological variants. New words emerged in the fields of food processing (ὀψόκομος ['préparateur de condiments']), writing (διφθέρια ['peaux servant de registre de commerce']; σταλογράφοι [les graveurs de stèle']), magic (ἀντικαταδεσμεύω ['se livrer à un contre-envoûtement']; ἐπάρασις ['imprécation']), finance (ὑποκαττίθημι ['prendre en gage']; ὑλώνης ['acheteur de bois']) and real estate (κεραμηία ['atelier de poterie']).

J.Rodriguez Somolinos, *ibid.* 155-165 (in Spanish), comments on 30 addenda lexicis found in inscriptions mostly published in the last two decades and consequently missing in the second volume of the *Diccionario Griego-Español* (Madrid 1986): ἄλουμνος, ἀμβίκα, ἀμφιρροά, ἀμφισταδόν, ἀνάβρυτον, ἀναγλαΐζω, ἀναγνώσιμον, ἀνακλίτης, ἀναποκρύπτω, ἀνάπραμα, ἀνατεύχω, ἀναυλιτήριον (but R.S. [159/160] wonders whether in *SEG* XLI 1329 L. 3 ἀνα(κ)λιτήριον may be read), ἀνδροφύκτης (or -φυκτός), ἀνενδείκνυμαι, ἀνεννομίωτος, ἀνένταφος [R. [161] suggests that in *MAMA* VIII 576 initio a noun associated with [οἰν]οπέδην may be restored, e.g. [σωματοθήκην καὶ οἰν]οπέδην or [μνημεῖον καὶ σορὸν κατὰ τὴν οἰν]οπέδην ὠνήσατο καινὰ κενὰ ἀνένταφα), ἀνεπέγκλητος, ἀνεπίμεμπτος, ἀνεπέχω, ἀνθεμουργία, ἀνί, ἀνταντάω, ἀντάποινον, ἀντικαταδεσμεύω (cf. above), ἀντιπολέμιος, ἀντιχρηματίζω, ἀοσσηρός, ἀπαλίντροπος, ἀπεκλωβάομαι, ἀπογένεια.

2067. Vocabulary. Monetary terminology. S.Psoma, *EA* 42 (2009) 170-180, examines literary and epigraphical sources for the so-called κιστοφόροι, struck after 188 B.C. by various cities under Attalid supervision. In *I.Priene* 209 (*SEG* XXXI 983), κιστοφόροι are staters; on 172/173 reflections on the στατήρ in inscriptions from Asia Minor and on the κισσοφόρα or κισσοφόρα τέτραχμα in Delian inventories (*I.Délos* 1409, 1430, 1439 [cf. now also P.Thonemann, 'Cistophoric geography: Toriaion and Kormasa', *NC* 168 (2008) 43-60, Pleket]). Discussion of the δραχμαὶ Ἀντιοχεῖαι (*I.Iasos* 4 and 152), Ἀλεξανδρεῖαι and Ἀττικαί (a list of inscriptions containing the latter denomination in note 62; the term also in the Archippe-

decree *SEG* XXXIII 1036 L. 24) and of the staters in the Archippe-decrees (cf. *SEG* LVI 1356). All these δραχμαί were struck on the Attic weight standard.

2068. Vocabulary. Ἄνωρος. O.Tribulato, *ZPE* 168 (2009) 41-53, studies the use of ἄνωρος, competing with the more common form ἄωρος, in 5th/4th cent. B.C. epigrams (*CEG* 117, 171, 718, 734), the Gortyn Law Code (*I.Cret.* IV 72 Col. VII LL. 29/30) and Herodotus 2.79.3 (varia lectio of ἄωρον in part of the manuscript tradition). The form arose in psilotic dialects (Cretan, East Ionic) and probably spread to other areas as an element of the East Ionic dialect of elegy and epigram.

2069. Vocabulary. Βασκαύλης/μασκαύλης. J.Kramer, *APF* 55 (2009) 330-340, offers an etymological study of the term βασκαύλης ('large vessel') and its diminutive βασκαύλιον, both on record in papyri: a Gallic word, for which cf. Latin bascauda (also vascauda, mascauda; 'luxurious kitchenware of Breton origin') and French baschoue (f.) and bachou (m.). On 333/334, K. adduces μασκαύλης, the object of the dedication *TAM* V.3.1879 (*IJO* II 49; *CIJ* 754; cf. *SEG* LIV 1222; Philadelphia; dr.; text and German translation), as a very probable epigraphical parallel. K. rejects previous attempts to derive this term from Hebrew *maskel* ('washing basin'). [Cf. also *SEG* LVII 1774 s.v. μασκαύλη: 'Hebrew *mškl* or Aramaic *maskilta*: basin' (J.-B.Yon), and the comments on the term περιμάσχαλον in *SEG* LI 1637 app.cr. (J.H.Kroll), Tybout].

2070. Vocabulary. Εἰσαγωγεύς. A.Manieri, 'L'εἰσαγωγεύς degli antichi agoni', *Nikephoros* 22 (2009) 103-128, tries to show that the εἰσαγωγεύς did not merely 'present' or 'announce' the athletes performing in an agon but was also responsible for the selection and admission of athletes and, at least in the Imperial period, for delivering an inaugural oration (for the latter M. refers to *SEG* L 155 [but here we have a protreptikos logos delivered on the occasion of an agon of the ephebes by an ephebarch who is also agonothetes of the ephebic agon concerned, but not an eisagogeus. There is no evidence for such protreptikoi logoi being delivered during regular agones, whether sacred or thematic, Pleket]). In an Appendix M. presents 27 Greek and Latin inscriptions mentioning the εἰσαγωγεύς/isagogus.

2071. Vocabulary. Θυμέλη. C.Mauduit, J.-C.Moretti, in J.-C.Moretti (ed.), *Fronts de scène et lieux de culte dans le théâtre antique* (Lyon 2009) 11-21, use literary, lexicographical and epigraphical sources in their study on the semantic field and evolution of the term θυμέλη in the context of the theater. Originally meaning 'fireplace', 'the place where sacrifices are burnt' (cf. θυόω), it is used to indicate (the fireplace/hearth-plate of) an altar from the Classical period (cf. *IG* XI.2.161 A L. 95: θυμέλη τοῦ βωμοῦ, 'foyer de l'autel', 'table de l'autel', but as synonym of βωμός in *IG* XI.2.199 B L. 90 or in *AvP* VIII.3.161 A L. 10). Since the Hellenistic period, θυμέλη/θυμελικός are applied to (and primarily attested in) the sphere of the theater, first to refer to the orchestra (the space for musical and other non-dramatical performances and competitions) as opposed to the σκηνή (the space reserved for drama and actors; explicit distinction in *AP* 7.21 LL. 3/4; *IG* XIV 2342; θυμελικός in the sense of musical competition [including dramatical scenes], and consequently synonymous with μουσικός: *I.Ilion* 10 L. 28; cf. 2 L. 41; *SEG* XXXVIII 1462 L. 13 [πανήγυρις θυμελική]; perhaps *OGIS* 437 I A LL. 6/7; II B LL.

28/29 [θυμελικοὶ καὶ γυμνικοὶ ἀγῶνες πενταετηρικοί]). In the Roman period, this opposition vanishes and θυμέλη comes to be used in the sense of 'podium', 'platform' in the orchestra (Kaibel, *EG* 474 A), and by extension as 'podium', 'stage' as the place of action of *all* theatrical artists (synonymous with σκηνή). Yet another extension allows θυμέλη/θυμελικός (and σκηνή/σκηνικός) to be used for the theater and actors in general (*I.Beroia* 399 [*SEG* XII 325] LL. 6/7). The shift from 'fireplace', 'altar' to the theater can either be explained from portable altars being used for the rites performed during musical competitions or from the analogy of the shape of the θυμέλη ('table d'autel') with that of the podium built in the orchestra on the same occasion; it has nothing to do with a presumed 'altar of Dionysos'.

2072. **Vocabulary. Μέτριος in symposiastic graffiti.** E.Dettori, *Hyperboreus* 15.2 (2009) 210-220, adds further examples of the use of the word μέτριος in graffiti to the dossier published by H.Immerwahr (see *SEG* LV 106). Her dossier includes: *Agora* XXI 59 Ha 1; 60 Ha 12; *SEG* XXIX 390 (LV 477*); *SEG* XLVII 622; XLIX 1046; *SEG* XLIX 1048 (LI 991); G.Jacopi, *Clara Rhodos* 3 (1929) 111; M.Torelli, *PP* 32 (1977) 400. She concludes that the word is either used to indicate a measure of capacity or the moral quality of moderation, important in sympotic context. Cf. A.Avram, *BE* (2011) no. 456.

2073. **Vocabulary. Παγαρχέω.** M.Cassia, *La piaga* -- (cf. our lemma no. 1445) 75-97, discusses the meaning of πάγαρχος occurring in a letter of Basilius of Caesarea and of παγαρχέω occurring in an inscription from Laodikeia in Lykaonia (W.M.Ramsay, *Laodiceia Combusta and Sinethandos* [= *MDAI(A)* 13 (1888) 231-272] no. 11). Non vidimus: see *An.Ép.* (2009) [2012] no. 1355: 'Le πάγος serait une unité administrative intermédiaire regroupant des communautés rurales, anticipant peut-être le système mis en place en Égypte plus tard'.

2074. **Vocabulary. Φιλορωμαῖος and φιλόκαισαρ.** A.Suspène, in *L'expression du pouvoir* -- (cf. our lemma no. 1477) 45-51, studies the epithets φιλορωμαῖος and φιλόκαισαρ; the latter carried by Herod the Great (*IG* II² 3441; *SEG* XII 150) and Archelaos of Cappadocia (*I.Délos* 1634). Non vidimus: cf. M.Corbier's summary in *An.Ép.* (2009) [2012] no. 34.

2075. **War. War prizes and crowns of valor.** Cf. *SEG* LVIII 1867. D.Kienast, in B.Bleckmann (ed.), *Herodot und die Epoche der Perserkriege. Realitäten und Fiktionen. Kolloquium zum 80. Geburtstag von Dietmar Kienast* (Cologne-Weimar-Vienna 2007) 107-133, discusses the evidence for the grant of war prizes from the Persian Wars to the end of the Hellenistic period. Awards for valor in war (ἀριστεία, ἀριστεῖος κόσμος, τιμαὶ ἀριστεῖοι) were given both to cities and to individuals; they consisted of objects of material value (e.g. a special portion of the war booty, golden crowns, jewelry) and an olive wreath (cf. *SEG* VIII 467 LL. 20/21; XVII 584; XLIV 1113; *IGR* III 398). This custom was influenced by both Homeric traditions and the Achaemenid custom of royal gifts to warriors (107-122;). K. also discusses the dedication of a crown as prize of valor (στέφανος ἀριστεῖος, ἀριστεία) to gods (123-127), attested for Athena in Athens, Apollo in Delos (*Syll.*³ 153) and Delphi (*IG* XII.6.263;

see our lemma no. 526), Artemis Agrotera in Athens (*IG* II² 1011 L. 7) and Athena in Ilion (*I.Ilion* 10 and 32 LL/ 38-40; possibly in connection with the victories of Alexander the Great). The ἀριστεῖα mentioned in an ephebic inscription of Athens (B.D.Meritt, *Hesperia* 16 [1947] 170/171 no. 67: ἀπήνεγκαν δὲ καὶ τὰ ἀριστεῖα τοῖς [Παν]αθην[αίοις] καὶ Ἐλ[ευσινίοις]) were not prizes for the ephebes but dedications to the gods, possibly connected with the commemoration of the victory in Salamis (127). On 128-132, K. collects the evidence for the award of a χρυσοῦς στέφανος ἀριστεῖος by cities in the Hellenistic period: *IG* XII.3.1113 (?); XII.5.274; *SEG* XLV 1149, 1816; LI 1499; LIV 1020; *I.Amyzon* 24/25, 62; *I.Didyma* 201; *I.Iasos* 98; *I.Kaunos* 102 [the author informed us per ep. that this reference was omitted by mistake during the printing process, Chaniotis]; *I.Magnesia* 139; *I.Pergamon* II 256; *I.Perge* 14, 23, 35; *I.Priene* 108/109, 113, 132/133; *I.Sardis* 27; *I.Stratonikeia* 509, 525, 801 (double portion of sacrificial animal), 1321; *Syll.*³ 390; *OGIS* 248, 332, 763, 771; *TAM* I p. 17 no. 5; II 19, 704, 769; *TAM* V.2.1299; *ISE* 55; *DAMM* pp. 30-32; Polyb. 16.26.9; Appian, *Syriake* 45.232/233 [see also *SEG* LVIII 1867, Chaniotis].

2076. Women. Gynaikonomos. Cf. *SEG* XLVI 2384. L.Piolot, in *Chemin faisant* 87-113, examines the duties of the γυναικονόμοι in the Greek cities (Sparta: *IG* V.1.170, 209; *SEG* XI 493, 498, 500, 626-629, 647; Andania: see our lemma no. 403; Thespiai: *I.Thespiai* 84 LL. 46/47; Methymna: see our lemma no. 901; Samos: *IG* XII.6.461 [add: *IG* XII.6.598 and 1197, Chaniotis]; Thasos: *Recherches -- Thasos* I nos. 154/155, 164; II nos. 372/373; Gortyn: *I.Cret.* IV 252; Ilion: *I.Ilion* 63; Miletos: *I.Didyma* 84, 415, 361; Notion: *SEG* IV 569; cf. Pergamon: *I.Pergamon* 463 LL. 18/19; the ἐπὶ τῆς εὐκοσμίας τῶν παρθένων may be γυναικονόμοι or other magistrates, e.g. the κοσμοφύλακες [add Magnesia: *I.Magnesia* 98 L. 20, Chaniotis]) and the concept of εὐκοσμία. P. rejects the attribution of the introduction of this institution to Solon (D.Ogden) and considers Demetrios of Phaleron (W.S.Ferguson) insufficiently supported by the evidence. Attribution to Lykourgos (B.Garland) is an attractive alternative (105-113). For this paper of Piolot (and gynaikonomoi in general) see now the extended discussion by C.Feyel, *BE* (2011) no. 125.

2077. Women. Epikleros. E.Karabelias, *Recherches sur la condition juridique et sociale de la fille unique dans le monde grec excepté Athènes* (Athens 2004), discusses the legal status and the rights of the ἐπίκληρος in the Greek world: Crete: see *SEG* LIV 850; Sparta (63-75); Thourioi (77-80); other Greek areas (80-86); the epikleros in the Hellenistic period (87-94). He adduces the following inscriptions: É.Lhote, *Les lamelles oraculaires de Dodone* (cf. *SEG* LVI 656) 111/112 no. 45; *Syll.*³ 1215 (Mykonos, registry of dowries); *IG* XII.3.300 (Thera, the testament of Epikteta).

2078. Women. Women and literacy. A.Buonopane, in *Opinione pubblica* -- (cf. our lemma no. 1134) 231-245, examines graffiti written by women for the light they shed on their level of literacy. According to B. graffiti are an underestimated form of written communication practised by female members of all social classes, ranging from Καλλίς, Νεόκη and Ῥουφῖνα, probably slaves, from Pompeii (H.Solin. *Analecta Epigraphica 1970-1997* [Rome 1998] 38/39) to Ἀντωνία Ἀγριππεῖνα ὑπατική (*I.Syringes* 1724; ph.) or Ἰουλία Σατουρνῖνα (*I.Col.Memnon* 65; proskynema; ph.).

ADDENDA ET CORRIGENDA

2079. Corrections to *SEG* VII, XLIII, LII, LIII, LV, LVII and LVIII.

***SEG* VII 990-994:** in the article covered in our lemmata nos. 1726-1730, P.-L.Gatier urges on 59 note 2 that in this series classified under 'Eithae (El-Hît)' two inscriptions from Hit (Heit) in the Yarmouk Valley, on the east side of Wadi Alan (993/993), are unduly mixed up with three texts from (El) Hit = ancient Eitha, north of Shahba and near Shaqqa (990-992).

XLIII 1215: in L. 8, read *IG* XII.5.911 instead of *IG* XII.5.922.

LII 1967: in L. 8, read '*SEG* XL 1502/1503' instead of '*SEG* XLI 1502/1503'; on p. 870 adjust the Concordance accordingly.

LIII 922: read *SEG* XXXVII 604 b and 606 instead of XXVI 604 b and 605.

LIII 2192: in the book title read '*Vasen*' instead of '*Münzen*' (cf. our lemma no. 2008).

LV 1593: on p. 523 in fine, read '*SEG* XXVI 1633 (XLIX 2004)' instead of '*SEG* XXVI 1633 (XLIX 2204)'; on p. 898, adjust the Concordance accordingly.

LV Index I A p. 734: s.v. Μάκερ add Μᾶρκος Βολόμν. M. 745.16.

LVII 498: read L.Darmezin instead of J.-C.Decourt.

LVII 810: in the Concordance, references to this lemma should be added under *IG* XII.5.310; *SEG* XXX 1063, XXXVII 497 and 820, XL 563, XLIX 2422, LII 1977, LIII 896, LV 612, 943, and 978; *GV* 873, 1148, 1249, 1289, 1463, 1869, 1871, and 2034.

LVII 1841-1846: read A.Michel instead of A.Michelle.

LVIII 629: the discovery of this inscription is mentioned in *SEG* LI 871.

LVIII 1586: in L. 5 of the app.cr., read 'does not determine' instead of 'does determine'.

LVIII 1642: R.Parker (Oxford) points out (per ep.) that the central part of this inscription on an osthotheke (KQPHCAP ΠΑ TH) should be read as Κόρης ἁρπαγή (label identifying a scene of the relief: 'rape of Kore').

LVIII Indices: in the Index I.A. Names of men and women (708-748), add the following entries: Δεξίλης = 1048(2/3); Τελέσαρχος = 1048(5/6).

I.A. NAMES OF MEN AND WOMEN

Α-- 995, 1203 B.16; 1357 II.7, 9
Αβας 1544
Ἀβάσκαντος 173 B.95; 1337.10
Αββας 1544
Αβδαλα? 1770 app.cr.
Αβδελλα 1770 app.cr.
Αβδηλα? 1770.6
Ἀβέρκιος 1489
Ἀβερσικός 1214
Ἀβίδιος cf. s.v. Πυλάδης
Αβιμμης 1692.2, 4/5
Ἀβλάβιος: Φλ. Ταῦρος Συνκλητικὸς Ἀ. 1718 app.cr.
Ἀβούλιος 289
Ἀβραάμ 1721, 1846, 1907.6
Ἀβραάμιος 1727.7?
Ἀβράμ 1762(2)
ΑΓ-- 155.25
Ἀγα-- 173 B.92
Ἀγαθάνωρ 1203 B.22
Ἀγαθήμερος 1994(4)
Ἀγάθης (gen.?) 1805 app.cr.
Ἀγαθῖνος 585
Ἀγαθόβουλος 963
Ἀγαθοκλῆς 174.59; 665, 879, 1340.4; 1345.5, 9-11; 1356 III.4; 1592(1)
Ἀγαθόπους 601 B.1; 1077
Ἄγαθος 1723.2; Τ. Φλ. Ἀθηναγόρας Ἀ. 1194.7
Ἀγαθώ 536
Ἀγάθων 437, 744 app.cr.; 1244, 1491(4)
Ἀγαθώνυμος 1115
Ἀγαΐδης 855(11, 17)
Ἀγάπη 1844
Ἀγάπιος 1722.2
Ἀγαπόμενος 1334.7
Ἀγέλαος 1329
Ἀγέμαχος 1592(2)
Ἀγέσανδρος 517
Ἀγέσαρχος 82
Ἀγεσίλας 1133
Ἀγέστρατος 787, 1609
Ἀγήσανδρος 1068
Ἀγησικλῆς 1609
Ἀγησίλας 1322
Ἀγησίπολις 740 app.cr.
Ἄγησις 1322
Ἀγίας 216.2
Ἄγιππος 1028 app.cr.
Ἄγνος 1335.11; 1340.13; 1342.11
Ἀγοράναξ 787, 1133, 1707
Ἀγριάδας 1221 app.cr.
Ἀγρικόλας: Κο. Γλίτ. Ἀτειλ. Ἀ. 1142 app.cr.?
Ἀγριππεῖνα: Ἀντωνία Ἀ. 2078
Αδας 1214, 1264
Ἀδέα 655
Ἀδείμαντος 1157(1)
Ἄδμητος 597
Ἄδραστος 1395, 1402.17; 1751
Ἀδύτερον 893
Ἀδυττώ 893 app.cr.
Αεδος 1721
Αειανης: Αὐρ. Α. 1692.4
Αζιζος 1692.5
Ἀθαγης (gen.?) 1805
Ἀθανάδοτος 1600
Ἀθαναίων 731, 742
Ἀθανασία 1869?
Ἀθανάσιος 1714 app.cr., 1869?
Ἀθάνης 1406 A.68-71 app.cr.
Ἄθανος 1406 A.70
Ἀθανώνυμος? 1115
Ἀθηναγόρας 1206, 1264, 1337.11; Τ. Φλ. Ἀ. Ἄγαθος 1194.6
Ἀθήναιος 174.14; 1406 A.69, 71
Ἀθηναροῦς 1748(7)
Ἀθηνόδωρος 18; Ἄλλιος Ἀ. 174.65; 998
Ἀθίνιος 1461 app.cr.
Ἀθρῆς 1815
Ἀθώνυμος 1115
Αἰγλάνωρ 1910.15
Αἴγυπτος 642
Αἰθέρ 855(27)
Αἰκκαῖος 980

Αἰλιανή: Φλ. Αἰλ. 1194.2
Αἴλιος 513; cf. s.vv. Ἀντίοχος, Γρανιανός, Διονύσιος, Ἑρμογένης, Ἰάσων, Καλπουρνιανός, Κουάρτος, Μάρων, Μεσσαλῖνος, Σε--, Στέφανος, Σύμμαχος, Σωσίστρατος, Φαῦστος
Αἰμίλιος cf. s.v. Σεκοῦνδος
Αἰνεύς 378
Αἰνησίδαμος 776, 787
Αἴνιος 378
Αἶνις 378
Ἀιούτωρ 453
Αἴσιμος: Σέξτος Κλ. Αἴ. 1424.37
Αἰσχίνας 1139(6)
Αἰσχίνης 776
Αἶσχρα 1363
Αἰσχρίων 776, 793(3); 1095(1)
Αἰσχυλῖνος 1355 I.1; 1356 IV.3
Αἰσχύλος 186, 1355 I.4
Αἴσων 597
Αιχσαρ 1095(2)
Ἀκεσώ 904 [illegible]
Ἀκεσῶι 1070
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I.C. LATIN NAMES

Aelius 406; cf. s.v. Priscus
Ahenobarbus: Domit. A. 2021
Ampelius: P. A. 2046
Antius cf. s.vv. Aulus, Iulius, Quadratus
Appuleius cf. s.v. Sextus
Aquila: Titus Pedan. A. 744.1/2
Argentarius 2010
Ariston: Cl. A. 1981
Asinius cf. s.vv. Lepidus, Praetextatus
Asklepiades 1980
Atrius cf. s.v. Clonus

Atticus: C. Vett. Gratus A. Sabinianus 1393.19 app.cr.
Aurelius 409
Augustus 1135
Aulus: C. Ant. A. Iul. Quadratus 1423 II app.cr.
Aurelius 409

Basileus 1083.1

Calpurnius cf. s.v. Flaccus
Catilius cf. s.vv. Iulianus, Reginus, Severus

Claudius cf. s.vv. Ariston, Iulianus, Reginus, Rufus, Severus
Cloatius 384
Clonus: Atr. Cl. 1981
Comitas 2010
Commodiana 2010
Commodianus 2010
Cornelius cf. s.v. Pollio
Cornutus 790.1/2
Crassus: M. Licin. C. 1158

Domitius cf. s.vv. Ahenobarbus, Rufus

Euplia 1153

Fabius cf. s.vv. Paullus, Persicus, Postuminus
Festus: T. Fl. F. 1277
Fidus: Q. Vocon. Saxa F. 1547
Flaccus: C. Calpurn. F. 1616 app.cr.
Flavius 404; cf. s.vv. Festus, Seleucus, Vitellius
Frontina: Sallustia F. 1194 app.cr.
Fufica: F. Galene 1081 app.cr.

Gaius: C. Ant. Aulus Iul. Quadratus 1423 B app.cr.; C. Asin. Lepidus Praetextatus 1393.19 app.cr.; C. Calpurn. Flaccus 1616 app.cr.; C. Ofil. Proculus 1318; C. Salluv. Naso 1479 B app.cr.; C. Sextil. Pollio 1318; C. Trebon. Proculus Mett. Modestus 1567 (NF 174) app.cr.; C. Vett. Gratus Atticus Sabinianus 1393.19 app.cr.; C. Vett. Gratus Sabinianus 1393.19 app.cr.
Galene: Fufica G. 1081 app.cr.
Gratus: C. Vett. G. Atticus Sabinianus 1393.19 app.cr.; C. Vett. G. Sabinianus 1393.19 app.cr.

Hortensianus 2010
Horte(n)sius 1614

Ianuarius 744 app.cr.
Insulana 2010
Isauricus: P. Servil. I. 1479 A.5 app.cr., C app.cr.
Iudas 1183
Iulia cf. s.v. Stratonice
Iulianus: L. Catil. Severus I. Claud. Reginus 1423 A.9 app.cr.
Iulius 408; C. Ant. Aulus I. Quadratus 1423 B app.cr.
Iuventianus: Licin. Priscus I. 1981

Laevius 640
Lepidus: C. Asin. L. Praetextatus 1393.19 app.cr.
Libuscidianus: S. Sotid. Strabo L. 1534
Licinius cf. s.vv. Crassus, Priscus
Lucilius cf. s.vv. Pansa, Priscillianus
Lucius: L. Catil. Severus Iulianus Claud. Reginus 1423 A.9 app.cr.; L. Claud. Rufus 1096; L. Cornel. Pollio 1205; L. Lucil. Pansa Priscillianus 1312; L. Mumm. 1408
Lucullus 1479 B app.cr.

Macrinus: M. Non. M. 2022
Magna: Plancia Magna 1547
Maiorinus 2010
Marcianus: T. Ael. M. Priscus 1981
Marcus: M. Fl. Vitell. Seleucus 1393.19 app.cr.; M. Licin. Crassus 1158; M. Mod. 1107; M. Non. Macrinus 2022; M. Terent. Varro 1525; M. Vinic. 1229 app.cr.
Maximus: S. Quintil. Valerius M. 2022
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Menander 1153
Mettius cf. s.vv. Modestus, Proculus
Modestus: C. Trebon. Proculus Mett. M. 1567 (NF 174) app.cr.
Modius cf. s.v. : Marcus
Mummius cf. s.v. Lucius
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Naso: C. Salluv. N. 1479 B app.cr.
Nonius cf. s.v. Macrinus

Ofilius cf. s.v. Proculus
Onesimus 1153
Orbatus 2010

Pansa: L. Lucil. P. Priscillianus 1312
Pansinianus 2010
Paullus cf. s.vv. Fabius, Persicus
Pedanius cf. s.v. Aquila
Persicus: Paullus Fab. P. 1309
Plancia cf. s.v. Magna
Pollio: C. Sextil. P. 1318; L. Cornel. P. 1205
Postuminus: Q. Fab. P. 1380
Praetextatus: C. Asin. Lepidus P. 1393.19 app.cr.
Primigenes 2010
Priscillianus: L. Lucil. Pansa P. 1312
Priscus: Licin. P. Iuventianus 1981; T. Ael. M. Priscus 1981
Proculus: C. Ofil. P. 1318; C. Trebon. P. Mett. Modestus 1567 (NF 174) app.cr.
Ptolomaeus 1153
Publius: P. Ampel. 2046; P. Servil. Isauricus 1479 A.5 app.cr., C app.cr.

Quadratus: C. Ant. Aulus Iulius Q. 1423 B app.cr.
Quintilius cf. s.v. Maximus
Quintus: Q. Fab. Postuminus 1380; Q. Vocon. Saxa Fidus 1547

Reginus: L. Catil. Severus Iulianus Claud. R. 1423 A.9 app.cr.
Rufus: Domit. R. 1981; L. Cl. R. 1096; Sextus R. 1096

Sabinianus: C. Vett. Gratus Atticus S. 1393.19 app.cr.; C. Vett. Gratus S. 1393.19 app.cr.
Sallustia cf. s.v. Frontina
Salluvius cf. s.v. Naso
Saxa: Q. Vocon. S. Fidus 1547
Seius 1135
Seleucus 1158?; M. Fl. Vitell. S. 1393.19 app.cr.
Servilius cf. s.v. Isauricus
Severus: L. Catil. S. Iulianus Claud. Reginus 1423 A.9 app.cr.
Sextilius cf. s.v. Pollio
Sextus: S. Appule. 1479 C app.cr.; S. Quintil. Valer. Maximus 2022; S. Rufus 1096; S. Sotid. Strabo Libuscidianus 1534
Sotidius cf. s.vv. Libuscidianus, Strabo
Strabo: S. Sotid. Str. Libuscidianus 1534
Stratonice: Iul. Tar. Str. 1709 app.cr.

Talaris 2010
Taria cf. s.v. Stratonice
Terentius cf. s.v. Varro
Titus: T. Ael. Marcianus Priscus 1981; T. Fl. Festus 1277; T. Pedan. Aquila 744.1/2
Trebonius cf. s.vv. Modestus, Proculus

Valerius: S. Quintil. V. Maximus 2022
Varro: M. Terent. V. 1525
Vegetianus 2010
Vettius cf. s.vv. Atticus, Gratus, Sabinianus
Vinicius cf. s.v. Marcus
Vitellius: M. Fl. V. Seleucus 1393.19 app.cr.
Voconius cf. s.vv. Fidus, Saxa
Votivus 2010

--ficianus 744 app.cr.

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II. KINGS, DYNASTS AND THEIR FAMILIES

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Ptolemy X Alexander I, king of Egypt, and his mother KLeopatra III (or his wife Berenike III) (?): βασιλεὺς Πτολεμαῖος ὁ καὶ Ἀλέξανδρος καὶ βασίλισσα Κλεοπάτρα (or Βερενίκη ἡ ἀδελφή) θεοὶ φιλομήτορες Σωτῆρες 1888(3)?

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99	456
118	1971
161	460
223	454
275	463
298	463
351	463
358	27
373	463
412-420	463
416	1104
423a, c	463
530	463
540	463
542/543	463
581	461 bis
591	489
595	489
654	489
1133	489
1518	488
1581	488
1603/1604	488
1610/1611	494
1621	488
1636	488
1672/1673	2038
1712	463
1735	463
1743	463
1760/1761	463
1763	463
1772-1776	463
1795	2038
1814	2043
1818-1820	463
1826	475-480
1829	482, 2044
1830	463
1835	510, 1479 A app.cr.

IG VII	*SEG* LIX
1854	509
1890	1983
1906	508(1)
1930	511
1933	475-480
1948	508(11)
1951	508(2)
1969	511
1979	475-480
1991	473(4-6)
2008	508(5)
2014	473(4-6)
2036	511
2124	508(10)
2152	475-480
2153/2154	508(7)
2157	473(4-6)
2170	463
2407/2408	461
2410	463
2447-2449	463
2450	492
2458	2062
2518/2519	463
2535	461 bis
2537	461 bis
2543-2544	1971
2711	2060
2712	463, 465, 2023, 2054
2723/2724a	2038
2727/2728	463
2738	546
3073	1976
3078	463, 468
3098	2035(3)
3169	2043
3195-3197	463
3207	2038
3209-3212	463
3305	489
3504	489
3508	489
3512	489
3579	2062
3611	2062
3620	2062
3628/3629	2062
3634	2062
3639	2062
3648	2062
3675/3676	2062
4114	2060
4133	463
4135-4144	463
4147-4152	463
4164	463
4243	475-480
4247	461 bis, 562
4253	463
4254	463, 930 app.cr.

IG IX.1	*SEG* LIX
24	534-541
26	534-541
34	552 app.cr.
163/164	530
174	2043
226-230	548
234/235	556
247-251	2038
270	556
440	562
489/490	562
685	1102 app.cr.
688	1102 app.cr.
694	582 app.cr.
755	582 app.cr.
1064	530

IG IX^2.1	*SEG* LIX
17	1971
29	690
33	690
96	690
136	559 app.cr.
169	2017
173	521
176	2017
189	2017
718	616
723	556
786	1100 app.cr.
789-792	1100 app.cr.
796	2019
798	582 app.cr.; 1085, 1959
1085	582 app.cr.
1556	630
1729	579
1794	556
1821 I	556
1911	556

IG IX^2.1.5	*SEG* LIX
p. 47	468

IG IX.2	*SEG* LIX
16	598
21	598, 1069 app.cr.
22	598
56	598
89	2019
145	2043
148	881
252	593
276	797 app.cr.
282	2035(3)
303	613
313	593
336	593
367	593
429/430	593
466	593

IG IX.2	*SEG* LIX
517	2001
520	2019
567	797 app.cr.
578/579	2043
638	593
639	1971
641	593
652	1971
1000	2057
1064	79
1099	592
1109	592
1329	2043

IG IX^2.2	*SEG* LIX
298	562
312-314	562
340	562
353	547 app.cr.
431	562

IG IX^2.3	*SEG* LIX
693	2043

IG X.2.1	*SEG* LIX
4	707
16	707
28	769 app.cr.
31	707/708
32/33	707
50	707
58	707
83	707
97	707
102/103	707
107	707
109	707
153-170	707
172	701
192	707
236	707

IG X.2.1	*SEG* LIX
255	1960
258-260	707
291	707
309	707
374	1961
443	686
480	707
506	707
543	1749
599	1642 app.cr.
609	630
722	1641 app.cr.

IG X.2.2	*SEG* LIX
4	702
73	702
185/186	700-702
242/243	702
253	2035(3)
300	702
305	702
326/327	702
333	701
336	702

IG XI.2	*SEG* LIX
105	869
107	869
144	869
158	358
161	358, 2071
164	358
175d	358
199	2071
219	358
226	869
287	869

IG XI.4	*SEG* LIX
756	2013
1028/1029	869

IG XI.4	*SEG* LIX
1061	463, 2055
1067	869
1099	1942
1136	463
1155	869
1277	869
1299	1960

IG XII.1	*SEG* LIX
27-29	874
44	874
46	884
73b	876
102	492 app.cr.
127	879
141	874
142	887
149	874
153	874
155	2055
163	1976
780/781	874
824	876
850	878
891	876
949	874
977	82

IG XII.2	*SEG* LIX
35	1207 A app.cr.
35d	902
76	1272 I app.cr., 1990
77-80	1990
206	441
209	441
499	901
540	441
656	441

IG XII.3	*SEG* LIX
95-96	2043
104	2043
168	340
170	2035(1)
173	1980
174	1976
180 + add. p. 230	903
202	2035(2)
300	2077
325	1938
329	340
406	2043
452	1117
525/526	1938
542	903 bis
1113	2075
1316	2035(2), 2043
1317/1318	2035(2)
1324	1117

IG XII.3. Suppl.	*SEG* LIX
p. 278	903
1336	1960

IG XII.4	*SEG* LIX
61	909
69	909
72	910
75	909
79	909
152	2014
273	912
276	910
278	910
281	909
291	909
298 A	909
308	909
328	909
330	909
350	909
356	910
509/510	910
512/513	910
583	908
588-590	909
592-596	909
598	909
601/602	908
606	910
627	908
628	911
643	910
863/864	509
1125/1126	943
1182	910
1207	909

IG XII.5	*SEG* LIX
44	2035(3)
50	1913 app.cr.
134	919
226/227	919
244	919
274	2075
292	919
310	1971, 2079
373	867
444	920, 2005
445	919, 987, 1946
471	927, 928
480	927 bis
481	927, 928, 2007
482	927
544 A1, A2, C2	930 app.cr.
593	1143(1)
601/602	930 app.cr.
647	2057
653	931, 2055
721 + add.	933
727	2043
731	933
737/738	933
739	815 app.cr., 1116
740	933
749/750	933
752	933
755	933
757	933
911	1116, 2035(2, 4), 2079
922	2079
1055 A	930 app.cr.
1077 F	930 app.cr.

IG XII.6	*SEG* LIX
119	2015
133	1100 app.cr.
150	936
160	1192
172 B	936
263	526, 2075
264/265	526
387/388	1479 A app.cr.
461	2076
571	2025
598	2076
602	2043
675	939 app.cr.
740	1061 app.cr.
980	1990
1197	2076
1227/1228	1204 app.cr.

IG XII.7	*SEG* LIX
p. 1	2034
22	943
24/25	943
33	943
35/36	943

IG XII.7	*SEG* LIX
50	942
67-69	942
89/90	2043
141	1983
221	942
225	930 app.cr.
229	943
231	942
242/243	942
246/247	942
255	441
386/387	942
389	2055
392	942
395/396	942
399-403	942
405-410	942
515	465

IG XII.8	*SEG* LIX
4	33
51	3, 947
190	1272 II app.cr.
263 + Suppl.	690
264 + Suppl.	690
666	973
675	973

IG XII.9	*SEG* LIX
56	1011
147	985-989
199	2015
207	1959, 2011
234	357, 465, 988 app.cr.
235	986 app.cr., 987
236	985
237	988
253	985-989
281	985-989
308	998
436	997
638	1000
784	985
916	492 app.cr.
937	976-978
1018	2043
1177	981 app.cr.

IG XII. Suppl.	*SEG* LIX
p. 30	901
p. 86	1117
p. 212-214	919
p. 301	1117
42	441
59	441
150	2057
229	929
277	933, 934 app.cr.
303	1118
338	30
407	954 app.cr.
553	985
565	441
640	492
646	492
711	690

IG XIV	*SEG* LIX
7	1127
217	1092/1093
250	1115
256	1100 app.cr.
268	1090, 1093, 1116
270	1092, 1118
282	1115
297	1134
350	1105
352	1098, 2043
353/354	1099, 1100 app.cr.
375	1092/1093
426	1115
437	1131
479	1081 app.cr.
595/596	2062
603	1085
612	1136
615	1136
637	1136
641/642	603
645	1551 app.cr., 2017
744	1093
830	1161, 1948
831	1155
867	1143(3)
869	1143(2)
871	1143(1), 1983
952	1102 app.cr.
953	1100 app.cr., 1102 app.cr.
966	1960, 2045, 2050
981	1163
982/983	1160
1003	1172 app.cr.
1089	1971
1102-1104	198
1320	1971
1369 A	2002
1389	1971
1389 A/B	1159
1692	2002
1890	1971
2278	1142
2296	1149(7)
2323	1176
2340	1140
2342	1140, 2071
2343	1140
2355	1140
2393(26)	1133
2393(62, 86, 109, 138, 262)	1093

IG XIV	*SEG* LIX
2395(7)	1102 app.cr.
2413(3)	688 app.cr.
2495	1189 app.cr.
2516	1971
2562 B	816 app.cr.
2573(2)	688 app.cr.

SEG I	*SEG* LIX
32	280
70	341
126	463
247/248	2029
265	2024
283	636
450	816 app.cr.
583	1748(1)

SEG II	*SEG* LIX
9	150, 155
10	150, 151 app.cr., 152
184	463, 2007
257	521
357	2029
518	1164
530	1971
717	1529 app.cr., 1530
718	1529 app.cr.
730	1531

SEG III	*SEG* LIX
208	1923 app.cr.
240	211
329	2043
334	463
363	461 bis
367	463, 468
368	463
406	2029
457	598
476	2029

SEG III	*SEG* LIX
557	1362
610	1622
688	1652

SEG IV	*SEG* LIX
45	2043
73	1133
92	1143(4)
529	2043
569	2076
589	2036
634	1945

SEG VI	*SEG* LIX
79	2042
210	1971
248	2042
810	1976
841	1713 app.cr.

SEG VII	*SEG* LIX
36	2049
195	1671
224	1675
340	1676
374	2028
756	1677
772	1676
812	2049
813	1998(3)
828	1998(3)
848	1733
865	1733
871	1954
990-992	1726-1730, 2079
993	1655, 1726-1730, 2079
994	1726-1731, 2079
1151	1721

SEG VIII	*SEG* LIX
24	1736 app.cr.
33	1958
35	1718
39	1713 app.cr.
96	1958
226	1652
228	1717 app.cr.
230	1701
278	1704 app.cr.
467	2075
548-551	1162, 1768
574	1765
578	1748(3)
580	1748(7)
660	1756-1761
769-772	1971
799	1748(2)
800	1748(6)
860	1904

SEG IX	*SEG* LIX
1	1100 app.cr.
3	2005
4	1908
5	1998(1)
50	1995
52	1958
58	1908
61/62	1958
89	1909
133	1908
195-241	1909
327-329	2043
331	2043
335	463
532	463
853	1652

SEG X	*SEG* LIX
902	1647 C app.cr.

SEG XI	*SEG* LIX
72	1119
239	362
329	362
333	2038
335	359
343	341
345	341
371	341
464	2046
491	1938
493	1938, 2076
498	2076
500	2076
526	1938
626	2076
627	393, 2076
628/629	2076
647	2076
695	340
838	1950
862	396
892	401
905-908	2044
913	2044
922/923	2054
949	2044
980/981	2044
982	1100 app.cr.
995	404
1114	437
1120	437
1136	2044

SEG XII	*SEG* LIX
52	59
87	110, 1945
120	171/172
150	2074
158	259
167	2043
325	2071
339	656
411	1118

SEG XIII	*SEG* LIX
258	630
318	460
401	690
404	701
492	1943
592	1652

SEG XIV	*SEG* LIX
480	2047
508	887
594	1118
599	1086
604	1939
609	1617
613	1950
819	1660
824	1672
838	510

SEG XV	*SEG* LIX
104	871
215	2043
221	2044
251	442
265	463
274	463
291	1960
332	463
517	919, 987
518	1946
545	355
602	1152
683	1362
688	1367
698	1956
850	1676

SEG XVII	*SEG* LIX
78	28
87	2043
129/130	2038
146	340
199	1953
299	79
319	699
369	901
415	691, 2043
419	690
425	1411 app.cr.
441	1118
488	1182
489b	1182
584	2075
738	1920 app.cr.
755	1655
759	1962
760/761	1721
763-769	1721
812	1909

SEG XVIII	*SEG* LIX
13	141
200-202	526
347	950
417	1136
573	1622, 1624
599	1690
617	1721
1850	1612 app.cr.

SEG XIX	*SEG* LIX
117	144
349c	489
542	878 bis
614	1086
640	1182
698	1956
765	1955
880	1655

EG XX	*SEG* LIX
112/113	1622
125	1661
132	1612
162	2038
209/210	2038
240	1616 app.cr.
301	1604
311/312	1604
324	1660
417	885 app.cr.
472	1704 app.cr.
716	1910
723	2043
745	1912
784	1189 app.cr.

XXI	*SEG* LIX
319	16
341	116
406	129
469 C	2055
521	144
524	148
527	147
540	2043
541	185, 2043
595	168
723	212
729	212
781	2043
790	2043
1006	8
1030	310
1088	8

XII	*SEG* LIX
111	132
120	33
147	22
152	204
203	278

SEG XXII	*SEG* LIX
208	1100 app.cr.
280	815 app.cr.
336	445

SEG XXIII	*SEG* LIX
46	7
111	132
112	222
123	259
206	1976
212	411
222	404
233	341
272	463
415-432	611/612
435	593
443	79
465	593
621	2038
629	1603(1)

SEG XXIV	*SEG* LIX
154	146
352	463
355	463
443	618
503	655
568b	630
572	684
609	652
1024	947
1206	1765
1225	1976
1604	1886

SEG XXV	*SEG* LIX
90	463
91	125
136	136
140	140
177	19, 162

SEG XXV	*SEG* LIX
178-180	162
208	209
224	270
425	341
451	341
509	1961
553	461
556	463
629	2043
687	2057
690	593
1135	600

SEG XXVI	*SEG* LIX
120	131
128	138
177	171
214	193/194
221	27, 195/196
460	382
461	387
604 b	2079
605	2079
677	1654 app.cr.
687	2057
842	2006
953	1960
1055	1096
1078	1087
1084/1085	1086
1087	1086
1090-1092	1086
1094	1086
1097	1086
1101	1086
1102	1092, 1107
1103	1154
1107	1118
1108	1086
1123	1131, 2005
1139	1133
1147	1163

SEG XXVI	*SEG* LIX
1151	1973
1282	100
1377	1971
1392	415, 1365 app.cr., 1534
1628	1655
1633	1973, 2079
1751	1748(5)

SEG XXVII	*SEG* LIX
58	508(7, 10)
59	482
115	463
197	2043
247	636
261	1995
279 A	594, 627(4)
287	684
305	701
437b	852 app.cr.
446	1163
606	985
620	1023
631	1022
933	2054
1018	688 app.cr.

SEG XXVIII	*SEG* LIX
48	1985
63	123
103	143
193	176
224	224
261	291
305	8
391	361
435	341
446/447	469
449	469
506	593, 601
506(14)	1971

SEG XXVIII	*SEG* LIX
511	593
524	1971
528	593
659-661	803, 837
697	658 app.cr.
706	1692 app.cr.
708/709	919
723 A	997
724 B	999
772	1138(2)
774 bis	2043
815 bis	1173
877	1384
1120	1365 app.cr.
1383	1715
1459-1468	1873-1882
1459	1878 app.cr.
1461	1879 app.cr.
1465	1880
1479	1885
1480	1612 app.cr.
1493	1971

SEG XXIX	*SEG* LIX
86	33, 53, 64, 98
127	137, 1962
171	222
362	340
388	398
390	2072
395	436
452	463
564	636
766	951
791	964-969
813	985
925	1086
949 bis	1145(6), 1939
985	1136
1008	1406 A app.cr.
1016	1173
1030	1934 app.cr.

SEG XXIX	*SEG* LIX
1046	1184
1088	1406 A app.cr.
1129	1956
1190	1374
1205	1394
1208	2035(2)
1323	1084 app.cr.
1576	1652
1577	1615

SEG XXX	*SEG* LIX
80	131
128	27, 193, 195/196
266	1971
273	8
275	8
297	8
318	8
325	16
355	340
363	359
435	463
532	593
703	730
933	803
999	1971
1063	1971, 2079
1117-1123	1097
1132	1140
1135-1144	1945
1174	1133
1220	1093, 1136
1382 C	1383 app.cr.
1479	1489
1608	1611, 2028/2029, 2038
1633	1616 app.cr.
1687	1701
1710	1721
1783	1910

SEG XXXI	*SEG* LIX
106	463
130	166
141	171
144	184
162	19
271	105
276	105, 129
372	407
379	341
446-451	463
453	463
514	463
522	461 bis
616	636/637
641	2046
663	688 app.cr.
675	2022
769b	690
825	1098
878	1136
962/963	1316
983	2067
1033	1374
1116	1490
1249	1526
1286	1953
1316	1565
1323	6
1348	1612
1375	1603(7)
1475(3)	2002
1521	1886
1650	184

G XXXII	*SEG* LIX
38	97
100	115
116	120
117	129
118	124
126	119
138	463

SEG XXXII	*SEG* LIX
150	148
214	172
441	463
450	1991
492	1408
549	525
841	957
924	1087
1018	1136
1048	1164
1082 ter	688 app.cr.
1143	1956
1274	2042
1462	1655
1481	1721
1545	1966
1554	1721
1558-1560	1721

SEG XXXIII	*SEG* LIX
11	57
66	97
68	1985
72	98
138	136
147	2043
171	148
197	37
249	25
254	166, 179, 199/200, 220, 229
313	396
491	1675
680	927
740	1533 A app.cr.
813	1136
835	1182
851	1190
872	1190, 1417
938	1311
1036	2067
1039	1407 app.cr.

SEG XXXIII	*SEG* LIX
1041	1406 A app.cr.
1097	1459
1099	1460
1100	1460
1106	1465-1474
1114	1460
1254	1655
1277	1702
1369	1909

SEG XXXIV	*SEG* LIX
107	15
111	157
155	170
182	206
186	215
268	105
316	386
321	2044
325	341
355	508(3)
356	463
362	463
416-461	2029
466	558
497	593
603	636/637
667 app.cr.	1810 app.cr.
694	1163
756	835/836
777	1623
896	2011
932	2043
940	1551 app.cr.
965	1086, 1112(7)
972	1118
981	1092
984	1087
991	1093
999	2043
1008	1136
1143	1433

SEG XXXIV	*SEG* LIX
1243	1963
1250	2001
1251	1998(1)
1271	1465-1474
1276	1465-1474
1279	1471
1280	1472
1281	1465-1474
1289	2025
1436 app.cr.	1433
1449	1655
1519	1655
1528	1753
1717 bis	435
1721	1552

SEG XXXV	*SEG* LIX
34	97
134	23
183	27
213	1976
558	593
581	593
590b	595
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1817	2043
1820	1094

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336	356
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583	636
624	1417
683	2048
694	805 ter, 2048
699	861
750	1407 app.cr.
911	1143(4)
913	1175
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460	2043
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759	1099 app.cr., 1100 app.cr.
760	1100 app.cr.
770	1086, 1090
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973 bis	1655
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1019	2044/2045
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1186	1537
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343	2049
347	393
362	2044
367	421
370	437
474	797 app.cr.
522	636
563	2079
582	790 app.cr.
592	2006
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611	2048
612	1446
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521	525
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297	381
310	389
323	397
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336	386
417	463
625	707
671	660
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722	837
744	879
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785	950
798	2001
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810-814	1013
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837	2005
846	1091
851	1087
852	1092/1093
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716	627(7)
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846	1100 app.cr.
886	1934 app.cr.
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1011	891
1034	893
1080	2001
1081	594
1082	2014
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1517	1172 app.cr.
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1563	2014
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855	627(5), 627 bis, 690, 713
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423	437
428	1201 app.cr.
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523	602
561	701/702
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566	647
568	626, 690
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659	1176
659 bis	2026
766	1407 app.cr.
826	1180 app.cr.
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1195	1407 app.cr.
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298	600
410	358
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1895	1607
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592	656
601	690
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663	779
718	2006
719 A/B	2006
722	2006
726	2006
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762	1133
763	886
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603	690
614	626
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811 bis	2054
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817	875
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875	2001
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1357	1408
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2059	2032
2072	1967
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765	877, 1960, 2005
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863	1100 app.cr.
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886	1109 app.cr.
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920	1143(1, 4), 1983
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969	1172 app.cr.
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SEG LVII	*SEG* LIX
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1190-1193	1382 app.cr.
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749	831, 852 app.cr.
781	861 app.cr.
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808	1652
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813	877, 1960, 2005
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829	903 bis
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964(1)	1023
983	1050, 1937
1023-1023 ter	1014
1028	1103
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1095	1945
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1720	1667
1758	1704 app.cr.
1795-1807	1900
1795 app.cr.	1189 app.cr.
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1838	1912
1867	2075
1873	1597, 1950
1880	122
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1888	1967
1890	1912
1904	1551 app.cr.
1914	1731
1918	2010

SEG LVIII	*SEG* LIX
1924	1980
1926	2016
1931	1168 app.cr.
1953	2041, 2053
1960	2042
CIG	*SEG* LIX
260	1971
588	281
1100	1971
1656	1971
2230	441
2321	1971
2415	1971
2614	1612
3705	1624 app.cr.
4443	441
4511	1655
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5147	1909
5154	1909
5164	1909
5171	1909
5554	1134
6212	1971
6267	1971
6280	1971
6857	1971
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7034	1994(7)
7052	1994(5)
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102	11
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219	11
333	13
337	13
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Agora XVII	*SEG* LI
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984	2
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52	61
72	97
85	143
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267	201
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297	203
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335	205
347	230
361	221
377	224
393	219
470	243
572	190

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10	146
17	627 bis
18/19	1965
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1.081	7
1.333	306
1.610	7
1.630	7
1.660	7
2.235	296
2.670	7
2.849	293

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110	441
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197	441

Corinth 8.3	*SEG* LIX
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IPArk	*SEG* LIX
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607	2035(1)

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39	340, 1100 app.cr.
47	2019
52	2019
54	2060
57	1998(2)
59-141	2038
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64	2019
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266	442
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280	441
315	441
319	2060
320	441
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436	1953, 2060
437	1953
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IvO	*SEG* LIX
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459	406
465	408
466	6
468	457
913	441

I.Oropos	*SEG* LIX
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374	463
376-377	463
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520	508(1)
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685 bis	508(8)
694	511
719	508(13)
746	508(5)
787 bis	508(9)
818	511
829 bis	508(6)
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36	2012
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85	2035(1)
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106	1980, 2012
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127	524, 1959, 2012
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F.Delphes III.1	*SEG* LIX
48/49	2007
50	518
67	518
176	616
351	463
362	468
497	1133
550	463

F.Delphes III.2	*SEG* LIX
13	2038
23	28
29-31	37
59-65	2038
68	1976
78	2007
136	2019
139	524
142	2019

F.Delphes III.3	*SEG* LIX
86	2007
128	2007
144	521
177/178	518
241	522
243	2019
249	2007

F.Delphes III.4	*SEG* LIX
37 B	1980
130	518
166	518
182 (I/II, V, VII, VIII)	518
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354	468
355	594
468	2024

F.Delphes III.6	*SEG* LIX
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Gonnoi II	*SEG* LIX
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I.Thess. Enipeus	*SEG* LIX
37	593
69	2035(4)
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I.Apollonia	*SEG* LIX
331	1378 app.cr.

I.Épidamne	*SEG* LIX
58	2054

Feissel, *Recueil*	*SEG* LIX
59	630
127	706
180	690

I.Beroia	*SEG* LIX
4	627(3)
7	934 app.cr.
20	629, 2024
37	654
53-56	653
100	701
107	701
128	629
279	1961
327	769 app.cr.
391	655
394	656
399	2071
444	630

Demitsas, Μακεδονία	*SEG* LIX
857	636
864	636
871	636
885	636

EAM	*SEG* LIX
18	649 app.cr.
57	712
101	649 app.cr.

I. Leukopetra	*SEG* LIX
passim	2062
14	681 app.cr.
139	630, 677

Philippi II^2	*SEG* LIX
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Philippi II^2	*SEG* LIX
233a	692
246	691
754a	520

I.Stobi	*SEG* LIX
35	701
37	699

I.Thrac.Aeg	*SEG* LIX
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E116	626
E149	626
E168	2064
E180	2064
E185	690, 1365
E205	737
E221	690
E236	626
E260/E261	626
E264	690
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IGBulg. I^2	*SEG* LIX
12	718
13 bis	719
14	731
22	716
23	733
25	719
41	752
43	718/719
78 ter	716
82 bis	716
99	716
154	759 app.cr.
182	775
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307 bis	716

IGBulg I^2	*SEG* LIX
308 bis/308 ter	775
308 sexies	716, 730
309	719
314a	716
333 ter	746
334 octies	716
338 quarter	741 app.cr.
343 septies	746 app.cr.
349(6)	719
370	2035(3)
370 bis	1116
378	718
388 bis	775
389	719
392	719
404	716
433	716
449	759 app.cr.

IGBulg II	*SEG* LIX
486	717
514	2026
615	1377 app.cr.
696/697	717
699	717
726	717
743	718
877	778

IGBulg III	*SEG* LIX
931	717
1024	1971
1055	717
1116	718
1126	2026
1128/1129	2026
1354	760 app.cr.
1394	786 app.cr.
1473	753 app.cr.
1581	1980(5)

IGBulg III	*SEG* LIX
1650	717
1718	717
1736	760 app.cr.
1864/1865	785

IGBulg IV	*SEG* LIX
1934	2026
1985	2025
2027	717
2139	760-767
2195	717
2211	717
2270	700 app.cr.
2331	768
2338	718

IGBulg V	*SEG* LIX
5001 bis	718
5003	736
5011	718, 732, 2048
5060	716
5089	719
5103	716, 730
5263	718
5579	785
5634	760-767
5916	768
5921	768
5928	718

I.Byzantion	*SEG* LIX
120	1971

I.Perinthos	*SEG* LIX
43	688 app.cr.
56	785
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I.Histriae	*SEG* LIX
8	775
25	775
58	775
65	775
105	2029
170	779, 2048
172	802
183	2062
256	2048
334	794
380	2048

I.Kallatis	*SEG* LIX
3	775
30	2035(3)
31 b	794
32	802
35	775
44	775
46/47	775
78	802
171	782

I.Tomis	*SEG* LIX
4	775
32	1923 app.cr.
116	2035(3)
129	791 app.cr.
160	788
256	791 app.cr.
259	791 app.cr.
281	791 app.cr.
291	791
328	791 app.cr.

IOSPE I^2	*SEG* LIX
24	837
25	839
32	1654
33	839
34	737
40	840
174	791 app.cr.
190	80
339	814 app.c
354	86
357	861 app.c
359	861 app.c
362	861 app.c
401	81
404	81
482	56

IOSPE II	*SEG* LI
add. 92	80
74	80
77	80
89	80
98	80
108/109	80
125	80
129	80
137	80
139	80
151	80
165	80
210	80
245	80
250	80
275	80
287	80
380	80
399	162
419/420	162

IOSPE III	*SEG* LI
659-698	855 app.

IOSPE IV	*SEG* LI
213	8
221	8
223	8
236	8
240	8

IOSPE IV	*SEG* LIX
242	808
251/252	808
256	808
259	808
277	808
282	808
303	808
310	808
312	808
320	808
322	808
327	808
356	808
370	808
379	808
384	808
395	808

CIRB	*SEG* LIX
add. 2	808
add. 3	856
p. 800/801, 811	849 app.cr.
31	860
38	860
43	843
79	845
81	845 app.cr.
82/83	845
87-90	845
91	845 app.cr.
93	845
95	845 app.cr.
96	845
105	835(7)
117	803
119	803
121	803, 808
123	835(10), 850 app.cr.
127	808
135	808

CIRB	*SEG* LIX
138	808
144	835(4)
247	866
258/259	808
262	808
268/269	808
276	808
280	808
282	808
287-289	808
296	808
300	808
301	799
319	808
327	808
345	808
347	808
353	808
356	808
360	808
363	808
366/367	808
371/372	808
389	808
391	808
396	808
401	808
403	808
436	808
439-440	808
442	808
444	808
451/452	808
455	808
458/459	808
466	808
474	808
487	808
493	808
509	808
516/517	808
523	808

CIRB	*SEG* LIX
526/527	808
530	808
543	808
546	808
548	808
551	808
559	808
562	808
570	808
577	808
585	808
589	808
591	808
601	808
608	808
611	808
615	808
619/620	808
623	808
625	808
646	808
648	808
667	835(1)
704	808, 835(10)
707	808
710	808
716	860 app.cr.
723	808
731	835(7)
795	808
877-879	808
897	808
907	808
909	808
927/928	808
956	866
963	835(1)
965	866
976	779
978	860
979	860/861
982/983	861

CIRB	*SEG* LIX
995	808
1014	802
1027	808
1040	802
1046	860
1053	799
1057	835(4)
1090	808
1100	861
1109	808
1118	861
1121	1622
1134	846 app.cr.
1137 A	807
1137 B	860 app.cr.
1179	779
1192	1622
1196	1622
1198	835(4)
1239	860 app.cr.
1241	799
1242/1243	846 app.cr.
1249/1250	799
1256	846 app.cr.
1263	835(1)
1282	860 app.cr.
1287	830 app.cr., 835(9)

IGDOP	*SEG* LIX
6	837
8	838
14	837
21	837
81	803
92	803, 837
93	805 ter, 837, 2048
94a-c	803, 837
95	837
99	839

I.Olbia	*SEG* LIX
74	838

I.Délos	*SEG* LIX
2	2062
4	867
49	867
103/104	1130
155	869
290	869
366	869
449	869
500	2011
502	2011
1409	2067
1412	869
1414	869
1417	869
1423	869
1426	869
1430	2067
1439	2067
1440	869
1442	869
1443	869, 2062
1497	2007
1510	1980, 2054
1531	868
1557-1558	868
1560	868
1562	1997
1575	1976
1588-1594	342
1590	1100 app.cr.
1634	2074
1683-1687	1942
1717	1942
1735	1942
1810/1811	869
1923 bis/1924	868
1928-1931	868
1935	868
1942	868

I.Délos	*SEG* LIX
1948/1949	868
2042	1942
2101	1162
2256	2024
2283	1675
2336	37
2379	1135
2408	869
2552	463
2589	868
2595	868
2605	2038
2628	1961
2632	186

Suppl.Epigr. Rh.	*SEG* LIX
85	885

I.Lindos	*SEG* LIX
1	876
2	877, 1960, 2005
16	1985
42	879
48	879
92	878 bis
106a	875
118	875
141	875
181-183	874
194	876
197d	875
205	879
217	875
245/246	875
250	875
261	874
283	875
311	876
419	1396
671	874

PH	*SEG* LIX
10	1987
347	1913 app.cr.
370	908
388	911
406	908

Iscr.Cos	*SEG* LIX
ED 2	2052
ED 9	912
ED 133	1976
ED 145	2052
ED 151	1990
ED 177/178	2052
ED 180	2052
ED 187	912
ED 215/216	2052
ED 235	1998(1)
EF 331	1961
EV 2	908
EV 63	912 app.cr., 914
EV 207	2019

Maiuri, NS	*SEG* LIX
22	1575 app.cr.
30	1206
50	890
264	892
562	913

Tit.Cal.	*SEG* LIX
XII	2014

Tit.Cam.	*SEG* LIX
12	883
23	883
90	2043
105	1910 app.cr.

I.Cret. I	*SEG* LIX
III.1 A	2012
VIII.34	1061 app.cr.
XVI.24	1060
XVI.29	2043
XVII.9	2044/2045
XVII.11-12	2045
XVII.14a	2045
XVII.17-20	2045
XVIII.11	1063
XVIII.40-42	1013
XVIII.44	1013
XVIII.189	1556 app.cr.
XXII.64g	1079
XXIII.12-13	1064
XXIII.15	1064
XXIV.2	2007
XXVIII.1	1026 app.cr.

I.Cret. II	*SEG* LIX
III.1-2	1015
V.1	1022, 2011
XI.6	1013
XII.9	1041 app.cr.
XII.20	2012
XVI.13	1013
XIX.7	1124
XXIII.66	1013

I.Cret. III	*SEG* LIX
III.4	1976
III.12	2062
III.14	2043
IV.9/10	2019
IV.14	1055, 1751
IV.18	1054, 1751
IV.37	1061 app.cr.
VII.4	1533 A app.cr.
VII.2-27	1080 bis

I.Cret. IV	*SEG* LIX
41	1049
72	1049/1050, 1937, 2068
78	1049
80	1026 app.cr.
82	1049
168	2001
252	2076
274-276	1013
296	1035 app.cr.
299	1035 app.cr.

IGDS	*SEG* LIX
p. 205 note 67	1093
1	1112(7), 1086
18	1119
20-22	1086
24/25	1086
26	1086
27	1086
32	1115
33	1118, 1121 app.cr.
34-40	1118
35	1115
36	1121 app.cr.
38	1114, 1116
40	1114
41-50	1118
54	1116, 1118
55	1092, 1116, 1118
64	1983
67	1983
73	1983
75	1983
78	1090, 1093, 1116
81	1121 app.cr.
92	1093
97	1100 app.cr., 1127
109	1093
124	1551 app.cr.
161	1100 app.cr.
185	1100 app.cr.
189	2005
196	1098, 2043

IGDS	*SEG* LIX
197	1098, 1100 app.cr.
204/205	1097
206	1097, 2057
207-212	1097

IGDS II	*SEG* LIX
4a/b	1086
18	1090
21	1086
26/27	1114
40	1100 app.cr., 1102 app.cr.
42	1100 app.cr.
44	1103
50	1551 app.cr.

IGDGG I	*SEG* LIX
1	1145(5)
2	1939
7	833
9	1939
11/12	1939
13	1145(6), 1939
17	1143(2)
17b	1143(3)
18	1143(1), 1983
19	1143(4)
21(d)	1145(7)
70/71	1138(1/2)

IGDGG II	*SEG* LIX
90	2043
95	1133
98	1133

Arena I^2	*SEG* LIX
1	1086
3	1086, 1983
4	1086
6-9	1086
12/13	1086

Arena I^2	*SEG* LIX
33	1983
38/39	1116, 1118
40-51	1118
53	1090
53 bis	1090, 1119
61	1118
62 bis	1114
63	1114, 1116, 1118
64	1115
65	1118
66	1115
67-71	1118
70 bis	1114
78	1086
81	1086, 1090

Arena III	*SEG* LIX
p. 113-115 no. A 1	1145(5), 1939
4	1939
12	1143(1), 1983
13	1143(2)
14	1143(3)
15	1143(4)
19	1145(7)
72-74	1086
75	1086, 1112(7)
76/77	1086

Arena IV	*SEG* LIX
41	2043

Arena V	*SEG* LIX
11	1093
18	1093
45	1094

I.Aquileia	*SEG* LIX
182	1140
211	1140
234	1140

I.Aquileia	*SEG* LI
370	114
491	114
710	114
2771	114
3036	114

I.Catania	*SEG* LI
1	110
65	1082 app.c
99	1081 app.c

I.Napoli	*SEG* LI
4	113
16/17	113
19/20	113
30	113
32/33	109
43/44	113
81-86	113
171	113

I.Reggio Calabria	*SEG* LI
1	1102 app.cr., 113
6	113
20	113
58	113

I.Velia	*SEG* LI
19	113
21-24	202

IGUR	*SEG* LI
1	198
2/3	1102 app.c
10	206
64	115
105	204
109-116	116
121	116
124/125	204

IGUR	*SEG* LIX
127	1164
132	1163
136	1162
138	1160
139	1160, 1162
145	1960
161	2035(4)
163/164	1160
166	1161
179	2050
194	688 app.cr.
239-241	198
249	1950
250	198
551	1961
616	2002
1155	1971
1155 A/B	1159
1157	1161
1167	1971
1176	1971
1193	1971
1240	1971
1267	1971
1276	1971
1279	1971
1287	1971
1326	1971
1662	688 app.cr.
1700	1971

ICUR	*SEG* LIX
4298	1083 app.cr.
10571	1167
12901	1973

IGF	*SEG* LIX
131	1971

TAM I	*SEG* LIX
p. 17 no. 5	2075
44	1573

TAM II	*SEG* LIX
19	2075
107	686
168	1987
174	1552
203	1971
266	1958
267	1577
283a/b	1574
293-296	1577 app.cr.
307	1555
310	1580
318	1579
390	1578 app.cr.
419	1569
430	1713 app.cr.
496	1577 app.cr.
679	1555
704	2075
713	1713 app.cr.
769	2075
876	753 app.cr.
905	1571

TAM III	*SEG* LIX
4	1100 app.cr.
10	1539
17	2062
32	1533 A app.cr.
328	1540
354	1540
576	1713 app.cr.
779	1540
902/903	1540
941	1955

TAM IV.1	*SEG* LIX
288	1971

TAM V.1	*SEG* LIX
84	1374
127	1375
162	1392

TAM V.1	*SEG* LIX
179	1655
230	1980(2)
294	1375
318	1976
457	1383 app.cr.
461b	2045
776	1641 app.cr.
1367	457

TAM V.2	*SEG* LIX
837	1971
873-876	1272 II app.cr.
972	1368
982	2022
1203	1995
1204	1204 app.cr.
1206	1204 app.cr.
1299	2075

TAM V.3	*SEG* LIX
1507	1950
1879	2069

MAMA I	*SEG* LIX
2	2027
7/8	2027
11	2027
100	816 app.cr.
161	2042

MAMA III	*SEG* LIX
62-64	1596
112	2042
197	1661

MAMA IV	*SEG* LIX
49(a)	2042
66	2023
235	1519 app.cr.

MAMA V	*SEG* LIX
15/16	2027

MAMA V	*SEG* LIX
60	1955
125/126	2027
129	2027
150	2042
151	2027

MAMA VI	*SEG* LIX
40	1403 app.cr.
76	1403 app.cr.
186	1971
260	2063

MAMA VIII	*SEG* LIX
413(a)	2042
492 B	2054
576	2066

MAMA IX	*SEG* LIX
p. xxxvi-xliii	1479 A app.cr.
8/9	1479 A app.cr.
14	1479
18/19	1424 app.cr.
61	2042

MAMA X	*SEG* LIX
114	1556 app.cr.
215	2042
449	2049

IGR I	*SEG* LIX
58	1163
63	2064
79	2049
194	1971
317	1971
419	1155
421	1161, 1948
467	1093, 1136
479	1176
481	1140
503	1134
533	1183

IGR I	*SEG* LIX
656	2035(3)
676	2026
677	718
679	2025
767	2035(3)
801	718
1021	2019
1098	1888(4)
1109	1884
1146	1753
1172	1753
1293	1887
1325	1690
1361	1904
1387	1161
1398	2026

IGR III	*SEG* LIX
89	2042
133	1622
144	1971
324	1955
398	2075
474	1571
488	1552
500	1552
704 IIIB	1571
777	1545
994	1618
1023	1655
1056	1655
1126	2026
1128/1129	2026
1132	1655
1210	1699
1217	1971
1347	1998(3)

IGR IV	*SEG* LIX
33	902
253	1479 C app.cr.
263/264	1422 app.cr.

IGR IV	*SEG* LIX
292	1940, 1946
293	1422 app.cr., 1940, 1946
294	465, 1422 app.cr., 1940, 2035(2)
336	1423
338	1423
358/359	1424
572	1998(4)
580	2022
598	1556 app.cr.
618	2000
694	1489
696	1489
743	1971
786	1943
881	1709 app.cr.
882	1485
884	1485
965	2025
968	2021
1088	1913 app.cr.
1170	1971
1257	2063
1498	2035(3)
1542	1998(2)

I.Adramyttion	*SEG* LIX
34	2015

I.Alexandreia Troas	*SEG* LIX
67	2035(3)

I.Amyzon	*SEG* LIX
2	1417
14	2015
24/25	2075
62	2075

I.Anazarbos	*SEG* LIX
9	2049

I.Anazarbos	*SEG* LIX
69	1971
319	1378 app.cr.
358	1923 app.cr.

I.Aphr.	*SEG* LIX
3.101	1229 app.cr.
5.212	1194
8.2/3	2064
8.25	2064
8.27	2064
8.100	1313
8.210	2064

Aphrodisias and Rome	*SEG* LIX
1	2064
2	1192, 2064
3	2064
6	2064
[redacted]	1192, 2064
9	1192
12	1192, 2001
13	1192
16	1998(4)
22	1313
25	1192
28	1192, 1946
29-2	1946
47	1193
48	1193, 1998

I.Ancyra	*SEG* LIX
2	1534
144	1478
148-153	1478

I.Arykanda	*SEG* LIX
25	1955
162	1575 app.cr.

I.Assos	*SEG* LIX
24	1479 C app.cr.
26	737

I.Burdur Museum	*SEG* LIX
21	1533 B app.cr.

I.Didyma	*SEG* LIX
72-74	1278
77 A	1278, 1291
81	1278
84	2076
86/87	1278
89	1277/1278, 1295
90	1277
95	1278
107	1278, 1284, 1296
108	1278, 1293
108-110	1278
113/114	1278
115	1278, 1362
118	1292
141	1278
143/144	1278
147	1278
148	1278, 1280, 1296
149	1278
154	1278
156	1278
159	1277, 1296
161	1278
164	1278
165	1278, 1281
170	1278
171	1278, 1282, 1288
172	1278
174	1278, 1283
175/176	1278
177	1278, 1285
178	1278, 1286
181	1278
182	1199
186-190	1278
195	1278, 1289
201	1278, 1287, 2075
217	2007
243	1199
293	1296
306a	1296
315	1362
318	1296
357	1277
361	2076
407	1296
415	2076
424	2001
492	658 app.cr., 2001
494	1296

I.Ephesos	*SEG* LIX
17-19	1299, 1309
21	1301
24	1981(1)
27	1303, 2018
41	1299
42	1299, 1303
43	1299, 1315
106	1316
205	1314
207/208	1299
212	1311
213	1396
217	1313, 2000
224	1299
279	1301, 1402 app.cr.
283	1299
305-313 A	1299
306	1314
308/309	1314
316	1299, 1314
329	1299
422A	1299
426	1298/1299
428	1425 app.cr.
447	1315

I.Ephesos	*SEG* LIX
452	1303
454	1431 app.cr.
459	1479 C app.cr.
612	1206
646	1307, 2063
647	1299
651/652	1299
660 E	1299
663	2021
666	1299
680	1299
684 B	1299
696A	264, 1299
696 B	1299
721	1304
811	1299
814	1301
820	1299
861	1299
903	807
1044	2038
1112	1950
1114-1118	1953
1120	1953
1211	1316
1221	463
1241	2043
1267/1268	1316
1301/1302	1305
1305	2036
1307	1315
1308	1305
1310	1305
1312	1315
1318	1314
1320	1305
1328	1299
1351	1299
1386	935
1489/1490	1301
1547	1479 C app.cr.
1601/1602	1316

I.Ephesos	*SEG* LIX
1615	1950
1625	1551 app.cr.
1687	1348 app.cr.
2018	2036
2054	1206
2070/2071	463
2072	1950
2126	2000
2217	1431 app.cr.
2274 C	1686 app.cr.
2274 E	1321 app.cr.
2419	1319 app.cr.
2523	1321 app.cr.
2841	1315
3003	1298/1299
3006	1298/1299
3009	1298/1299, 1304
3020/3021	1299
3025	1307, 2063
3026	1307
3029	1299, 2022
3043-3045	1299
3047	1299
3053	1312
3056	1321 app.cr.
3123	2000
3217	1981(3)
3229	1381
3239a	1380
3293	1380
3414	1347 app.cr.
3415	1350 app.cr.
3418	1344 app.cr.
3509	1380
3601	1380
3804/3805	1272 II app.cr., 1990
3806	1990
3850	1379
3864	1380
3909	1380
4136/4137	1299

I.Ephesos	*SEG* LIX
4317 Ia	1347 app.cr.
4413	1953
5101	1299, 1302
5102/5103	1298/1299, 1302
5104-5111	1302
5113	1299, 1302
5114	1302

I.Erythrai	*SEG* LIX
1	691
2	1117
29	1407 app.cr.
31	2001
60	1998(2)
224-226	2029
503	1956, 1407 app.cr.
519	1324
527	630

I. Hadrianoi	*SEG* LIX
2-8	1418 app.cr.
6	1416
9	1418 app.cr.
12	1416
19	1416
23	1416
25/26	1416
29/30	1416
32-35	1416

I. Hadrianopolis	*SEG* LIX
2	1459
7	1462
48	1459
54	1465-1474
56	1465-1474
57	1472
59	1474
63	1465-1474
66	1473
67	1470

I.Iasos	*SEG* LIX
4	1959, 2067
51	1976
98	2075
152	1959, 2067
153	2007
220	2035(1)
255	1203
285-369	1215 app.cr.

I.Ilion	*SEG* LIX
4	2035(4)
10	1406 A app.cr., 2071, 2075
25	1958, 1407 app.cr.
31	1406 A app.cr.
32	2075
33	1987
63	2076
73	2022
102	2022

I.Iznik	*SEG* LIX
577	1084 app.cr.
1232	1971

I.Kalchedon	*SEG* LIX
1	2015
5	1995
10	1436 bis, 2052
11	1436 bis
12	1436 bis, 2052
65	1995

I.Kaunos	*SEG* LIX
35	1565
102	2075

I.Keramos	*SEG* LIX
11	2035(4)
15	1950
38	1651 app.cr.

I.Kibyra	*SEG* LIX
1	1980, 2064
21	1559
43	697 app.cr.
83	2045

I.Kios	*SEG* LIX
19	1437
21	2042
24	2042

I.Klaudiopolis	*SEG* LIX
173	1463 app.cr.

I.Knidos	*SEG* LIX
31	1980
33	1207, 2064
34	1962, 1976
41	1479 A app.cr.
51-61	1206
71	1206, 2054
72-76	1206
83-85	1206
131	1960, 2062
147-159	2062
148	2034
150	2034
188	2043

McLean, Konya Museum	*SEG* LIX
36	1925

I.Kyme	*SEG* LIX
5	1407 app.cr.
12	1407
17	1408
34	1406 A app.cr.
41	2042
104	2024

I.Lampsakos	*SEG* LIX
4	2013
8	2011
9	1412

I.Laodikeia am Lykos	*SEG* LIX
72	1492
82	1377 app.cr.

I.Magnesia	*SEG* LIX
16-89	1329
36 + p. 295	579
72	1100 app.cr.
93	2019
98	441, 1331, 2076
99	1330
100	2055
105	2019
115	1325
122	1272 II app.cr., 1328, 1990
139	2075
180	1404 app.cr.
215a/b	2035(3)
240	1327, 2063

I.Manisa	*SEG* LIX
354	1368

Milet I.2	*SEG* LIX
3	1980
10	1411 app.cr., 2015

Milet I.3	*SEG* LIX
33	1354
37	2011
64	1358 app.cr.
134	2055
145	1356 app.cr.
149	1354, 2014

Milet I.7	*SEG* LIX
202	1362

Milet I.9	*SEG* LIX
306	2001
360	1396
386b	1275 app.cr.

Milet II.3	*SEG* LIX
400	1362

Milet III	*SEG* LIX
32	2035(1)
1389/1390	1990

Milet IV.3	*SEG* LIX
1060 II	1358 app.cr.

Milet VI.1	*SEG* LIX
p. 125/126 and 214	1396
202	1362
400	1362

Milet VI.2	*SEG* LIX
546	2038
887	2000
1020	47

Milet VI.3	*SEG* LIX
1239	1362
1406	1275 app.cr.

I.Mylasa	*SEG* LIX
3	1417
21	1190, 1417
134	2019
201-232	1227
271-281	1990
301	2035(1)
336	2062
343	2049

I.Mylasa	*SEG* LIX
361/362	1938
366/367	1938
369/370	1938
372	1938
613	1963
801-854	1227
903-905	1227

I.Pergamon	*SEG* LIX
18	2001
40	2001
149	1942
183	2035(4)
236	1425 app.cr.
245	658 app.cr.
246	1331, 1998(1)
251	1427 bis, 2052
256	2075
268	2019
269	1423
272	1423
276/277a-c	1424
397	1427 app.cr.
405	1479 B app.cr.
418	1479 C app.cr.
463	2076
576	904 app.cr.

I.Perge	*SEG* LIX
12	935
14	2075
23	2075
35	2075
54	1547
56	437
96-99	1547
101-109	1547
154	1547
435	1713 app.cr.

I.Pessinous	*SEG* LIX
1-5	2001

I.Priene	*SEG* LIX
5	1210 app.cr.
27	2019
37	2017
40/41	2019
106	1980
107-130	1946
108	1654 app.cr., 2075
109	2075
111	2019
112	1995
113	465, 2035(1), 2075
132/133	2075
156	1942
157/158	441
165	1367, 2052
195	1367
209	2067
531	2019
535	2001

I.Prusa	*SEG* LIX
34	1995
212	1463 app.cr.
1001	1996

I.Prusias	*SEG* LIX
74	815 app.cr.

I.Rhod.Per	*SEG* LIX
3	2035(1)
201	2035(1)
560c	630

Bresson, Recueil Perée	*SEG* LIX
102	2035(1)
187	2035(1)

I.Sardis	*SEG* LIX
1	1395

I.Sardis	*SEG* LIX
8	1100 app.cr.
27	2075
111	1945

I.Selge	*SEG* LIX
T 54	879

I.Sestos	*SEG* LIX
1	465
27	2024
53	2022

I.Side	*SEG* LIX
47/48	1550
134	1953

I.Smyrna	*SEG* LIX
48	1372
60	1372
98	1372
122	1372
128	1372
139	1372
158	1372
197	1319 app.cr.
199	1319 app.cr.
213	1319 app.cr.
236	1372
239	1319 app.cr.
241/242	1372
246	1372
252/253	1319 app.cr.
256	1372
267	1372
359	1372
417	686
424	1372
440	1372
456	1372
507	1961
513	1372
520	815 app.cr.

I.Smyrna	*SEG* LIX
536	1370
537	1654 app.cr.
577	2015
628	1371
639	1368
647	1370
689 III	1104
697	1368/1369, 1424 app.cr.
773	1372

I.Stratonikeia	*SEG* LIX
170	465
192	465
197	465
202/203	465
205	465
242	465
248	1533 A app.cr.
254-256	465
293	1251 app.cr.
295	465
303	1262 app.cr.
309	465
444	1254 app.cr.
501	1190, 1417
503	1190, 1417
504	1223 app.cr.
505	2064
509	1251 app.cr., 2075
510	1253 app.cr.
525	2075
536	1100 app.cr.
601	1211 app.cr.
605	1218 app.cr.
639	1214 app.cr.
672	465
801	2075
1015/1016	1262 app.cr.
1025	465, 1262 app.cr.
1026	1252 app.cr.
1055	1251 app.cr.

I.Stratonikeia	*SEG* LIX
1101	1313
1104	1261 app.cr.
1117-1120	1255 app.cr.
1219	1220 app.cr.
1307/1308	1255 app.cr.
1321	2075
1417	1210

I.Sultan Dagi I	*SEG* LIX
393	1515, 1995

I.Tralleis (und Nysa) I	*SEG* LIX
3	1273, 1417
6/7	1274
125-131	1953
135-140	1953
240	1195
250	1272, 1990

I.Tyana	*SEG* LIX
29/30	1976

Strubbe, *Arai Epitymbioi*	*SEG* LIX
147	1713 app.cr.

Petzl, *Beichtinschriften*	*SEG* LIX
1	2027, 2045
3	2027, 2042
11/12	2027
20	2027
55	2027
59	2042
75	1497 app.cr.
97	2027
106-124	1497 app.cr.
122	1497 app.cr., 2042

I.Kition	*SEG* LIX
2015	1612
2087	1603(8)
2172	1603(10)

I.Kourion	*SEG* LIX
90	1613
127-142	1619 app.cr.

IGLS I-VII	*SEG* LIX
22	1620
281	1655
310	1661
348	1655
357	1661
358	1661, 1663
417	1655
424	1661
500	1661
530	1655
611	1628
617	1628
618	1655
633	1661, 1664
659	1655
747	1661
1027	1662
1083	2049
1118	1161
1184/1185	1161
1188	1161
1210	1161
1261	1654 app.cr., 2035(1)
1280	1994(3)
1418	1666
1510-1522	1665
1579	2049
1682	1655
1726	1661
1847	1661
1909	2049
1998	1655

IGLS I-VII	*SEG* LIX
2047	1661
2212	1678
2219	1655
2528	1661
2543	1661
2549-2551	1655
2665	1655
2733	2028
2842	1658(1)
2886	1973
2910	1682
2916	1700
2930	1659
2962	1692 app.cr.
2973	1692 app.cr.
2986	1692
4016 bis	1655
4028	1655, 1668
4029-4041	1668
4050	2049
9837	1661

IGLS XI	*SEG* LIX
22	1655

IGLS XIII	*SEG* LIX
9084	1699
9104	1699
9107	1655
9125	1661
9837	1661

IGLS XV	*SEG* LIX
235	1661

IGLS XVI	*SEG* LIX
222	1655, 1683
1344	1655

IGLS XXI.2	*SEG* LIX
130	1966
137	2002

IGLS XXI.2	*SEG* L
145	1770 app.
163	19

IGLS XXI.4	*SEG* L
107	17

IGLS XXI.5	*SEG* L
passim	1
2	17
89	17
124	1725 app
130	1
323	1

I.Estremo Oriente	*SEG* I
1/2	1
4-7	1
241-245	1
247	1
261	1
269	2
277	1
278	1652, 1
451	1

Jens.d.E	*SEG*
105	[illegible]
301	1
309	1
310	1
803	1

I.Gerasa	*SEG*
22	
27-29	
41 A/B	
45/46	1699 a
58	199
60	1734 a
73	1699 a
109 A-F	

I.Gerasa	*SEG* LIX
143-145	1998(3)
249	1617
296/297	1954
327	1966
331	1317

SB	*SEG* LIX
429	1753
682	1765
982	1884
1104	1751
1467	1753
1594	1906
1918	1751
2262/2263	1888(1/2)
3949	1765
4207	1748(4)
4208	1748(1)
4209	1748(5)
4210	1748(7)
4211	1748(3)
4212	1748(6)
4222	1887(3)
4231	1690
4245	1771
4551	1754 app.cr.
5755-5757	1765
6042	1770
7452	1765
7564	1756-1761
7932	1904
7971	1904
7993	1904
8138-8141	1768
8233	1748(2)
8299	1772
8308	1765
8318	1753
8388	1753
8396	1885
8545a/b	1903
8549	879

SB	*SEG* LIX
8895	1872
8902	1887(4)
8926 + add. p. 551	1748(1)
10190	1765

Bernand, *Inscr. métriques*	*SEG* LIX
5-8	1971
13	1971
21	1971
30	1755
35	1971
38	1747, 1971
57	1973
75	1747
93	1748(2)
108	1747
109	1533 A app.cr.
112	1960
114	1747
125	1971
168/169	1747
172	1904

Lefebvre, Recueil	*SEG* LIX
781	1762(1)

I.Alex.Ptol.	*SEG* LIX
42	1885

I.Alex.Imp.	*SEG* LIX
20	1896 app.cr.

I.Fayoum	*SEG* LIX
2	1753
33-35	1765
38	1765
40	1765
44	1765

I.Fayoum	*SEG* LIX
55/56	1765
73	1872
76	1748(5)
84	1753
152	1767 app.cr.
157	1767 app.cr.
158-160	1766 app.cr.
169	1766 app.cr.
173/174	1767 app.cr.
200-202	1753
204	1748(3)
209	1766 app.cr.

I.Hermoupolis	*SEG* LIX
4	1751
6	1751
22	1971
74	1971

I.Col. Memnonion	*SEG* LIX
11/12	1971
19	1971
22	1971
28-31	1971
37	1971
51	1971
61/62	1971
65	2078
72	1971
83	1971
92-94	1971

I.Pan	*SEG* LIX
2	1612 app.cr.
11a	1612 app.cr.
20	1753
79	1753

I.Péluse	*SEG* LIX
394	1883

I.Péluse	*SEG* LIX
397/398	1883

I.Philae	*SEG* LIX
■	1751
13	1654 app.cr., 1751
15	1751
17	1753
19	1885
20	1751
52	1976
128	1887
168	2035(3)

I.Portes	*SEG* LIX
37	1569
58	1753
61	1771
104	1753

I.Prose	*SEG* LIX
16	1753, 1772
22	1885

I.Syringes	*SEG* LIX
27	2078

IThSy	*SEG* LIX
188	1753
193	1753
242/243	1751
302	1751
314	1612 app.cr., 1751
318	1751, 1886
320	1751
322	1751, 1885

I.Éthiopie	*SEG* LIX
276/277	1903

I.Caesarea Maritima	*SEG* LIX
18	1709 app.cr.

*Syll.*3	*SEG* LIX
29	1942
40	518
153	2075
175	105
277	1942
283	2001
284	1956
287	463
296	485
298	463
302	1417
344	2001
360	812
390	2075
434/435	1976
447	463
456	2001
457	463
466	121
495	1654 app.cr.
543	2001
548	521
577/578	523
589	441, 1331
590 A	2048
635	463
656	2019
664	1980, 2054
665	2019
672	523
674	2019
679	2019
683	2019
684	1976
685	2019
688	2019
689	2007
694	1980

*Syll.*3	*SEG* LIX
714	987
725	877, 1960
735	2035(1)
736	2035(1), 2036
737	2007
741	1946, 2001
780	1976
798	737, 1998(1)
799	737
820	1396
903 A	518
972	1976
973	463
1018	2001
1122	1090, 1093, 1116
1126	441
1152	1362
1173	1960
1215	2077
1225	886

OGIS	*SEG* LIX
20	1612, 1751
54	1903
81	463
90	1753, 1772
105	1958
109	1753
111	1751/1752
114	1753
119	1055, 1751
137-139	1885
186	1976
199	1903
206/207	1904
214	2001
218	1958
221	1987
223	2001
224	1514
225	2001
231	2001

OGIS	*SEG* LIX
238	1485, 1514
248	2075
267	2001
315	2001
326	1959
331	2001
332	1331, 1998(1), 2075
350	1976
365	1443
379	1622
437	2071
445	1479 [illegible] app.cr.
461	1479 C app.cr.
484	1959
511	2022
521	1963
595	1161, 1948
603	1142 app.cr.
604	1655
624	1998(3)
629	1655
649	1655
654	1887
659	1753
661	1753
672	1888(4)
675	1753
677	1753
732	1748(1)
738	1888(2)
752-754	1976
762	1980
763	2001, 2075
764	1422 app.cr., 1946, 2035(2)
771	2075

GIBM	*SEG* LIX
894	737
999	1603(12)

I.Louvre	*SEG* LIX
15	1752
93	1747

I.Varsovie	*SEG* LIX
12	1973

*CIJ*²	*SEG* LIX
650	2047
662-664	1182
694	2047
708b	1971
719	2047

IJO II	*SEG* LIX
14	1195, 1977
49	2069
70	2027, 2042

ISE	*SEG* LIX
13	8
24	8
31	19
50	341
55	2075
68/69	461 bis
77	521
84	556
88	562
99	1987
107	593, 596

JIWE I	*SEG* LIX
75	2002
145	2047
164	1081

*LSAG*²	*SEG* LIX
p. 138 no. 12	458, 1118
p. 150 no. 6	361
p. 168 no. 9	355
p. 200 no. 39	435
p. 277 nos 31/32	1118
p. 239 no. 1	1939
p. 239 no. 2	1145(5), 1939
p. 239 no. 3	1939
p. 240 no. 4	1143(2)
p. 240 no. 6	1144
p. 240 no. 7	1143(1)
p. 240 no. 9	1143(3)
p. 240 no. 12	1143(4)
p. 261 no. 22	2043
p. 316 no. 20	1983
p. 373 no. 72	1623
p. 434 A/B	1939
p. 451 no. 1(a)	1939
p. 461 N	1118

LSAM	*SEG* LIX
5	2052
6	1437
11	2001, 2035(1)
13	2052
16	2055
32	1331
33	2055
34	1330
36	2052
59	2035(1)
62	2035(1)
72	2035(3)
74	2035(1)
79	1532 bis, 2052
81	2055

LSCG	*SEG* LIX
5	2035(1)
9	75
25 A	1412
31	140
41/42	2035(1)

LSAG	*SEG* LIX
54	2044
65	2035(1)
68	2035(1)
69	2056
70	2035(1)
71	463
73	463
85	2057
87	874
100	874
112	2035(1)
113	957
119	2056
127	901
133	1117
136	2055
159	2035(1)

LSCG Suppl.	*SEG* LIX
14	2055
43	2035(1)
45	2035(1)
69	691, 2043
72 A	2035(1)
77	2056
107	2035(1)
111	2035(1)
120	1143(4)
123	2035(1)
129	2056

Wessel, IGCVO	*SEG* LIX
309	1129
837	1082 app.cr.
868	1085

CEG	*SEG* LIX
4	1969
10	815 app.cr., 887
24	1945
27	1974
32	466
99	1945
109	466
111	466
117	2068
132	1967
140	1983
143	1967
145	1974
166	1967
170	1974
171	2068
177	1573
179	1969
243	2035(3)
280	1969
312/313	1969
326	466
367	1969
373	1974
374	389
390	1974
425	1974
449	527
454	1939
458	466
466	1967
490	308
509	296
526	1967
535	887
544	1967
593	308, 887
664	1967
693	887
718	2068
722	1967
734	2068
824	1974

GV	*SEG* LIX
8	2043
26	1967
42	1967
53	1967
55	1983
80	1967
99/100	593
163	1967
175	556
198	1971
259	1971
261	1747, 1971
262	1971
266	1655
289	593
308	562
346	593
350	473(8), 1898 app.cr.
425	593
479	656
515	1603(8)
633	816 app.cr.
636	461 bis
650	815 app.cr.
662	1747, 1971
675	1140
688	1748(2)
695	1971
704	815 app.cr.
728	1971
749/750	562
766	530
783	1971
823	593
836	1974
840	593
894	296
929	1967
943	593, 596, 1061 app.cr.
1004	461 bis
1022	1622

GV	*SEG* LIX
1064	1971
1074	593, 1971
1078	562
1090	1747
1106	461 bis
1122	562
1138	1971
1150-1152	1971
1176	1971
1185	1747
1194	1747
1198	1747
1250	1967
1253	530
1255	593
1259	556
1261	1747
1302	1971
1324	1971
1342	593
1353	1755
1377	1747
1390	593
1397	1524
1398	1971
1424	1971
1443	1971
1460	593
1462	593
1479	1971
1482	1971
1501	461 bis
1502	530
1512	815 app.cr.
1524	1971
1537	593
1572	593
1603	461 bis
1606	593
1610	1747
1624	593
1640	530
1655	530
1693	593, 1061 app.cr.
1694	593
1708	601, 1971
1731	1898 app.cr.
1748	593
1752	593
1822	562
1826	593
1871	1971
1889	308
1895	1971
1905	1971
1950	1971
1956	1971
1964	887
1967	593
1974	1971
1978	815 app.cr.
1985	1967
1990	1971
1991	556
2035	1971
2050	1971
2078	461 bis
2080	815 app.cr.

Kaibel, *EG*	*SEG* LIX
130	1971
149	1971
218	1971
292	816 app.cr.
442	1971
474 A	2071
502	1971
534	1971
719	1971
722	1971
958	1971
1046	1971
1089	1971
1103-1106	1152
1111	1174 app.cr.
1113	1966
1138	1174 app.cr.

Merkelbach-Stauber, *SGO* I	*SEG* LIX
01/12/02	1199
01/19/01	2007
01/19/33	1292
01/20/02	1566 app.cr.
01/20/11	1566 app.cr.
01/21/01	1362
01/23/02	1201 bis
02/10/01	1402 app.cr.
02/12/11	1493
04/02/11	1945
04/06/01	1971
05/01/52	815 app.cr.
05/03/06	2035(2)
07/07/03	1966

Merkelbach-Stauber, *SGO* II	*SEG* LIX
09/05/17	1971
09/08/01	815 app.cr.
10/02/19	1472
10/02/22	1465-1474
10/02/27	1471
10/02/93	1466
10/03/06	1566 app.cr.

Markelbach-Stauber, *SGO* III	*SEG* LIX
12/04/01	2049
13/02/01	1971
16/03/03	1971
16/04/02	1971
16/06/01	1971

Merkelbach-Stauber, *SGO* III	*SEG* LIX
16/34/36	1971
16/35/01	2042
16/51/01	2023

Merkelbach-Stauber, *SGO* IV	*SEG* LIX
17/06/06	1566
17/08/04	1971
17/10/01	1573
17/10/03	1974
18/01/09	1533 A app.cr.
18/09/01-04	1524
19/21/02	1476
20/05/01	1655
20/05/04	1655
20/10/01	1671
20/13/03	1973
20/17/01	1675
20/17/02	2028
22/13/01	1655
22/33/02	1971
22/56/01	1966

Merkelbach-Stauber, *SGO* V	*SEG* LIX
p. 1	1119

Pfuhl-Möbius	*SEG* LIX
172	1971

Tod, *GHI*	*SEG* LIX
192	2001

Meiggs-Lewis, *GHI/GHI*^{2}	*SEG* LIX
2	1023
25	1942
30	355
85	53
93	1573

Rhodes-Osborne, *GHI*	*SEG* LIX
17	100
31	25
37	36
76	109
79	110
81	141
100	881

RC	*SEG* LIX
3	2001
5	2001
15	2001
18	2001
23-25	2001
31	2001
36	1514
46	2019
52	2001
53	1100 app.cr., 1949
55-61	2001
67	2001
73/74	2001

Staatsverträge	*SEG* LIX
231	634
264	634
276	106
446	2012
501/502	2012
545	2014

CIL I^2	*SEG* LIX
622	441
1696	1093, 1136

CIL II	*SEG* LIX
6248(10)	1182
6254 IIIb	1182

CIL III	*SEG* LIX
88	1721, 1725 app.cr.
150	449
206	1671 app.cr., 1673 app.cr.
499	449
510	449
552	1976
809	760 app.cr.
6027/6028	1721, 1725 app.cr.
7532	791 app.cr.
10599	1183
10611	1183
14149	1721, 1725 app.cr.
36802-36804	1161

CIL III Suppl. 1	*SEG* LIX
7391	718
14147	1887

CIL IV	*SEG* LIX
733 + add. 196, 461	1152, 1174 app.cr.
2204	1153
2216	1153
2252/2253	1153
2261	1153
2270	1153
5267	1153
7141	1152
7352 a-g	1152
7982a	1152
9867	1152
10090	1153

CIL IV	*SEG* LIX
10481	1152

CIL IV Suppl. 2	*SEG* LIX
3407	1152

CIL V	*SEG* LIX
868	1140
6974-6987	1142 app.cr.
6984	1142

CIL VI	*SEG* LIX
396-399	2063
520	2035(4)
732	2049
3215	760 app.cr.
10701	262
15450	2002
20294	2002
41075	1568

CIL VIII	*SEG* LIX
17384	189 app.cr.

CIL X	*SEG* LIX
1601	1155
3852	658
5160	1413 app.cr.
7296	1134

CIL XIV	*SEG* LIX
24	1161

ILS	*SEG* LIX
1341	20[illegible]2
4069	791 app.cr.
7213	913
7680	1134
8795	1622
8830	2022
8995	1887